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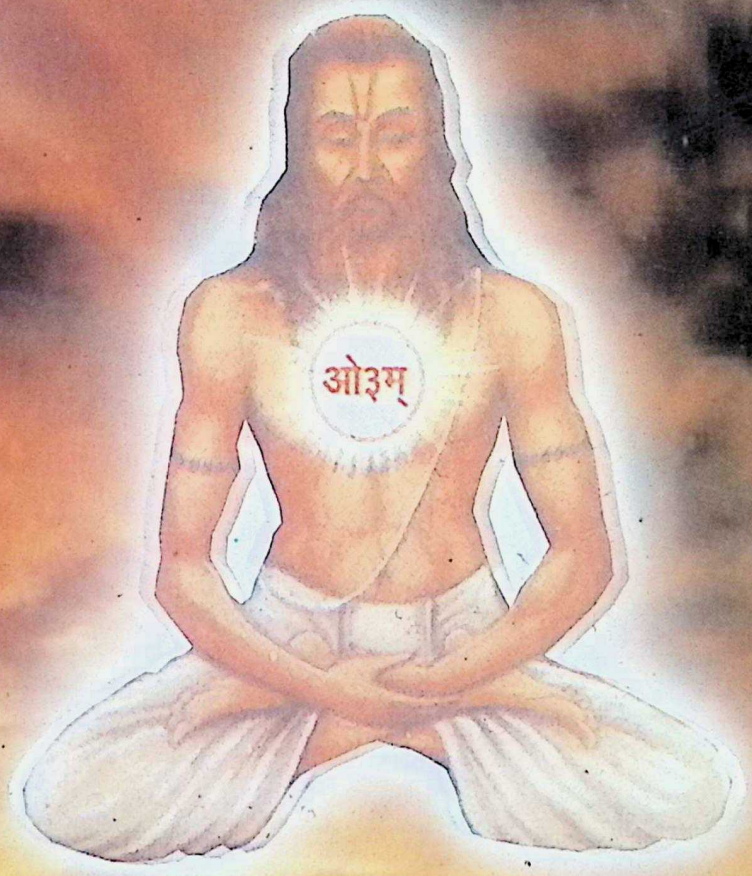
YOGA-VĀSIṢṬHA OF VĀLMĪKI

SANSKRIT TEXT AND ENGLISH TRANSLATION



Edited By

RAVI PRAKASH ARYA

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The Yoga or contemplative philosophy of the Hindus is rich, exuberant, grand and sublime, in as much as it comprehends within its ample sphere and deep recesses of meditation, all that is of the greatest value, best interest and highest importance to mankind as physical, moral, intellectual and spiritual beings- a knowledge of the cosmos of the physical and intellectual worlds.

The principal Gods Brahmā and Śiva are represented as Yogis, the chief sages Vyāsa, Vālmīki, Vasiṣṭha and Yājñavalkya were propounders of Yoga systems; the saints one and all were adepts in Yoga. *Yogavāsiṣṭha* is the greatest work of the Yoga-philosophy by Vālmīki, known by several names, e.g. *Mahārāmāyaṇa, Ārśarāmāyaṇa, Vasiṣṭha-rāmāyaṇa, Jñānavāsiṣṭha etc.* This work has six chapter known as prakaraṇas as *1. Vairāgya prakaraṇa, 2. Mumukṣu vyahāra prakaraṇa, 3. Utpatti prakaraṇa, 4. Sthiti prakaraṇa, 5. Upaśama prakaraṇa, 6. Nirvāṇa prakaraṇa.*

The present Edition of the translator Vihari Lal Mitra comes from a Bengali background, his dicta is sometimes found impressed with Bengali accent. This is why, he has written *sattva* as *sottva*, *arghya* as *orghya*, *asattva* as *asuttva*, etc. At all such places, a correct rendering of spellings has been made by the present editor without having leaned to Bengali accent. The translator has mistaken *Samādhi* for hypnotism, hence to avoid confusion *Samādhi* has been rendered as *Samādhi* for lack of any synonym thereof. Since this and other Yogic terms are peculiar to Sanskrit and they don't have their exact equivalances in other languages of the world. The old English usage sometimes takes its course in the translation in land so the present editor has replaced all such usages by the modest terms available in English language. Some stanzas were also not translated there according to Sanskrit text of Nirnaya Sagar Edition. So, for the benefit of the readers those have been translated by editor.

The most conspicuous feature of the present edition is that it contains the Sanskrit text in original alongwith the English translation complete in all respects. Hope the present edition would be capable of fulfilling the long felt and most ardent need of the readers and researchers.

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THE
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PARIMAL SANSKRIT SERIES NO. 49

THE YOGA-VĀSIṢṬHA OF VĀLMĪKI

SANSKRIT TEXT AND ENGLISH TRANSLATION

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VOL. I

VAIRĀGYA-PRAKARAṆA

MUMUKṢU- PRAKARAṆA

UTPATTI- PRAKARAṆA

ENGLISH TRANSLATION ACCORDING TO

VIHARI LAL MITRA

EDITED AND REVISED WITH INTRODUCTION

BY

DR. RAVI PRAKASH ARYA

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INTRODUCTION

Yogavāsiṣṭha is known by several names, e.g. *Mahārāmāyaṇa, Ārṣarāmāyaṇa, Vasiṣṭharāmāyaṇa, Jñānavāsiṣṭha* or *Vāsiṣṭha*. This work has six chapters known as *prakaraṇas* as under-

1. *Vairāgya prakaraṇa.*
2. *Mumukṣu vyahāra prakaraṇa*
3. *Utpatti prakaraṇa*
4. *Sthiti prakaraṇa*
5. *Upaśama prakaraṇa*
6. *Nirvāṇa prakaraṇa*

Nirvāṇa prakaraṇa is further divided into two part *Purvārdha* (first half) *Uttarārdha* (second half)

As per description of *Yogavāsiṣṭha*, this work contains 32,000 *ślokas*

Mokṣopāyābhidhāneyaṁ saṁhitā sārasaṁmitā

triṁśat dve ca sahasrāṇi Jñātā nirvāṇadāyini. (2.17.6).

But the available editions do not contain the prescribed number of verses.

The manuscript of *Yagāvasiṣṭha* preserved in the India office literary of London contains: 28660 *ślokas*. The *Yogavāsiṣṭha* published from Nirṇaya Sāgar press Bombay contains 27687 *ślokas*. Though several other manuscripts are available, but all of them are incomplete and fragmentary. From time to time, scholars have been producing the *Yogavāsiṣṭha* in fragments as per their interests and objectives. Today *Yogavāsiṣṭha* is available in the market in the following pocket size editions, e.g.

Laghu Yogavāsiṣṭha

Yogavāsiṣṭha śloka

Yogavāsiṣṭha sāra

Vāsiṣṭha sāra

Jñanvāsiṣṭha samuccaya etc.

We come across several commentaries on *Yogavāsiṣṭha. Advayāraṇya* son of Narahari attempted his commentary on the *Yogavāsiṣṭha* in the name of *Vāsiṣṭha-Rāmāyaṇa-candrikā*. In nineteenth century , Ānanda Bodhendra Sarasvatī the disciple of

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Gaṅgā Dharendra wrote his *Tātparya Ṭikā* on *Yogavāsiṣṭha*. Gaṅgādharendra wrote two *bhāṣyas* on it. Mādhava Sarasvatī attempted Pada Candrikā commentary on this work.

Yogavāsiṣṭha is a vast and bulky size work. In fact it is composed of several Upākhyānas which mainly contributed to its vast size. There are 53 important *Upākhyānas* in this work. They are as under:

1. The story of Yogavāsiṣṭha 2. The conversation between Rāma and Vasiṣṭha 3. The story of Śuka 4. Vasiṣṭha's story of Origin and acquisition of knowledge. 5. The story of Ākāśaja 6. The story of Līlā. 7. The story of Karkaṭī Rākṣasī. 8. The story of the sons of Indu Brāhmaṇa. 9. The story of Ahilyā and Indra. 10. The story of citta. 11. The story of Bāla. 12. The story of Indrajāla. 13. The story of Śukra. 14. The story of Dāma, Vyāla and Kaṭa. 15. The story of Bhīma, Bhāsa and Dṛḍha. 16. The story of Daśūra. 17. Kacagītā. 18. The story of Janaka's achieving Jivaṇmukti. 19. The story of Puṇya and Pāvana. 20. The stories of Bali. 21. Prahalāda. 22. Gādhī, 23. Uddālaka, 24. Suraghu, 25. Vītahavya, 26. Kāk Bhuśuṇḍa. 27. Queen Cuḍālā and Śikhidhvaja, 28. Iśvara, 29. Arjuna, 30. Śatarudra. 31. Vetāla, 32. Bhāgīratha, 33. Rānī Cūḍālā 34. Kirāta, 35. Maṇikāca, 36. Hastika, 37. Kaca, 38. Ikṣvāku, 39. A Muni Settled in Turyāvasthā 40. Vidyādhara, 41. Indra, 42. Maṅkī, 43. Manohariṇa, 44. Paṣāṇa, 45. Vipaścit, 46 Vaṭadhānā princes, 47. Śava, 48. Śilā, 49. Brahmāṇḍa, 50. Aindava, 51. Bilva, 52. Tāpasa, 53. Kāṣṭhavaivadhika.

Yogavāsiṣṭha, imfact, is the compilation of discourses delivered by the great sage Vasiṣṭha to Ram at the time of his assuming the kingship of Ayodhya. Taking the opportunity of that historic occassion, Vasiṣṭha, as per tradition, delivered his lectures on varied topics dealing with spirituality, origin of cosmos and human beings, attainment of *Mokṣa* through *Yoga* and *Samādhī*. The present treatise is bulkier in size and shape than *Rāmāyaṇa*. It sheds an ample good light on the time period of Rāma, social customs and Vedic rituals prevalent by then. It also helps unravel the mysteries of creation, decreation and *Avatāras*. It helps in ascertaining the geographical limits, i.e. longitudes and latitudes of various places during that period. Vālmīki is the author of this earliest great work on Yoga.

Monier Williams in his work on Indian wisdom (P.370) took notice of this work as under:

"There is a remarkable work called *Vāsiṣṭha Rāmāyaṇa* or *Yoga Vāsiṣṭha* or *Vāsiṣṭha Mahārāmāyaṇā* in the form of an exhortation, with illustrative narratives addressed by Vasiṣṭha to his pupil the youthful Rāma, on the best means of attaining true happiness, and considered to have been composed as an appendage to the *Rāmāyaṇa* by Vālmīki himself. There is another work of the same nature called the *Adhyātma Rāmāyaṇa* which is attributed to Vyāsa and treat of the moral and

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theological subjects connected with the life and acts of the great hero of Indian history. Many other works are extant in the vernacular dialects having the same theme for their subject which it is needless to notice in this place."

Vasiṣṭha known as the wisest of sages, puts forth in the first part the great question of the vanity of the world, which is shown synthetically to a great length from the state of all living existences, the instinct, inclinations and passions of men, the nature of their aims and objects, with some discussions about destiny, necessity, activity and the state of the soul and spirit. The second part embraces various directions for the union of the individual with the universal consciousness, the subjective the objective truth and the common topics of *Yoga* philosophy.

While narrating the stories of creation and decreation, Kāka Bhuśuṇḍa has repeatedly been quoted as the previous authority whose tradition been described as the witness of all the changes and alterations in the natural course.

Clarification regarding Kāka Bhuśuṇḍa: It is often considered in the Paurāṇika circles that Kāka Buśuṇḍa was a bird crow, but this was not the case. Kāka Bhuśuṇḍa was the name of a person. Keeping in view the same notion regarding Kāka Bhuśuṇḍa the present translator has unnecessarily applied the terms like and bird crow etc. to this name while the actual author of the verses had no such mention thereof. Moreover, wherever the words like *vāyasa* or *khaga* have been used by the author, they only denote the Bhuśuṇḍa as a man styled and addressed as with attributive epithets *khaga* or *vāyasa* due to similarity of his name to the bird crow.

In fact, there has been the tendency of the interpreters of Sanskrit texts to put literal translation of each and every word whether it is a proper name too. I have come across good deal of examples of this type of tendency. The interpreter of *Ṛgveda* have also translated literally the names of the seers into their translated version, e.g. Śata Vaikhānas has been translated as Hundred Vaikhānas. Some other translators of *Pañcatantra* have translated the proper name `Puṣpadanta' as flower truth. Actually these are the examples of sheer folly on the part of translators. How can one translate Hazara Singh as Thousand lion. Similarly in the present context it is necessary to observe that Kāka is the name and it should not be translated as crow.

To acquaint the readers with the type of knowledge disseminated by Yogavasiṣṭha. We render her under a few of the contents.

Philosophy of Yoga Vāsiṣṭha : Philosophy of *Yogavāsiṣṭha* pertains to *Treta*. It talks about soul which is self luminous and everlasting, omnipresent and supereminent.

आत्माप्रकाशरूपो हि नित्यः सर्वगतो विभुः। २९.६४

Second element discussed in detail is mind. Mind is deceptive and egoism. It is situated in the heart with too much of its pride and vanity.

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चित्तं शठमहंकारं विद्धि हार्दं बृहत्तमः। २९.६४

Mind is also described like demon who has taken possession of the empty house of the body and has like an evil spirit, silenced and overpowered upon intangible soul in it.

पिशाचोऽपि मनो राम शून्यदेहगृहे स्थितः
भावयत्येष दुष्टात्मा मौनमुत्तम संस्पृशन्। २९.६६

Third element discussed is the corporeal body formed of five physical elements or *Prakṛti*. In fact, this physical body is the basis or dwelling place of soul often overpowered by the demon of mind. This dwelling of the body, according to *Yogavāsiṣṭha*, has the bones for its posts and the blood and flesh for its mortar and the nine holes for many windows. At the question as to who formed this body, *Yogavāsiṣṭha*, replies that no one forms this body.

अस्थिस्थूणं नवद्वारं रक्तमांसावलेपनम्।
शरीरसदनं राम न केनचिदिदं कृतम्। २७.१२

But it is the manifestation of our will.

संकल्पनिर्माणदेहा सहस्रशः २७.१९

So long as we wish to live, we are dragged into corporeal body. If we cease to long for life our emancipation becomes easy.

What is mind : This question has often vexed the scholiasts and psychologists. While discussing the subject of the origin of the human body and consciousness (Chapter 91), the thinking power or conscious mind has been perceived in *Yogavāsiṣṭha* as the cause of all things in course of time, and the source of all its pleasurable and painful feelings, which develop and diminish in itself and never grow without it.

अविनाभाविनी नित्यं काल काङ्क्षिक्रमे तथा।
सर्वमुत्पादयत्येतच्चित्तकः संविदात्मकः। ९१.५१

At the same time concept of sensation and mind has also been defined as the union of the breath of life with the organs and if this union is united with desire, origin of mind takes place.

यथा प्राणेन्द्रियानन्दमानन्दपवनावुभौ।
चित्तस्योत्पादिके सार्धं यदैते वासने तदा।। ९१.५२

This is why the living and sensitive plants which are devoid of desire are devoid of mind also.

In this course, it may be stated that end of desire, is the end of mind and end of mind tantamount to the end of birth-death cycle which is known in philosophical terms as emancipation.

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Difference between Mind and Sensations: The union of breath and the organs produces sensation. But when sense organs are united with desire, they produce mind. This way living and sensitive plants or living beings which are devoid of desire are also devoid of mind also.

यथा प्राणेन्द्रियानन्दमानन्दपवनावुभौ।
चित्तस्योत्पादिके सार्धं यदैते वासने तदा।। ९१.५२

Relationship of thought and vital air : *Yogavāsiṣṭha* establishes keen relationship between thought and vital air. Accordingly :

संशान्ते पवनस्पन्दे यथा पांसुर्नभस्तले।
यः प्राणपवनस्पन्दश्चित्तस्पन्दः स एव हि।। ९२.३१

As the flying dust is set on the ground, after the gust of the wind is over, so flying thoughts of the mind are stopped, when our breathings are put to a stop.'

In fact there is an the ultimate connection between thought and vital air. He says, `Thought commences and corresponds with vital respiration. A long thought draws a long breath and a quick one is attended with a rapid vibration of breath.

Reflection on customs : The study of *Yogavāsiṣṭha* gives sometimes an interesting insight into the old customs. Today we think that the custom of shaking hands both on meeting and parting is conspicuous to modern days and especially seem to have been borrowed from westerns. But *Yogavāsiṣṭha* tells us that this was an age old custom prevalent in the country. The following reference of *Yogavāsiṣṭha* is worth noting in this regard :

व्योम्नि योजनामात्रं तु मदनुव्रज्यया गतः।
करं करेणावष्टभ्य बलात्संरोधितः खगः।। २७.१४

`That is the kahga followed me a few miles (*yojana*) in the air, when I compelled him to return after shaking hands.'

Prohibition of idol worship : On the question of worship of the God, the *Yogavāsiṣṭha* is very much clear. According to it, soul is of the form of consciousness.

आत्मसंवित्तिरूपं २९.१२९

So, the worship of soul can be done as such and by forshaking the adoration of idols. Those that are devoted to any form of fictitious cult or idol worship, are subject to endless misery.

आत्मसंवित्तिरूपं तु त्यक्त्वा देवार्चनं जनाः।
कृत्रिमार्चासु ये सक्ताश्चिरं क्लेशं भजन्ति ते।। २९.१२९

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In fact the idol worshippers have been compared with little children playing with their dolls.

बालक्रीडोपमं च ते अध्यात्मध्यानादृते ब्रह्मकुर्वन्तो देवपूजनम्। २९.१३०

On the question of as to what is the best method of worship of God, the treatise further maintains that God should be worshipped by adoration of knowledge.

ज्ञानार्चनेनाविरतं पूजनीयः स सर्वदा - २९.१३१

True *pūjā* is considered to be the worship of spirit and not otherwise, since the soul is the intellectual and living spirit.

त्वमेतच्चेतनाकाशमात्मानं जीवमव्ययम्।
स्वभावं विद्धि न त्वन्यः पूज्यः पूजात्मपूजनम्।। २९.१३२

God is not to be worshipped with the help of external means like flowers and frankinsense

अबहिः साधनासाध्यम् - ३०.३१

Yogavāsiṣṭha also discards the concept of worship of mere gods and use of flowers and insensesticks in worship.

नातिदेवार्चने योग्यः पुष्पधूपचयो महान्। ३०.४

Yogavāsiṣṭha, describes the act of idol worship as unlearned simple as those of children and childish.

अव्युत्पन्नधियो ये हि बालपेलवचेतसः।
कृत्रिमार्चामयं तेषां देवार्चनमुदाहृतम्।। ३०.५

In fact, it is due only to lack of understanding that a person worships with flowers, etc. and attribute the soul to false images of their own making

शमवोधद्यभावे हि पुष्पाद्यैर्वार्चयन्ति हि।
मिथ्यैव कल्पितैरेतमाकारे कल्पितात्मके।। ३०.६

Yogavāsiṣṭha makes scathing attacks on idols as to how the idols may be called as gods, who having their hands and feet, are yet devoid of their consciousness which is the pith of body.

पादपाण्यादिमानन्यो यो वा देवः प्रकल्प्यते।
संविन्मात्रादृते ब्रह्मन्किंसार किल कथ्यताम्।। ३०.१९

Mysteries of creations : Several mysteries have been unfolded in the *Yogavāsiṣṭha*. *Yogavāsiṣṭha* also unravels the secrets of creation. While shedding light on the nature of internal and external relations it says that Brahmā took the period of one *Mahākalpa* to create this universe.

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महाकल्प समाधान चिरकल्पित कल्पनम्।
वन्ह्य संसक्तिवशतो ब्राह्मं स्फुरति वै वपुः।। ४८.२६

Thus according to *Yogavāsiṣtha*, the whole creation accomplished not in seconds, but it took the period of महाकल्प for its completion.

Mystery of Kūrmavatāra : *Yogavāsiṣtha* while giving an account of past ages clarifies that *Kūrmāvatāra* is the resurrection of earth from waters and accordingly, the earth has sunk into waters five times and lifted up as many times by the divine *Kūrmāvatāra* of Visnu from below the overflowing ocean.

अन्तर्धानगता धात्री वारपञ्चकमुद्धता।
मुने पञ्चसु सर्गेषु कूर्मेणैव पयोनिधेः।। २२.१२

Definition of Manvantara : While relating to the account of past ages, *Yogavāsiṣtha* goes to define *Manvantara*, as the measurement of time. Accordingly *Manvantara* is a symbol of reversion of the course of world. With every *manvantara* in fray, reversal of the course of the world takes place.

प्रतिमन्वन्तरं ब्रह्मन्विपर्यस्ते जगत्क्रमे।
संनिवेशेऽन्यथा जाते प्रयाते संश्रुते जने।। २२.३७

In the process of reversal, the polarity of *Meru* is changed, the points of compass are altered, the difference in the sides of quarters takes place and so nothing remains as positive truth except our conception of it.

संस्थानमन्यथा तस्मिन्स्थिते यान्ति दिशोऽन्यथा।
न सन्नासञ्जगन्मन्ये भ्रमयन्केवलं धियः।। २२.४७

In the preceeding lines it has been laid down that during the process of this type of reversal in a *Manvantara* north goes to other side and *Meru* also shifts its side.

दिगुत्तराभूदन्येयं पूर्वमेव महीधरः। २२.४५

This reversal is said to have effected the change in the lodgings of the animate beings of the earth and as such the lodging also shifts sometimes to Vindhayan part of continents, sometimes to the *Kaccha* part and sometimes to the *Sahya* or *Dardura* parts of continents. It is shifted sometimes to glaciated part of continents and sometimes to *malaya* part.

कदाचिदहमेकान्ते विन्ध्यकच्छकृतालयः।
कदाचित्सह्यनिलयः कदाचिद्दर्दुरालयः।। २२.३९
कदाचिद् हिमवद्वासी कदाचिन्मलयाचलः।
कदाचित् प्राक्तनेनैव संनिवेशेन भूधरम्।। २२.४०

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What is Meru? : According to *Yogavāsiṣṭha Meru* is not a mountain, but the surface of the earth or say lithosphere is called *Meru*.

मेरुमूपीठः - ५९.२७

At another place, *Meru* is used as an attributive of earth, which stands to mean earth qualified by *meru* or *maru* or sand.

मेरुर्धरा - 41.31. Thus *Meru* is symbolic of lithosphere and not mountain.

Situation of Plakṣa dvīpa : As per description of *Yogavāsiṣṭha plakṣa dvīpa* was encircled by the snowy plains of Himalayas.

ततो गोमेदकद्वीप लेखयैवं प्रमाणया।

इक्ष्वब्धि लेखयाप्येवं हिमवद्सानु शुद्धया। २५.२२

Shape of Earth as looked from above : The earth appeared as a lotus in the heart of brahmāṇda *puruṣa*, the eight sides forming the petals of the flower, the clouds being its pistils and the pericarp containing its sweet flavour.

ब्रह्माण्डनर हमद्मद्दिगष्टकदलबृहत्।

गिरिकेसर संबाधस्वामोदभरसुंदरम्।। २५.२

The earth like a lotus is situated on the surface of waters of oceans.

कदाचिदास्यदांमोधिकंपकंपितदिग्दलम्।

अधोनालगतानतदैत्यदानवकंटकम्।। २५.६

Jambudvīpa : *Jambudvīpa* was the name of highly populated region according to *Yogavāsiṣṭha*

लक्षयोजन विस्तीर्णानाकीर्णांचिर जो लबैः।

नानाजनपदव्यूहस्थिरावश्याय सीकराम्।। २५.१३

स्थलेष्वामंडलांतस्थ जनजालालिमंडलाम् - २५.१०

Kalpa tree : The description of *Kalpa* tree as is available from *Yogavāsiṣṭha* gives one to understand (in spiritual sense) a tree of desire which branches out into various objects of our wish. Its flowers are all sanguine hopes and expectations which are hidden under the dark mist of futurity. The crown dwelling in its dark hollow, is the indwelling obscure soul, which is hiden under the imperious gloom of our ignorant minds and false egoism. Its nest is in the highest divinity and it is immortal because it is a particle of Eternal spirit.

पुष्परेण्वभ्रवलितं रत्नस्तबकदन्तुरम्।

उत्सेधनिर्जिताकाशं शृङ्गैः शृंगमिवार्पितम्।। १५.२

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Its equivalent in astronomical sense is the sky with stars as its flowers, clouds as its leaves, flashes of lightning as its filaments circumvent beams of the radiant sun as the pollen of its flowers.

ताराद्विगुणपुष्पौघं मेघद्विगण पल्लवम्।
रश्मिद्विगुण रेण्वभ्रं तडिद्द्विगुणमञ्जरीम् - १५.३

Purāṇas undergo interpolations : It has been made clear in the *Yogavāsiṣṭha* while recounting the past ages that *Purāṇas*, though agreeing in the main substance, are also full of interpolations, that they have been greatly multiplied in successive ages or *yugas*.

एकार्थानि समग्राणि बहुपाठानि मेऽनघ।
पुराणानि प्रवर्तन्ते प्रसृतानि युगंप्रति।। २२.२०

Varied Readings and rituals of the Vedas : In the *Yogavāsiṣṭha*, it has been clarified that Vedas were subjected to various readings, as well as rituals from age to age, likewise the differences in the intellects of the scholars occurred from age to age. Vedas though remained intact so far as their internal structure was concerned but were subjected to various readings and rituals in various schools that emerged from time to time.

युगं प्रति धियां पुंसां न्यूनाधिकतया मुने।
क्रियाङ्गपाठवैचित्र्ययुक्तान्वेदान्स्मराम्यहम्।। २२.१९

Period of Rāma : *Yogavāsiṣṭha* also supplies the information regarding the time period of Rāma. In this connection following *śloka* may be referred to

अद्य राम कृते क्षीणे त्रेता सम्प्रति वर्तते - २७.१८

From the above statement it is clear that during Rāma's time *Satyayuga* had elapsed and 24rth *treta* had marked its commencement. This way Rāma's time may be calculated as 180 lakh years. By Rāma's time last phase of Himalayan upliftment was also over.

Similes in Yogavāsiṣṭha : We have heard a lot about the similes of Kālidāsa, but the similes of *Yogavāsiṣṭha* are no less remarkable even while elucidating the philosophical imports. To illustrate one, one may quote here an example of impurity of heart being equated with the impurity of Gold.

कलङ्कयन्तः कलङ्केन प्रोच्यते हेम नान्यथा।
भावासक्त्या समासक्त उक्तो जन्तुर्हि नान्यथा। ७४.७०

`The gold becomes impure by its inward alloy, and not by its outward soil; so a man becomes unholy by the impurity of heart and foulness of his mind and not on account of dust or dirt on his body.

Present Edition : Since the translator Vihari Lal Mitra comes from a Bengali background, his dicta is sometimes found impressed with Bengali accent. This is why, he

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has written *sattva* as *sottva*, *arghya* as *orghya*, *asattva* as *asuttva*, etc. At all such places, a correct rendering of spellings has been made by the present editor without having leaned to Bengali accent.

The translator has mistaken *Samādhi* for hypnotism, hence to avoid confusion *Samādhi* has been rendered as *samādhī* for lack of any synonym thereof. Since this and other Yogic terms are peculiar to Sanskrit and they don't have their exact equivalences in other languages of the world.

The old English usage sometimes takes its course in the translation in land so the present editor has replaced all such usages by the modest terms available in English language.

At the following places translation of Mitra is not available :

Nirvāṇa Prakaraṇa- 11.87 to 112, 33.20 - 46; 34.31, 59.13; 67.23; 81.116-119

So, for the benefit of the readers and other scholars all the above cited stanzas have been translated by the present editor.

The most conspicuous feature of the present edition is that it contains the Sanskrit text in original alongwith the English translation complete in all respects. Hope the present edition would be capable of fulfilling the long felt and most ardent need of the readers and researchers.

Dr. Ravi Prakash Arya
1051, Sector-I
Rohtak (Haryana)
Ph. 01262-41580

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YOGA-VĀSIṢṬHA

BOOK-I

VAIRĀGYA-PRAKARAṆA

ON MORAL APATHY

CHAPTER 1

SECTION 1
DIVINE ADORATION

Bail the Eternal

।।श्रीगणेशायनमः।।

यतः सर्वाणि भूतानि प्रतिभान्ति स्थितानि च।
यत्रैवोपशमं यान्ति तस्मै सत्यात्मने नमः।।१।।

Om, salutation to the self-same Reality, from whom all beings proceed, by whom they are manifest, upon whom they depend, and in whom they become extinct (in the end).

ज्ञाताज्ञानं तथाज्ञेयं द्रष्टा दर्शनदृश्यभूः।
कर्त्ता हेतुः क्रिया यस्मात्तस्मै ज्ञत्यात्मने नमः।।२।।

He is the knower, the knowledge and all that is to be known. He is the seer, the (act of) seeing, and all that is to be seen. He is the actor, the cause and the effect: therefore salutation to Him (who is all) knowledge himself.

स्फुरन्ति सीकरा यस्मादानन्दस्याम्बरेऽवनौ।
सर्वेषां जीवनं तस्मै ब्रह्मानन्दात्मने नमः।।३।।

Salutation to Him (who is) supreme bliss itself, from whom flow the dews of delight (as water springs from a fountain) both in heaven and earth, and who is the life of all.

SECTION 2
NARRATIVE OF SUTĪKṢṆA

सुतीक्ष्णो ब्राह्मणः कश्चित्संशयाकृष्टमानसः।
अगस्तेराश्रमं गत्वा मुनिं पप्रच्छ सादरम्।।४।।

One Sutīkṣṇa, a *Brāhmaṇa*, whose mind was full of doubts, went to the hermitage of Agasti and asked the sage respectfully.

सुतीक्ष्णउवाच

भगवन्धर्मतत्त्वज्ञ सर्वशास्त्रविनिश्चित।
संशयोऽस्ति महानेकस्त्वमेतं कृपया वद।।५।।

Oh great sage! you are informed in all the ways and truths of virtue, and know with certainty all the *Śāstras*, I am in a great doubt (about something) which I pray you will kindly remove.

मोक्षस्य कारणं कर्म ज्ञानं वा मोक्षसाधनम्।
उभयं वा विनिश्चित्य एकं कथय कारणम्।।६।।

Tell me whether a man's acts or his knowledge or both of these, is in your opinion, the cause of his emancipation.

अगस्तिरुवाच

उभाभ्यामेव पक्षाभ्यां यथा खे पक्षिणां गतिः।
तथैव ज्ञानकर्मभ्यां जायते परमं पदम्।।७।।

Agasti replied— As the flight of birds in the air is effected by means of both their wings, so the highest state of emancipation is attained through the instrumentality of both knowledge and acts.

केवलात्कर्मणो ज्ञानान्नहि मोक्षोऽभिजायते।
किंतूभाभ्यां भवेन्मोक्षः साधनं तूभयं विदुः।।८।।

It is neither our acts nor knowledge alone that produces emancipation, but both together are known as the means of it.

SECTION 3
ANECDOTE OF KĀRUṆYA

अस्मिन्नर्थे पुरावृत्तमितिहासं वदामि ते।
कारुण्याख्यः पुरा कश्चिद्ब्राह्मणोऽधीतवेदकः।।९।।

I will recite to you an instance on this subject from the old traditions, relating a *Brāhmaṇa*

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named Kāruṇya, who was learned in the Vedas in days of yore.

अग्निवेश्यस्य पुत्रोऽभूद्वेदवेदाङ्गपारगः।
गुरोरधीतविद्यः सन्नाजगाम गृहं प्रति।।१०।।

He was the son of Agniveśya and accomplished in the Vedas and all their branches, and after finishing his studies at the preceptor's, returned to his own abode.

तस्थावकर्मकृत्तूष्णीं संशयानो गृहे तदा।
अग्निवेश्यो विलोक्याथ पुत्रं कर्मविवर्जितम्।।११।।

He remained a sceptic at home, holding his taciturnity and inertness to acts: when his father Agniveśya saw his son so slack in his duties, he upbraided him thus for his good.

प्राह एतद्वचो निंद्यं गुरुः पुत्रं हिताय च।

अग्निवेश्य उवाच

किमेतत्पुत्र कुरुषे पालनं न स्वकर्मणः।।१२।।
अकर्मनिरतः सिद्धिं कथं प्राप्स्यसि तद्वद।
कर्मणोस्मान्निवृत्तेः किं कारणं तन्निवेद्यताम्।।१३।।

Agniveśya said— Why, my son, do'nt you discharge your duties, tell me how can you succeed (in anything) if you remain inactive, and tell me also the reason of your cessation from acts.

कारुण्य उवाच

यावज्जीवमग्निहोत्रं नित्यं संध्यामुपासयेत्।
प्रवृत्तिरूपो धर्मोऽयं श्रुत्या स्मृत्या च चोदिताः।।१४।।

Kāruṇya replied— The offering of daily oblations, and performance of morning and evening devotions during life, are inculcated in the Veda and law as the *active* duties (of men).

न धनेन भवेन्मोक्षः कर्मणा प्रजया न वा।
त्यागमात्रेण किंत्वेके यतयोऽश्नन्ति चामृतम्।।१५।।

But it is neither by acts or riches, nor by means of progeny, that one obtains his liberation; it is solely by self-denial that Stoics taste the ambrosia (of emancipation).

इति श्रुत्योर्द्वयोर्मध्ये किं कर्त्तव्यं मया गुरो।
इति संदिग्धतां गत्वा तूष्णींभूतोऽस्मि कर्मणि।।१६।।

Tell me my father! which of these two ordinances is to be observed by me? Doubtful of this I have become indifferent to acts.

अगस्ति उवाच

इत्युक्त्वा तात विप्रोऽसौ कारुण्यो मौनमागतः।
तथाविधं सुतं दृष्ट्वा पुनः प्राह गुरुः सुतम्।।१७।।

Agasti said— Hear me my son, that Kāruṇya after saying so held his silence; when his father seeing him thus, rejoined his speech.

अग्निवेश्य उवाच

शृणु पुत्र कथामेकां तदर्थं हृदयेऽखिलम्।
मत्तोऽवधार्यपुत्र त्वं यथेच्छसि तथा कुरु।।१८।।

Agniveśya said— Hear me relate a narrative (to you) my son, and you having fully considered its purport in your mind, may do as you may choose (best for you).

SECTION 4

STORY OF SURUCI

सुरुचिर्नाम काचित्स्त्रीरप्सरोगण उत्तमा।
उपविष्टा हिमवतः शिखरे शिखिसंवृते।।१९।।

There was a damsel named Suruci, the best of the *Apsarā* nymphs, who was seated on the mountain peak of Himālaya, beset by peacocks around.

रमन्ते कामसंतप्ताः किन्नर्यो यत्र किन्नरैः।
स्वर्धुन्योघेन संसृष्टे महाघौघविनाशिना।।२०।।

Here Kinnaras inflamed by love sported with their mates; and the fall of heavenly streams (Gangā and Yamunā), served to expurgate the gravest sins (of men).

दूतमिन्द्रस्य गच्छन्तमन्तरिक्षे ददर्श सा।
तमुवाच महाभागा सुरुचिश्चाप्सरोवरा।।२१।।

She beheld a messenger of Indra making his way through the sky; and then this most fortunate and best of *Apsarās*, addressed him thus—

सुरुचि रुवाच

देवदूत महाभाग कुत आगम्यते त्वया।
अधुना कुत्र गन्तासि तत्सर्वं कृपया वद।।२२।।

Suruci said— O you herald of gods, tell me kindly whence you come, and whither are you destined at present.

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SECTION 5

ACCOUNT OF ARIṢṬANEMI

देवदूत उवाच

साधु पृष्टं त्वया सुभ्रू यथावत्कथयामि ते।
अरिष्टनेमी राजर्षिर्दत्वा राज्यं सुताय वै।।२३।।

The divine Aerial replied— Well have you asked Oh pretty browed maid, and I will tell you all as it is. Know, Ariṣṭanemi the royal sage, who has made over his realm to his son.

वीतरागः स धर्मात्मा निर्ययौ तपसे वनम्।
तपश्चरत्यसौ राजा पर्वते गन्धमादने।।२४।।

He has (now) with religious indifference (to the world), set out to the forest for (practice of) asceticism, and is performing his austerities on the *Gandhamādana* mountains.

कार्यं कृत्वा मया तत आगम्यतेऽधुना।
गन्तास्मि पार्श्वे शक्रस्य तं वृत्तान्तं निवेदितुम्।।२५।।

I am now returning from there after discharge of my errand, and repairing to Śakra's (palace) to report the matter.

अप्सरा उवाच

वृत्तान्तः को भवत्तत्र कथयस्व ममप्रभो।
प्रष्टुकामा विनीतास्मि नोद्वेगं कर्तुमर्हं।।२६।।

Suruci said— Tell me, my Lord, what matter has taken place there. I am with submission (much) inquisitive after it, nor should you cause me (the pain of) anxiety.

देवदूत उवाच

शृणु भद्रे यथावृत्तं विस्तरेण वदामि ते।
तस्मिन्नाज्ञि वने तत्र तपश्चरति दुस्तरम्।।२७।।

The messenger replied— Hear me gentle maid, relate to you in length (everything) as it has occurred.

इत्यहं देवराजेन सुभ्रूराज्ञापितस्तदा।
दूत त्वं तत्र गच्छाशु गृहीत्वेदं विमानकम्।।२८।।

On hearing that the king was practising the utmost rigors of asceticism in that forest, Indra, the lord of Gods, desired me to take this heavenly car and repair at once to the spot.

अप्सरोगणसंयुक्तं नानावादित्रशोभितम्।
गन्धर्वसिद्धयक्षैश्च किन्नराद्यैश्च शोभितम्।।२९।।

"Take this car," said he, "bearing the (dancing) *Apsarās* equipped with all their musical instruments, and furnished with a band of *Gandharvas*, *Siddhas*, *Yakṣas* and *Kinnaras*."

तालवेणुमृदङ्गादि पर्वते गन्धमादने।
नानावृक्षसमाकीर्णे गत्वा तस्मिन् गिरौ शुभे।।३०।।

"Convey them," said he, "with all their wired instruments, flutes and drums to the auspices of the Sylvan mount of *Gandha Mādana.*

अरिष्टनेमिं राजानं दूतारोप्य विमानके।
आनय स्वर्गभोगाय नगरीममरावतीम्।।३१।।

"There having placed the Prince Ariṣt anemi in the vehicle, bring him to the enjoyment of heavenly delight in this city of *Amarāvatī* (the seat of immortals)."

दूत उवाच

इत्याज्ञां प्राप्य शक्रस्य गृहीत्वा तद्विमानकम्।
सर्वोपस्करसंयुक्तं तस्मिन्नद्रावहं ययौ।।३२।।

The messenger said— Receiving this injunction of Indra and taking the car with all its equipments, I proceeded to that mountain.

आगत्य पर्वते तस्मिन्नाज्ञो गत्वाऽश्रमं मया।
निवेदिता महेद्रस्य सर्वाज्ञाऽरिष्टनेमये।।३३।।

Having arrived at the mountain and advancing to the hermitage of the king, I delivered to him the orders of the great Indra.

इति मद्वचनं श्रुत्वा संशयानोऽवदच्छुभे।

राजोवाच

प्रष्टुमिच्छामि दूत त्वां तन्मे त्वं वक्तुमर्हसि।।३४।।

Hearing my words, Oh happy damsel! the king spoke to me with reluctance and said: "I wish to ask you something, O messenger, which (I hope) you will be able to answer.

गुणा दोषाश्च के तत्र स्वर्गे वद ममाग्रतः।
ज्ञात्वा स्थितिं तु तत्रत्यां करिष्येऽहं यथारुचि।।३५।।

Tell me what good and what evils there are in heaven, that knowing them (before-hand), I may think of settling there as I may choose.

दूत उवाच

स्वर्गे पुण्यस्य सामग्र्या भुज्यते परमं सुखम्।
उत्तमेन तु पुण्येन प्राप्नोति स्वर्गमुत्तमम्।।३६।।

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I answered, saying— In heaven there is ample reward for merit, conferring perfect bliss (to all); but it is the degree of meritoriousness that leads one to higher heavens.

मध्यमेन तथा मध्यः स्वर्गो भवति नान्यथा।
कनिष्ठेन तु पुण्येन स्वर्गो भवति तादृशः।।३७।।

By moderate virtue, one is certainly entitled to a middle station, and virtue of an inferior order, leads a person to a lower position (in the heavens).

परोत्कर्षासहिष्णुत्वं स्पर्धा चैव समैश्च तैः।
कनिष्ठेषु च संतोषो यावत्पुण्यक्षयो भवेत्।।३८।।

But one's virtue is destroyed by his impatience as the excellence of his betters, by his haughtiness to his equals, and by his joy at the inferiority of others.

क्षीणेपुण्येविशन्त्येतं मर्त्यलोकं च मानवाः।
इत्यादि गुणदोषाश्च स्वर्गे राजन्नव स्थिताः।।३९।।

When one's virtue is thus destroyed, he must enter the abode of mortals. These and the like are the effects of merit and demerit (with us) in heaven.

इति श्रुत्वा वचो भद्रे स राजा प्रत्यभाषत।

राजोवाच

नेच्छामि देवदूताहं स्वर्गमीदृग्विधं फलम्।।४०।।

Hearing this, Oh good maiden, the king answered and said: "I do not, Oh divine messenger! like the heaven that is of such like conditions.

अतः परं महोग्रं च तपः कृत्वा कलेवरम्।
त्यक्ष्याम्यहम शुद्धं हिजीर्णात्वचमिवोरगः।।४१।।

I will henceforth practise the most austere form of devotion, and abandon this my unhallowed human frame in the same way, as the snake abandons his time-worn-skin (slough).

देवदूत विमानेदं गृहीत्वा त्वं यथागतः।
तथा गच्छ महेन्द्रस्य संनिधौ त्वं नमोस्तु ते।।४२।।

Be you pleased, Oh delegate of the Gods! to return with your heavenly car to the presence of the great Indra whence you come, and fare you well.

देवदूत उवाच

इत्युक्तोऽहं गतो भद्रे शक्रस्याग्रे निवेदिम्।
यथावृतं निवेद्याथ महदाश्चर्यतां गतः।।४३।।

The celestial emissary resumed— Thus being bid, I went Oh goodly dame to the presence of Śakra to report the matter. Who upon my rehearsal of the matter, was struck with great wonder.

पुनः प्राह महेन्द्रो मां श्लक्ष्णं मधुरया गिरा।

इन्द्र उवाच

दूत गच्छ पुनस्तत्र तं राजानं नयाश्रमम्।।४४।।

Then the great Indra again spoke to me with a sweet voice and said: "Go you my herald again to that king, and take him to the hermitage of Vālmīki.

वाल्मीकेर्ज्ञाततत्त्वस्य स्वबोधार्थं विरागिणम्।
संदेशं मम वाल्मीकेर्महर्षेस्त्वं निवेदय।।४५।।

"He is well acquainted with every truth, tell him my errand for the instruction of the dispassionate prince, saying—

महर्षेत्वं विनीताय राऽस्मै वीतरागिणे।
न स्वर्गमिच्छते तत्त्वं प्रबोधय महामुने।।४६।।

Oh you great sage! remonstrate with this prince who is humble and dispassionate, and dislike the enjoyment of heaven.

तेन संसार दुःखार्तो मोक्षमेष्यति च क्रमात्।
इत्युक्त्वा देवराजेन प्रेषितोऽहं तदन्तिके।।४७।।

So that this prince who is aggrieved at the miseries of the world, may gradually come to attain his emancipation.

मयागत्य पुनस्तत्र राजा वल्मीकजन्मने।
निवेदितो महेन्द्रस्य राज्ञा मोक्षस्य साधनम्।।४८।।

I then went and explained my mission to the royal hermit, took him to the sage Vālmīki (who had grown amidst the ant-hills), and to whom I delivered great Indra's charge for the king's practice (of the means) for his final liberation.

ततो वल्मीकजन्मासौ राजानं समपृच्छत।
अनामयमतिप्रीत्या कुशलप्रश्नवार्तया।।४९।।

Then the sage (named after the ant-hill in which he had grown), welcomed the King with gentle inquiries regarding his welfare.

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राजोवाच

भगवन्धर्मतत्त्वज्ञ ज्ञातज्ञेयविदांवर।
कृतार्थोऽहं भवद्दृष्ट्या तदेव कुशलं मम।।५०।।

The prince replied— "Oh great *seer*, that are informed in all the truths of religion, and are the greatest of them that know the knowable, your very sight has given me all that I desired, and therein is all my welfare.

भगवन्प्रष्टुमिच्छामि तदविघ्नेन मे वद।
संसारबन्धदुःखार्तैः कथं मुञ्चामि तद्वद।।५१।।

"Great sire, I wish to learn from you how I may escape the miseries which arise from one's connection with this world, and which (I hope) you will reveal to me without reserve."

वाल्मीकिरुवाच

शृणु राजन् प्रवक्ष्यामि रामायणमखण्डितम्।
श्रुत्वावधार्ययत्नेन जीवन्मुक्तो भविष्यसि।।५२।।

Vālmīki said— Hear me Oh king! I will relate to you the entire Rāmāyaṇa, by the hearing and understanding of which you will be saved even while in this life.

SECTION 6
HISTORY OF RĀMA

वसिष्ठरामसंवादं मोक्षोपायकथां शुभाम्।
ज्ञातस्वभावो राजेन्द्र वदामि श्रूयतां बुध।।५३।।

Hear me Oh great and intelligent king, repeat to you the sacred conversation which took place between Rāma and Vasiṣṭha relating the way to liberation, and which I well know from my knowledge (of human nature).

राजोवाच

को रामः कीदृशः कस्य बद्धो वा मुक्त एव वा।
एतन्मे निश्चितं ब्रूहि ज्ञानं तत्त्वविदां वर।।५४।।

The prince said— "O you best of sages, tell me precisely who and what this Rāma was, what was his bondage and how he got freed from it."

वाल्मीकिरुवाच

शापव्याजवशादेवमराजवेषधरो हरिः।
आहृताज्ञानसंपन्नः किंचिज्ज्ञोऽसौ भवत्प्रभुः।।५५।।

Vālmīki said— Hari was proscribed under an imprecation to take upon himself the form of a prince, with an assumed ignorance as that of a man of little understanding.

राजोवाच

चिदानन्दस्वरूपे हि रामे चैतन्यविग्रहे।
शापस्य कारणं ब्रूहि कः शप्ताचेति मे वद।।५६।।

The prince said— "Tell me who was the author of that imprecation, and how it could befall on Rāma, who was the personification of consciousness and felicity, and the very image of wisdom."

वाल्मीकिरुवाच

सनत्कुमारो निष्काम अवसद् ब्रह्मसद्मनि।
वैकुण्ठादागतो विष्णुस्त्रैलोक्याधिपतिः प्रभुः।।५७।।

Vālmīki replied— Sanat-kumāra, who was devoid of desires, had been residing at the abode of Brahmā, to which Viṣṇu, the Lord of the three worlds, was a visitor from *Vaikuṇṭha*.

ब्रह्मणा पूजितस्तत्र सत्यलोकनिवासिभिः।।
विना कुमारं तं दृष्ट्वा ह्युवाच प्रभुरीश्वरः।।५८।।

The Lord God was welcomed by all the inhabitants of the *Brahmaloka* as well as by Brahmā himself, except by Sanat-kumāra who was thus beheld and addressed to by the god.

सनत्कुमार स्तब्धोऽसि निष्कामो गर्वचेष्टया।
अतस्त्वं भवकामार्तः शरजन्मेतिनामतः।।५९।।

"Sanat-kumāra, it is ignorance that makes you forsake your desires for fear of regeneration (on earth), therefore must you be born under the name of *Śara-janmā* to be troubled with desires."

तेनापि शापितो विष्णुः सर्वज्ञत्वं तवास्ति यत्।
किंचित्कालं हि तत्त्यक्त्वा त्वमज्ञानी भविष्यसि।।६०

Sanat-kumāra in return denounced Viṣṇu by saying— "Even all discerning as you are, you shall have to sacrifice your omniscience for some time, and pass as an ignorant mortal (on earth)."

भृगुर्भार्यां हतां दृष्ट्वा ह्युवाच क्रोधमूर्च्छितः।
विष्णो तवापि भार्याया वियोगो हि भविष्यति।।६१।।

There was another anathema pronounced upon Viṣṇu by the sage Bhṛgu, who seeing his

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wife killed (by him), became incensed with anger and said: "Viṣṇu, you shall have also to be bereft of your wife."

वृन्दया शापितो विष्णुश्छलनं यत्त्वया कृतम्।
अतस्त्वं स्त्रीवियोगं तु वचनान्मम यास्यसि।।६२।।

He was again cursed by *Vṛndā* to be deprived of his wife, on account of his beguiling her (in the form of her husband).

भार्या हि देवदत्तस्य पयोष्णीतीरसंस्थिता।
नृसिंहवेषधृग्विष्णुं दृष्ट्वा पञ्चत्वमागता।।६३।।

Again when the pregnant wife of Deva-datta was killed (with fear) on seeing the man-lion figure of Viṣṇu.

शप्तो हि नृहरिर्दुःखार्तःतेन स्त्रीवियोगतः।
तवापि भार्यया सार्धं वियोगो हि भविष्यसि।।६४।।

The leonine Hari was denounced by the husband, who was sorely, afflicted at the loss of his consort, to be thus separated from his wife also.

भृगुणैवं कुमारेण शापितो देवशर्मणा।
वृन्दया शापितो विष्णुस्तेन मानुष्यतां गतः।।६५।।

Thus denounced by Bhṛgu, by Sanat-kumāra, Deva-datta and Vṛndā, he was obliged (to be born in this earth) in the figure of a human being.

एतत्ते कथितं सर्वं शापव्याजस्य कारणम्।
इदानीं वच्मि तत्सर्वं सावधानमतिः शृणु।।६६।।

I have thus explained to you the causes of all the imprecations (which were passed on Viṣṇu), and will now relate to you all other things which you shall have carefully to attend to.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे सूत्रपातनिको नाम प्रथमः सर्गः।।१।।

CHAPTER 2

REASON OF WRITING THE RĀMĀYAṆA

SECTION 1

PERSONS ENTITLED TO ITS PERUSAL

दिवि भूमौ तथाऽऽकाशे बहिरन्तश्च मे विभुः।
यो विभात्यवभासात्मा तस्मै सर्वात्मने नमः।।१।।

Salutation to the Lord, the universal soul, shining manifest in heaven, earth and the sky, and both within and without myself.

वाल्मीकिरुवाच

अहं बद्धो विमुक्तः स्यामिति यस्यास्ति निश्चयः।
नात्यन्तमज्ञो नो तज्ज्ञः सोस्मिञ्छास्त्रेऽधिकारवान्।।२।।

One convinced of his constraint (in this mortal world), and desiring his liberation from it, and, who is neither wholly ignorant of, nor quite conversant with divine knowledge, is entitled to (the perusal of) this work.

कथोपायान्विचार्यादौ मोक्षोपायानिमानथ।
यो विचारयति प्राज्ञो न स भूयोऽभिजायते।।३।।

The wise man, who having well considered the narrative (of Rāma) as the first step, comes afterwards to think on the means of liberation (as are expounded herein), he shall verily be exempt from transmigration (of his soul).

अस्मिन्रामायणे रामकथोपायान्महाबलान्।
एतांस्तु प्रथमं कृत्वा पुराहमरिमर्दन।।४।।

Know, O destroyer of your enemies! that I have first embodied the history of Rāma in this Rāmāyaṇa (as the preparatory step to salvation).

शिष्यायास्मि विनीताय भरद्वाजाय धीमते।
एकाग्रो दत्तवांस्तस्मै मणिमब्धिरिवार्थिने।।५।।

And I have given the same to my attentive pupil the obedient and intelligent Bharadvāja, as the sea yields his gems to their seeker.

तत एते कथोपाया भरद्वाजेन धीमता।
कस्मिंश्चिन्मेरुगहने ब्रह्मणोऽग्र उदाहृताः।।६।।

These historical preparatories were rehearsed by the learned Bharadvāja in the presence of Brahmā, seated in a certain forest of the Sumeru Mountain.

अथास्य तुष्टो भगवान्ब्रह्मा लोकपितामहः।
वरं पुत्र गृहाणेति तमुवाच महाशयः।।७।।

Then the lord Brahmā, the great grandfather of the inhabitants (of the three worlds), was so highly pleased with him that he addressed him saying: "Oh my son! ask the best boon that you wish for."

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भरद्वाज उवाच

भगवन्भूतभव्येश वरोऽयं मेऽद्य रोचते।
येनेयं जनता दुःखान्मुच्यते तदुदाहर।।८।।

Bharadvāja said— Oh you lord, that are master of the past and future times, grant me the desired boon of communicating to me the means whereby people are liberated from their miseries.

SECTION 2

BRAHMĀ'S BEHEST

श्रीब्रह्मोवाच

गुरुं वाल्मीकिमत्राशु प्रार्थयस्व प्रयत्नतः.।
तेनेदं यत्समारब्धं रामायणमनिन्दितम्।।९।।

Brahmā said— "Go ask diligently of your preceptor Vālmīki, to complete the faultless Rāmāyaṇa that he has undertaken (to write).

तस्मिञ्छ्रुते नरो मोहात्समग्रात्संतरिष्यति।
सेतुनेवाम्बुधेः पारमपारगुणशालिना।।१०।।

By the hearing of which men will get over their manifold errors, in the same manner as they pass over the sea by the bridge built over it by the great Rāma, who was fraught with all good qualities.

श्रीवाल्मीकिरुवाच

इत्युक्त्वा स भरद्वाजं परमेष्ठी मदाश्रमम्।
अभ्यागच्छत्समं तेन भरद्वाजेन भूतकृत्।।११।।

Vālmīki said— Saying this to Bharadvāja, the supreme maker of all beings (Brahmā) accompanied him to my hermitage.

तूर्णं संपूजितो देवः सोऽर्घ्यपाद्यादिना मया।
अवोचन्मां महासत्वः सर्वभूतहिते रतः।।१२।।

In right earnest was the god welcomed by me with the *argha* and offerings of water and the like, when the lord of truth spoke to me for the good of all creatures.

रामस्वभावकथनादस्माद्वरमुने त्वया।
नोद्वेगात्स परित्याज्य आसमाप्तेरनिन्दितात्।।१३।।

Brahmā spoke to me saying —"Do not Oh sage! give up your undertaking until its final completion. No pains ought to be spared to make the history of Rāma as faultless as it ought to be.

ग्रन्थेनानेन लोकोऽयमस्मात्संसारसंकटात्।
समुत्तरिष्यति क्षिप्रं पोतेनेवाशु सागरात्।।१४।।

By this work of yours men will forthwith pass over this hazardous world, in the same manner as one crosses the sea in a vessel.

वक्तुं तदेवमेवार्थमहमागतवानयम्।
कुरु लोकहितार्थं त्वं शास्त्रमित्युक्तवानजः।।१५।।

Again said the increate Brahmā to me— "I come to tell this very thing to you, that you complete the work for the benefit of mankind."

मम पुण्याश्रमात्तस्मात्क्षणादन्तर्द्धिमागतः।
मुहूर्त्ताभ्युत्थितः प्रोच्चैस्तरङ्ग इव वारिणः।।१६।।

Then Oh king, the God disappeared from my sacred hermitage in a moment, just as the wave subsides in the water no sooner it has heaved itself.

तस्मिन्प्रयाते भगवत्यहं विस्मयमागतः।
पुनस्तत्र भरद्वाजमपृच्छं स्वस्थया धिया।।१७।।

I was stuck with wonder at the disappearance of that (deity), and then being composed in my mind, I inquired of Bharadvāja, saying—

किमेतद्ब्रह्मणा प्रोक्तं भरद्वाज वदाशु मे।
इत्युक्तेन पुनः प्रोक्तं भरद्वाजेन तेन मे।।१८।।

Tell me, Bharadvāja, what Brahmā spoke (to me) in the hermitage; to which he answered saying—

भरद्वाज उवाच

एतदुक्तं भगवता यथा रामायणं कुरु।
सर्वलोकहितार्थाय संसारार्णवतारकम्।।१९।।

The God commanded you to complete the Rāmāyaṇa for the good of men, and as a means of their crossing over the gulf of the world.

SECTION 3

INQUIRY OF BHARADVĀJA

मह्यं च भगवन्ब्रूहि कथं संसारसंकटे।
रामो व्यवहतो ह्यस्मिन्भरतश्च महामनाः।।२०।।

"Now Sir" said Bharadvāja, "explain to me how the great minded Rāma and Bharata conducted themselves amidst the troubles of this world.

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शत्रुघ्नो लक्ष्मणश्चापि सीता चापि यशस्विनी।
रामानुयायिनस्ते वा मन्त्रिपुत्रा महाधियः।।२१।।

Tell me also how did Śatrughna, Lakṣmaṇa, and the renowned Sītā, and all those who followed Rāma, as also the ministers and their highly intelligent sons, conduct themselves (on earth).

निर्दुखितां येथैते नु प्राप्तास्तद्ब्रुहि मे स्फुटम्।
तथैवाहं भविष्यामि ततो जनतया सह।।२२।।

Tell me clearly how they escaped all its miseries, that I may do the same with the rest of mankind: (for our salvation).

भरद्वाजेन राजेन्द्र वदेत्युक्तोऽस्मि सादरम्।
तदा कर्तुं विभोराज्ञामहं वक्तुं प्रवृत्तवान्।।२३।।

Being thus respectfully addressed by Bharadvāja, I was led; Oh great King! to carry out the behest of my lord (Brahmā, and to narrate the Rāmāyaṇa to him; saying—

शृणु वत्स भरद्वाज यथापृष्टं वदामि ते।
श्रुतेन येन संमोहमलं दूरे करिष्यसि।।२४।।

Hear my son Bharadvāja, I will tell you all that you have asked, and by the hearing of which you shall be enabled to cast away the dross of errors (under which you labour).

तथा व्यवहर प्राज्ञ यथा व्यवहृतः सुखी।
सर्वासंसक्तया बुद्ध्या रामो राजीवलोचनः।।२५।।

You are wise and have to manage yourself in the manner of the felicitous and lotus-eyed Rāma, with a mind free from (worldly) attachments.

लक्ष्मणो भरतश्चैव शत्रुघ्नश्च महामनाः।
कौसल्या च सुमित्रा च सीता दशरथस्तथा।।२६।।

(Know that) Lakṣmaṇa, Bharata, the great minded Śatrughna, Kausalyā, Sītā, Sumitrā as well as Daśaratha—

कृतास्त्रश्चाऽविरोधश्च बोधपारमुपागताः।
वसिष्ठो वामदेवश्च मन्त्रिणोऽष्टौ तथेतरे।।२७।।

With Kṛtāstra and the two friends of Rāma, and Vasiṣṭha and Vāmadeva, and the eight ministers of state as well as many others, had reached the summit of knowledge (by this means).

धृष्टिर्जयन्तो भासश्च सत्यो विजय एव च।
बिभीषणः सुषेणश्च हनुमानिन्द्रजित्तथा।।२८।।

Their names are Dhṛṣṭa, Jayanta, Bhāsa, Satya, Vijaya, Vibhīṣaṇa, Suṣeṇa and Hanumān. And also Indrajit (who had attained his high-test knowledge).

एतेऽष्टौ मन्त्रिणः प्रोक्ताः समनीरागचेतसः।
जीवन्मुक्ता महात्मानो यथाप्राप्तानुवर्तिनः।।२९।।

These were the eight ministers of Rāma, who are said to have been equally dispassionate in their minds, and content with what was their lot. They were great souls, and free in their lives.

एतैर्यथा हुतं दत्तं गृहीतमुषितं स्मृतम्।
तथा चेद्वर्त्तसे पुत्र मुक्त एवासि संकटात्।।३०।।

Well my son, if you follow the manner in which these men observed sacrificial rites, gave and received their offerings, and how they lived and thought, you are at once freed from the turmoils (of life).

अपारसंसारसमुद्रपाती लब्ध्वा परां युक्तिमुदारसत्वः।
न शोक मायाति दैन्यमेति गतज्वरस्तिष्ठतिनित्यतृप्तः।।

One fallen in this boundless ocean of the world, may enjoy (the bliss of) liberation by the magnanimity of his soul. He shall not come across grief or destitution, but remain ever satisfied by being freed from the fever of anxiety.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे सूत्रपातनिको नाम द्वितीयः सर्गः।।२।।

CHAPTER 3

VĀLMĪKI'S ADMONITION

SECTION 1

ON TRUE KNOWLEDGE

भरद्वाज उवाच

जीवन्मुक्तस्थितिं ब्रह्मन्कृत्वा राघवमादितः।
कमात्कथय मे नित्यं भविष्यामि सुखी यथा।।१।।

Bharadvāja said, O *Brāhmaṇa* relate to me first about Rāma, and then enlighten me by degrees with the conditions of attaining liberation in this life, that I may be happy for ever.

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श्रीवाल्मीकिरुवाच

भ्रमस्य जागतस्यास्य जातस्याकाशवर्णवत्।
अपुनः स्मरणं मन्ये साधो विस्मरणं वरम्।।२।।

Vālmīki replied— "Know, holy Saint! all worldly conceptions to be as erroneous as the various hues that taint the clear firmament,. It is better therefore to efface them in oblivion, rather than revive their reminiscence (in repeated states of existence).

दृश्यात्यन्ताभावबोधं विना तन्नानुभूयते।
कदाचित्केनचिन्नाम स्वबोधोऽन्विष्यतामतः।।३।।

All visible objects are absolute negation; we have no idea of them save from sensation. Inquire into these apprehensions, and you will never find them as real.

स चेह संभवत्येव तदर्थमिदमाततम्।
शास्त्रमाकर्णयसि चेत्तत्त्वमाप्स्यसि नान्यथा।।४।।

It is possible here (on earth) to attain to this knowledge (of worldly vanities) which is fully expounded herein: if you will listen to it attentively, you shall get at the truth and not otherwise.

जगद्भ्रमोऽयं दृश्योऽपि नास्त्येवेत्यनुभूयते।
वर्णो व्योम्न इवाऽखेदाद्विचारेणामुनाऽनघ।।५।।

The conception of this world is a mistake, and though we actually see it, it is never in-existence. It appears in the same light, O sinless saint, as the variegated colours in the sky.

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनम्।
संपन्नं चेत्तदुत्पन्ना परा निर्वाणनिर्वृतिः।।६।।

The conviction of the non-existence of the objects of vision, leads to efface their impressions from the mind. Thus perfected, there springs in it the supreme and eternal l bliss of self-extinction.

अन्यथा शास्त्रगर्तेषु लुठतां भवतामिह।
भवत्यकृत्रिमाज्ञानां कल्पैरपि न निर्वृतिः।।७।।

Otherwise there is no quietism to be had herein by men like you, rolling in the depths of science for thousands of years and unacquainted with the true knowledge.

अशेषेण परित्यागो वासनानां य उत्तमः।
मोक्ष इत्युच्यते ब्रह्मन्स एव विमलक्रमः।।८।।

Complete abandonment of desires, styled as the best state of liberation, is the only pure step towards beatitude.

क्षीणायां वासनायां तु चेतो गलति सत्वरम्।
क्षीणायां शीतसंतत्यां ब्रह्मन्हिमकणो यथा।।९।।

The absence of desires leads to the extinction of mental actions, in the same manner as the absence of cold conduces to the dissolution of small particles of ice.

अयं वासनया देहो ध्रियते भूतपञ्जरः।
तनुनान्तर्निविष्टेन मुक्तौघस्तन्तुना यथा।।१०।।

Our desires which uphold our living bodies (and minds), bind us fast as by strings to our bodily prison. These being loosened, the inward soul is liberated (as a bird from its cage).

वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा।
मलिना जन्मनो हेतुः शुद्धा जन्मविनाशिनी।।११।।

Desires are of two kinds, pure and impure. The impure ones are the cause of transmigration, while the pure ones serve to destroy it.

अज्ञानुसुघनाकारा घनाहंकारशालिनी।
पुनर्जन्मकरी प्रोक्ता मलिना वासना बुधैः।।१२।।

An impure desire is of the form of a mist of ignorance, consisting in the feeling of an obdurate egoism. This is said by the wise to be the cause of birth (transmigration).

पुनर्जन्माङ्कुरं त्यक्त्वास्थिता संभृष्टबीजवत्।
देहार्थं ध्रियते ज्ञातज्ञेया शुद्धेति चोच्यते।।१३।।

A pure desire is like a parched seed incapable to bring forth the germ of transmigration, and only supports the present body (in its dry rigidity).

अपुनर्जन्मकरणी जीवन्मुक्तेषु देहिषु।
वासना विद्यते शुद्धा देहे चक्र इव भ्रमः।।१४।।

The pure desires which are unattended with transmigration, reside in the bodies of living-liberated men, like unmoving wheels (unable to move them to action).

ये शुद्धवासना भूयो न जन्मानर्थभाजनम्।
ज्ञातज्ञेयास्त उच्यन्ते जीवन्मुक्ता महाधियः।।१५।।

Those that have the pure desires are not liable to transmigration, and are said to be knowing in all things that ought to be known. These are

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called the living-liberated and are of superior intelligence.

जीवन्मुक्तिपदं प्राप्तो यथा रामो महामतिः।
तत्तेऽहं शृणु वक्ष्यामि जरामरणशान्तये।।१६।।

I will explain to you how the high minded Rāma attained the state of liberation in life, hear you this that old age and death may not come upon you.

SECTION 2

EARLY HISTORY OF RĀMA

भरद्वाज महाबुद्धो रामक्रममिमं शुभम्।
शृणु वक्ष्यामि तेनैव सर्वं ज्ञास्यसि सर्वदा।।१७।।

Hear Oh highly intelligent Bharadvāja the auspicious course and conduct of Rāma's life: whereby you shall be enabled to understand everything at all times.

विद्यागृहाद्विनिष्क्रम्य रामो राजीवलोचनः।
दिवसान्यनयद्गेहे लीलाभिरकुतोभयः।।१८।।

The lotus-eyed Rāma after coming out of his school, remained for many days at home in his diversions, and without anything to fear.

अथ गच्छति काले तु पालयत्यवनिं नृपे।
प्रजासु वीतशोकासु स्थितासु विगतज्वरम्।।१९।।

In the course of time as he took the reins of the Government, (in his hand), his people enjoyed all the bliss that absence of grief and diseases could impart (to them).

तीर्थपुण्याश्रमश्रेणीर्द्रष्टुमुत्काण्ठितं मनः।
रामस्याभूद्भृशं तत्र कदाचिद्गुणशालिनः।।२०।।

At one time Rāma's mind virtuous as he was, became anxious to see the different places of pilgrimage, the cities and hermitages (that lay about).

राघवश्चिन्तयित्वैवमुपेत्य चरणौ पितुः।
हंसः पद्माविव नवौ जग्राह नखकेसरौ।।२१।।

So Rāghava with this view, approached his father's feet, he touched the nails (of his toes) as a swan lays hold on the buds of lotus.

श्रीराम उवाच

तीर्थानि देवसद्मानि वनान्यायतनानि च।
द्रष्टुमुत्कण्ठितं तात ममेदं नाथ मानसम्।।२२।।

"Oh my father" he said, "my mind is desirous to see the different places of pilgrimage, temples of gods, forests and abodes (old men).

तदेतामर्थितां पूर्वां सफलां कर्तुमर्हसि।
न सोऽस्ति भुवने नाथत्वयाऽयोर्थी न मानितः।।२३

"Grant me my lord this my petition, as there is no petitioner of your on earth whom did you ever dishonour."

इति संप्रार्थितो राजा वसिष्ठेन समं –
तदा विचार्यामुञ्चदेवैनं रामं प्रथममर्थिनम्।।२४।।

Thus solicited (by Rāma), the king consulted with Vasiṣṭha, and after much reflection granted him the first request he ever made.

शुभे नक्षत्रदिवसे भ्रातृभ्यां सह राघवः।
मंगलालंकृतवपुः कृतस्वस्त्ययनो द्विजैः।।२५।।

On a day of lucky stars Rāma set out (on his journey) with his two brothers (Lakṣmaṇa and Śatrughna), having his body adorned with auspicious marks, and (receiving the) benedictions which were pronounced on him by the priests.

वसिष्ठप्रहितैर्विप्रैः शास्त्रज्ञैश्च समन्वितः।
स्निग्धैः कतिपयैरेव राजपुत्रवरैः सह।।२६।।

Accompanied also by a body of learned *Brāhmaṇas* whom Vasiṣṭha had chosen on the occasion, and a select party of his associate princes.

अम्बाभिर्विहिताशीर्भिरालिङ्ग्यालिङ्ग्य भूषितः।
निरगात्स्वगृहात्तस्मात्तीर्थयात्रार्थमुद्यतः।।२७।।

He started from home towards his pilgrimage after he received the benedictions and embraces of his mothers.

निर्गतः स्वपुरात्पौतेस्तूर्यघोषेण वादितः।
पीयमानः पुरस्त्रीणां नेत्रैर्भृगौघभंगुरैः।।२८।।

As he went out of his city, the citizens welcomed him with the sounds of trumpets, while the bee-like fickle eyes of the city ladies were fixed upon his lotus like face.

ग्रामीणललनालोलहस्तपद्मापनोदितैः।
लाजवर्षैर्विकीर्णात्मा हिमैरिव हिमाचलः।।२९।।

He was bestrewn with handfuls of fried paddy thrown over his body by the beautiful hands of village-women, that made him appear like the

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Himālaya covered over with snow.

आवर्जयन्विप्रगणान्परिशृण्वन्प्रजाशिषः।
आलोकयन्दिगन्तांश्च परिचक्राम जाङ्गलान्।।३०।।

He dismissed the *Brāhmaṇas* with honour, and went on hearing the benedictions of the people, and taking a full view of the landscape around him until he proceeded towards the forest.

अथारभ्य स्वकात्तस्मात्क्रमात्कोशलमण्डलात्।
स्नानदानतपोध्यानपूर्वकं स ददर्शह।।३१।।

He went on distributing alms after making his holy ablutions and performing his devotion and meditation, as he gradually passed the limits of Kośala after starting from his palace.

SECTION 3
RĀMA'S PILGRIMAGE

नदीतीराणि पुण्यानि वनान्यायतनानि च।
जङ्गलानि जनान्तेषु तटान्यब्धिमहीभृताम्।।३२।।

He went about seeing the many rivers and their banks, visiting the shrines of gods, sacred forests and deserts far and remote from the resorts of men, as also the hills, seas and their shores.

मन्दाकिनीमिन्दुनिभां कालिन्दीं चोत्पलामलाम्।
सरस्वतीं शतदूं चन्द्रभागामिरावतीम्।।३३।।

He saw the *Mandākinī* bright as the moon, the *Kālindi*, clear as the lotus, and also the following rivers, *Sarasvatī, Śatadru, Candrabhāgā,* and *Irāvatī.*

वेणीं च कृष्णवेणीं च निर्विन्ध्यां सरयूं तथा।
चर्मण्वतीं वितस्तां च विपाशां बाहुदामपि।।३४।।

Also *Veṇī, Kṛṣṇaveṇī, Nirvindhyā, Sarayu, Carmaṇvatī, Vitastā, Vipāśā* and *Bāhūdā.*

प्रयागं नैमिषं चैव धर्मारण्यं गयां तथा।
वाराणसीं श्रीगिरिं च केदारं पुष्करं तथा।।३५।।

He saw also the (holy places of) Prayāga, the Naimiṣa, the Dharmāraṇya, Gayā, Varāṇasī, Śrīgiri, Kedāra and Puṣkara.

मानसं च क्रमसरस्तथैवोत्तरमानसम्।
वडवावदनं चैव तीर्थवृन्द च सागरम्।।३६।।

He saw the *Mānasa* and the northern Mānsarovara lakes, and *Hayagrīva* and many other *tīrthas*, and the sea.

अग्नितीर्थं महातीर्थमिन्द्रद्युम्नसरस्तथा।
सरांसि सरितश्चैव तथा नदह्रदावलीम्।।३७।।

He saw the fiery pool of *Jvālāmukhī*, the great siren of Jagannātha, the fountain of *Indradyumna* and many other reservoirs, rivers and lakes.

स्वामिनं कार्तिकेयं च शालग्रामं हरिं तथा।
स्थानानि च चतुःषष्टिं हरेरथ हरस्य च।।३८।।

He visited the shrine of Kārtikeya and the Sālagrāma Hari, and also the sixty four shrines sacred to Hari and Hara.

नानाश्चर्यविचित्राणि चतुरब्धितटानि च।
विन्ध्यमन्दरकुञ्जांश्च कुलशैलस्थलानि च।।३९।।

He saw various wonders, the coasts of the four seas, the *Vindhya* range, the groves of Hara, and the boundary hills and level lands.

राजर्षीणां च महतां ब्रह्मर्षीणां तथैव च।
देवानां ब्राह्मणानां च पावनानाश्रमाञ्छुभान्।।४०।।

He visited the places of the great *Rājarṣis* and the *Brahmarṣis*, and went wherever there was any auspicious sanctuary of the gods and *Brāhmaṇas.*

भूयोभूयः स बभ्राम भ्रातृभ्यां सह मानदः।
चतुर्ष्वपि दिगन्तेषु सर्वानेव महीतटान्।।४१।।

Thus they all honouring Rāma, travelled far and wide in company with his two brothers, and traversed all the four quarters on the surface of the earth.

अमरकिन्नरमानवमानितः
समवलोक्य महीमखिलामिमाम्।
उपययौ स्वगृहं रघुनन्दनो
विहतदिक्शिवलोकमिवेश्वरः।।४२।।

Honoured by the gods, *Kinnaras* and by men, and having seen all the places on earth, the descendant of Raghu returned home, like Śiva when he returns to the *Śivaloka.*

इत्यार्षे श्रीवासिष्ठरामायणे वाल्मीकिये वैराग्यप्रकरणे
तीर्थयात्राकरणं नाम तृतीयः सर्गः।।३।।

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CHAPTER 4

RĀMA'S RETURN FROM PILGRIMAGE

श्रीवाल्मीकिरुवाच

रामः पुष्पाञ्जलिव्रातैर्विकीर्णः पुरवासिभीः।
प्रविवेश गृहं श्रीमाञ्जयन्तो विष्टपं यथा।।१।।

Rāma strewn over with handful of flowers by the citizens (surrounding him) entered the palace, as when the beauteous Jayanta (son of Indra) enters his celestial abode.

प्रणनामाथ पितरं वसिष्ठं भ्रातृबान्धवान्।
ब्राह्मणान्कुलवृद्धांश्च राघवः प्रथमागतः।।२।।

On his first arrival he bent himself in reverence before his father, before Vasiṣṭha, before his brothers, his friends, the *Brāhmaṇas* and the elderly members of the family.

सुहृद्भिर्भातृभिश्चैव पित्रा द्विजगणेन च।
मुहुरालिङ्गिताचारो राघवो न ममौ मुदा।।३।।

Repeatedly embraced as he was by friends, by his father, mothers and by the *Brāhmaṇas*, the son of Raghu bowed down his head to them with joy.

तस्मिन्गृहे दाशरथेः प्रियप्रकथनैर्मिथः।
जुघूर्णुर्मधुरैराशा मृदुवंशस्वनैरिव।।४।।

The assembled people after their familiar conversation with Rāma in the palace, strolled about on all sides highly delighted with his speech, resembling the music of a flute.

बभूवाथ दिनान्यष्टौ रामागमन उत्सवः।
सुखं मत्तजनोन्मुक्तकलकोलाहलाकुलः।।५।।

Thus eight days were passed in festive mirth consequent to the arrival of Rāma, and shouts of joy were sent forth by the elated multitude.

उवास स सुखं गेहे ततः प्रभृति राघवः।
वर्णयन्धिविधाकांरान्देशाचारानितस्ततः।।६।।

Thenceforth Rāghava continued to dwell happily at home, with relating to his friends, the different customs and manners of the countries (he visited) on all sides.

प्रातरुत्थाय रामोऽसौ कृत्वा संध्यां यथाविधि।
सभासंस्थं ददर्शेन्द्रसमं स्वपितरं तथा।।७।।

He rose early in the morning and performed his morning service according to law. He then visited his father seated as Indra in his Council.

कथाभिः सुविचित्राभिः स वसिष्ठादिभिः सह।
स्थित्वा दिनचतुर्भागं ज्ञानगर्भाभिरादृतः।।८।।

He next passed a fourth part of the day in company with Vasiṣṭha and other sages, and was greatly edified by their conversations which were full of instruction.

जगाम पित्रानुज्ञातो महत्या सेनया वृतः।
वराहमहिषाकीर्णं वनमाखेटकेच्छया।।९।।

He used also to go out for sport under orders of his father, and surrounded by a large number of troops, to forests full of (wild) boars and buffaloes.

तत आगत्य सदने कृत्वा स्नानादिकं क्रमम्।
समित्रबान्धवो भुक्त्वा निनाय ससुहृन्निशाम्।।१०।।

Then after returning home and performing his bath and other rites with his friends, he took his meal with them, and passed the night in company with his beloved companions.

एवं प्रायदिनाचारो भ्रातृभ्यां सह राघवः।
आगत्य तीर्थयात्रायाः समुवास पितुर्गृहे।।११।।

In these and similar practices did he pass his days with his brothers at his father's house, after his return from the pilgrimage.

नृपतिसंव्यवहारमनोज्ञया
सुजनचेतसि चन्द्रिकयानया।
परिनिनाय दिनानि स चेष्टया
स्तुतसुधारसपेशलयाऽनघ।।१२।।

Oh sinless (Bharadvāja), with his conduct becoming a prince, Rāma passed his days with giving delight to the good men that surrounded him, in the manner of the moon that gladdens mankind with his soothing ambrosial beams.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकिये वैराग्यप्रकरणे दिवसव्यवहारनिरूपणं नाम चतुर्थः सर्गः।।४।।

CHAPTER 5

OF RĀMA'S SELF-DEJECTION AND ITS CAUSE

श्रीवाल्मीकिरुवाच

अथोनषोडशे वर्षे वर्तमाने रघुद्वहे।
रामानुयायिनि तथा शत्रुघ्ने लक्ष्मणेऽपि च।।१।।

Vālmīki said— Afterwards Rāma attained the

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fifteenth year of his age, and so also Śatrughna and Lakṣmaṇa who followed Rāma (in birth), attained also the same age.

भरते संस्थिते नित्यं मातामहगृहे सुखम्।
पालयत्यवनिं राज्ञि यथावदखिलामिमाम्।।२।।

Bharata continued to dwell with joy at the house of his maternal grandfather, and the king (Daśaratha) ruled the whole earth as usual.

जन्यत्रार्थं च पुत्राणां प्रत्यहं सह मन्त्रिभिः।
कृतमन्त्रे महाप्राज्ञे तज्ज्ञे दशरथे नृपे।।३।।

The most wise king Daśaratha (now) consulted his ministers day after day about the marriage of his sons.

कृतायां तीर्थयात्रायां रामो निजगृहे स्थितः।
जगामानुदिनं काश्यं शरदीवामलं सरः।।४।।

But as Rāma remained at home since his return from pilgrimage, he began to decay day by day as the translucent lake in autumn.

कुमारस्य विशालाक्षं पाण्डुतां मुखमाददे।
पाकफुल्लदलं शुक्लं सालिमालमिवाम्बुजम्।।५।।

His blooming face with its out-stretched eyes, assumed by degrees a paleness like that of the withering petals of the white lotus beset by a swarm of bees.

कपोलतलसंल्लीनपाणिः पद्मासनस्थितः।
चिन्तापरवशस्तूष्णीमव्यापारो बभूवह।।६।।

He sat silent and motionless in the posture of his folded legs (*Padmāsana*), and remained absorbed in thought with his palm placed under his cheek and neck.

कृशाङ्गश्चिन्तया युक्तः खेदी परमदुर्मनाः।
नोवाच कस्यचित्किंचिल्लिपिकर्मार्पितोपमः।।७।।

Being emaciated in person, and growing thoughtful, sad and distracted in his mind, he remained speechless as a mute picture in painting.

खेदात्परिजनेनासौ प्रार्थ्यमानः पुनः पुनः।
चकाराह्निकमाचारं परिम्लानमुखाम्बुजः।।८।।

On being repeatedly requested by the anxious inmates of the family to perform his daily rites, he discharged them with a melancholy countenance, (literally-with his faded lotus-like face).

एवं गुणविशिष्टं तं रामं गुणगणाकरम्।
आलोक्य भ्रातरावस्य तामेवाययतुर्दशाम्।।९।।

Seeing the accomplished Rāma-the mine of merits in such a plight, all his brothers like-wise were reduced to the same condition with him.

तथा तेषु तनूजेषु खेदवत्सु कृशेषु च।
सपत्नीको महीपालश्चिन्ताविवशतां ययौ।।१०।।

The king of the earth observing all his three sons thus dejected and lean, gave way to anxiety together with all his queens.

का ते पुत्र घना चिन्तेत्येवं रामं पुनः पुनः।
अपृच्छत्स्निग्धया वाचा नैवाकथयदस्य सः।।११।।

Daśaratha asked Rāma repeatedly and in a gently voice (to tell him) what his anxiety was, and what was the cause of his thoughtfulness; but he returned no answer to it.

न किंचित्तात मे दुःखमित्युक्त्वा पितुरङ्कगः।
रामो राजीवपत्राक्षस्तूष्णीमेव स्म तिष्ठति।।१२।।

Then being taken up in his father's lap, the lotus-eyed Rāma replied, that he had no anxiety whatever, and held his silence.

ततो दशरथो राजा रामः किं खेदवानिति।
अपृच्छत्सर्वकार्यज्ञं वसिष्ठं वदतां वरम्।।१३।।

Afterwards the king Daśaratha asked Vasiṣtha, the best of speakers and well informed in all matters, as to the cause why Rāma was so sorrowful.

इत्युक्तश्चिन्तयित्वा स वसिष्ठमुनिना नृपः।
अस्त्यत्र कारणं श्रीमन्मा राजन्दुःखमस्तु ते।।१४।।

The sage Vasiṣtha thought over the matter (for a while), and then said, "there is a Oh king! a cause of Rāma's sadness, but you need not be anxious about it.

कोपं विषादकलनां विततं च हर्षं
नाल्पेन कारणवशेन वहन्ति सन्तः।
सर्गेण संहतिजवेन विना जगत्यां
भूतानि भूप न महान्ति विकारवन्ति।।१५।।

"Wise men Oh king! never entertain the fluctuations of anger or grief, or a lengthened delight from frivolous causes, just as the great elements of the world do not change their states

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(of inertness) unless it were for the sake of (some new) production.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे कार्श्यनिवेदनं नाम पंचमः सर्गः।।५।।

CHAPTER 6

ADVENT OF VISVĀMITRA TO THE ROYAL COURT

श्रीवाल्मीकिरुवाच

इत्युक्ते मुनिनाथेन संदेहवति पार्थिवे।
खेदवत्यास्थिते मौनं किंचित्कालप्रतीक्षणे।।१।।

The king was thrown into sorrow and suspense at these words of the prince of sages (Vasiṣṭha); but kept his silence for sometime, and waited (that time might work a change).

परिखिन्नासु सर्वासु राज्ञीषु नृपसद्मसु।
स्थितासु सावधानासु रामचेष्टासु सर्वतः।।२।।

(Mean while) the queens of the palace, kept themselves watchful of the movements of Rāma with anxious carefulness.

एतस्मिन्नेव काले तु विश्वामित्र इति श्रुतः।
मसर्षिरभ्यगाद्द्रष्टुं तमयोध्यानगराधिपम्।।३।।

At this very time the famous Viśvāmitra, the great sage came to visit the king of men at Ayodhyā.

तस्य यज्ञोऽथ रक्षोभिस्तथा विलुलुपे किल।
मायावीर्यबलोन्मत्तैर्धर्मकार्यस्य धीमतः।।४।।

The intelligent and wise seer had his sacrificial rites disturbed by the *Rākṣasas*, who were deceitfully powerful and giddy with their strength.

रक्षार्थं तस्य यज्ञस्य द्रष्टुमैच्छत्स पार्थिवम्।
नहि शक्नोत्यविघ्नेन समाप्तुं स मुनिः ऋतुम्।।५।।

It was for the security of his sacrifice that the sage waited on the king, because he was unable to accomplish it in peace (by himself).

ततस्तेषां विनाशार्थमुद्यतस्तपसां निधिः।
विश्वामित्रो महातेजा अयोध्यामभ्यगात्पुरिम्।।६।।

It was also for the purpose of their destruction, that the illustrious Viśvāmitra, who was the gem of austere devotion had come to the city of Ayodhyā.

स राज्ञो दर्शनाकाङ्क्षी द्वाराध्यक्षानुवाच ह।
शीघ्रमाख्यात मां प्राप्तं कौशिकं गाधिनः सुतम्।।७।।

Desirous of seeing the king, he spoke to the guards at the gate, to report the arrival of Kauśika the son of Gādhi to the king with despatch.

तस्य तद्वचनं श्रुत्वा द्वास्था राजगृहं ययुः।
संभ्रान्तमनसः सर्वे तेन वाक्येन चोदिताः।।८।।

On hearing these words, the guards were struck with fear in their minds, and ran as they were bid to the palace of the king.

ते गत्वा राजसदनं विश्वामित्रमृषिं ततः।
प्राप्तमावेदयामासुः प्रतिहाराः पतेस्तदा।।९।।

Coming to the Royal abode, the door-keepers informed the chief-warder of the arrival of Viśvāmitra the royal sage.

अथास्थानगतं भूपं राजमण्डलमालिनम्।
समुपेत्य त्वरायुक्तो याष्टीकोऽसौव्यजिज्ञपत्।।१०।।

The staff-bearer immediately proceeded to the presence of the king, seated among the princes and chiefs (under him) in the Court house, and gave his report saying—

देव द्वारि महातेजा बालभास्करभासुरः।
ज्वालारुणजटाजूटः पुमाञ्छ्रीमानवीस्थतः।।११।।

Please your majestic, there is waiting at the door a mighty personage of majestic appearance, bright as the morning sun, with his pendant locks of hair (red and ruddy) as sunbeams.

सभासुरपता कान्तंसाश्वेभपुरुषःयुधम्।
कृतवांस्तं प्रदेशं यस्तेजोभिः कीर्णकाञ्चनम्।।१२।।

The brilliancy of his person has brightened the place from the top-most flag down to the ground, and made the horses, men and armoury shine as with a golden hue.

वीक्ष्यमाणे तु याष्टीके निवेदयति राजनि।
विश्वामित्रो मुनिः प्राप्त इत्यनुद्धतया गिरा।।१३।।

No sooner had the warder appeared (before the king), and with hurried words announced the arrival of the sage Viśvāmitra.

इति याष्टीकवचनमाकर्ण्य नृपसत्तमः।
स समन्त्री ससामन्तः प्रोत्तस्थौ हेमविष्टरात्।।१४।।

Than the best of kings as he heard the herald

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say so, rose at once from his throne of gold with all the ministers and chiefs that surrounded him.

पदातिरेव सहसा राज्ञां वृन्देन मालितः।
वसिष्ठवामदेवाभ्यां सह सामन्तसंस्तुतः।।१५।।

He walked immediately on foot with the staff of princes and chiefs by whom he was held in honour and regard, and in company with Vasiṣtha and Vāmadeva.

जगाम तत्र यत्रासौ विश्वामित्रो महामुनिः।
ददर्श मुनिशार्दूलं द्वारभूमाववस्थितम्।।१६।।

He went to the spot where the great sage was waiting, and saw Viśvāmitra the chief of sages standing at the gateway.

केनापि कारणेनोर्वीतलमर्कमुपागतम्।
ब्राह्मेण तेजसाक्रान्तं क्षात्रेण च महौजसा।।१७।।

His priestly prowess joined with his military valour, made him appear as the sun descended on earth on some account.

जराजरठया नित्यं तपः प्रसररूक्षया।
जटावल्ल्या वृतस्कन्धं ससन्ध्याभ्रमिवाचलम्।।१८

He was hoary with old age, rough-skinned by the practice of austerities, and covered down to his shoulders by red-bright braids of hair, resembling the evening clouds over topping a mountain brow.

उपशान्तं च कान्तं च दीप्तमप्रतिघाति च।
निभृतं चोर्ज्जिताकारं दधानं भास्वरं वपुः।।१९।।

He was mild looking and engaging in his appearance, but at the some time as brilliant as the orb of the sun. He was neither assuming nor repulsive, but possessed of an ineffable gravity and majesty in his person.

पेशलेनातिभीमेन प्रसन्नेनाकुलेन च।
गंभीरेणातिपूर्णेन तेजसा रञ्जितप्रभम्।।२०।।

He was attractive yet formidable (in his look), clear yet vast (in his mind), deep and full (in knowledge), and shining (with his inward light).

अनन्तजीवितदशासखीमेकामानिन्दिताम्।
धारयन्तं करे श्लक्ष्णां कुंडीम्मलानमानसम्।।२१।।

His life time had no limit, nor his mind any bound to it, nor had age impaired his understanding. He held the asceties pot in one hand, that went (through life) as his only faithful companion.

करुणाक्रान्तचेतस्त्वात्प्रसन्नैर्मधुराक्षरैः।
वीक्षणैरमृतेनेव संसिञ्चन्तमिमाः प्रजाः।।२२।।

The compassionateness of his mind, added to the sweet complacency of his speech and looks, pleased the people as if they were actually served with nectar drops, or sprinkled over with ambrosial dews.

युक्तयज्ञोपवीताङ्गं धवलप्रोन्नतभ्रुवम्।
अनन्तं विस्मयं चान्तःप्रयच्छन्तमिवेक्षितुः।।२३।।

His body decorated by the sacred thread, and his white prominent eyebrows, made him appear as a wonder to the eyes of his beholder.

मुनिमालोक्य भूपालो दूरादेवानताकृतिः।
प्रणनाम गलन्मौलिमणिमानितभूतलम्।।२४।।

On seeing the sage, the lord of earth lowly bent himself at a distance, and then bowed down to him (so low), that the ground was decorated by the gems pendant upon his crown.

मुनिरप्यवनीनाथं भास्वानिव शतक्रतुम्।
तत्रामिवादयांचक्रे मधुरोदारया गिरा।।२५।।

The sage also in his turn greeted the Lord of the earth on the spot with sweet and kind words like the sun greeting the lord of the gods.

ततो वसिष्ठप्रमुखाः सर्व एव द्विजातयः।
स्वागतादिक्रमेणैनं पूजयामासुरादृताः।।२६।।

Afterwards the assembled *Brāhmaṇas* (of the court) headed by Vasiṣtha, honoured him with their welcomes.

• दशरथ उवाच

अशङ्कितोपनीतेन भास्वता दर्शनेन ते।
साधो स्वनुगृहीताः स्मो रविणेवाम्बुजाकराः।।२७।।

The king said— "we are as highly favoured, Oh holy sage! by your unexpected appearance and your glorious sight, as a bed of lotuses at the sight of the luminous sun.

यदनादि यदक्षुण्णं यदपायविवर्जितम्।
तदानन्दसुखं प्राप्तं मया त्वद्दर्शनान्मुने।।२८।।

Oh sage, I have felt at your appearance the happiness which knows no bounds, and which has no diminution in it.

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अद्य वर्तामहे नूनं धन्यानां धुरि धर्मतः।
भवदागमनस्येमे यद्वयं लक्ष्यमागताः।।२९।।

This day we must be placed at the front rank of the fortunate, as we have become the object of your advent.

एवं प्रकथयन्तोऽत्र राजानोऽथ महर्षयः।
आसनेषु सभास्थानमासाद्य समुपाविशन्।।३०।।

With these and similar conversations that went on among the princes and the sages, they proceeded to the court-hall where they took their respective seats.

स दृष्टवा मालितं लक्ष्म्या भीतस्तमृषिसत्तमम्।
प्रहृष्टवदनो राजा स्वयमर्घ्यं न्यवेदयत्।।३१।।

The king finding the best of sages (Viśvāmitra) so very prosperous in his devotion, felt some hesitation to offer him the *arghya* (honorarium) himself with his cheerful countenance.

स राज्ञः प्रतिगृह्यार्घ्यं शास्त्रदृष्टेन कर्मणा।
प्रदक्षिणं प्रकुर्वन्तं राजानं पर्यपूजयत्।।३२।।

He (the sage) accepted the *arghya* offered him by the king, and hailed him during his act of turning round (the sage), according to the rules of *Śāstra*.

स राज्ञा पूजितस्तेन प्रहृष्टवदनस्तदा।
कुशलं चाव्ययं चैव पर्यपृच्छन्नराधिपम्।।३३।।

Thus honoured by the king, he with a cheerful countenance asked the Lord of men about the good health (of himself and family), and the fullness of his finance.

वसिष्ठेन समागम्य प्रहस्य मुनिपुंगवः।
यथार्हं चार्चयित्वैनं पप्रच्छानामयं ततः।।३४।।

Then coming in contact with Vasiṣṭha, the great sage saluted him as he deserved with a smile, and asked him about his health (and of those in his hermitage).

क्षणं यथार्हमन्योन्यं पूजयित्वा समेत्य च।
ते सर्वे हृष्टमनसो महाराजनिवेशने।।३५।।

After their interview and exchange of due courtesies had lasted for a while to the satisfaction of all in the royal assembly.

यथोचितासनगता मिथः संवृद्धतेजसः।
परस्परेण पप्रच्छुः सर्वेऽनामयमादरात्।।३६।।

They both took their respective seats; when every one (in the court) respectfully greeted the sage of exalted prowess.

उपविष्टाय तस्मै स विश्वामित्राय धीमते।
पाद्यमर्घ्यं च गां चैव भूयोभूयो न्यवेदयत्।।३७।।

After the sapient sage (Viśvāmitra was seated, they made various offerings of *Pādya, arghya* and kine to him.

अर्चयित्वा तु विधिवद्विश्वामित्रमभाषत।
प्राञ्जलिः प्रयतो वाक्यमिदं प्रीतमना नृपः।।३८।।

Having honoured Viśvāmitra in due form, the lord of men condescended to address him with a gladest mind and in submissive terms, with his palms folded over each other.

SECTION 2
ADDRESS OF KING DASARATHA

यथाऽमृतस्य संप्राप्तिर्यथा वर्षमवर्षके।
यथान्धस्येक्षणप्राप्तिर्यवदागमनं तथा।।३९।।

He said, "Sir, your coming here is as grateful to me as the obtaining of nectar by one, as a rainfall after a draught, and as the gaining of sight by the blind."

यथेष्टदारसंपर्कात्पुत्रजन्माऽप्रजावतः।
स्वप्नदृष्टार्थलाभश्च भवदागमनं तथा।।४०।।

Again it is as delightful to me as the getting of a son by a childless man in his beloved wife, and coming in possession of a treasure in a dream.

यथेप्सितेन संयोग इष्टस्यागमनं यथा।
प्रणष्टस्य यथा लाभो भवदागमनं तथा।।४१।।

Your advent is no less pleasing to me than one's meeting with the object of his wishes, the arrival of a friend, and the recovery of thing that was given for lost.

यथा हर्षो नभोगत्या मृतस्य पुनरागमात्।
तथा त्वदागमाद्ब्रह्मन्स्वागतं ते महामुने।।४२।।

It gives me the joy that is derived from the sight of a deceased friend suddenly returning by the way of the sky. It is thus Oh *Brāhmaṇa*, I welcome your visit to me.

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ब्रह्मलोकनिवासो हि कस्य न प्रीतिमावहेत्।
मुने तवागमस्तद्वत्सत्यमेव ब्रवीमि ते।।४३।।

Who is there that is not glad to live in the heaven (*Brahma-loka*)? I feel myself as happy Oh sage! at your advent, and this I tell you truly.

कश्च ते परमः कामः किं च ते करवाण्यहम्।
पात्रभूतोऽसि मे विप्र प्राप्तः परमधार्मिकः।।४४।।

(Now tell me) what is your best pleasure, and what I may do for you; O *Vipra*, that are the best of the virtuous, and most properly deserving of my services.

पूर्वं राजर्षिशब्देन तपसा द्योतितप्रभः।
ब्रह्मर्षित्वमनुप्राप्तः पूज्योऽसि भगवन्मया।।४५।।

Formerly had you been famed under the title of *Rājarṣi* (or royal sage); but since, made glorious by dint of your asceticism, you have been promoted to the rank of a *Brahmarṣi* (or *Brāhmaṇa* sage). Wherefore you are truly the object of my worship.

गङ्गाजलाभिषेकेण यथा प्रीतिर्भवेन्मम।
तथा त्वद्दर्शनात्प्रीतिरन्तः शीतयतीव माम्।।४६।।

I am so glad at your sight that it soothes my inmost soul, in the same manner as an ablution in Gangā's stream cheers the mind.

विगतेच्छाभयक्रोधो वीतरागो निरामयः।
इदमत्यद्भुतं ब्रह्मन्यद्भवान्मामुपागतः।।४७।।

Free as you are from fears and desires, from wrath and passions and the feelings of pleasure, pain and disease, it is very wonderful, Oh *Brāhmaṇa*, that you should have recourse to me (for anything).

शुभक्षेत्रगतं चाहमात्मानमपकल्मषम्।
चन्द्रबिम्ब इवोन्मग्नं वेदवेद्य विदांवर।।४८।।

I consider myself as situated at a holy sanctuary, and absolved from all my sins, or as merged in the lunar sphere (by your presence), Oh! best of the learned in the truths of the Vedas.

साक्षादिव ब्रह्मणो मे तवाभ्यागमनं मतम्।
पूतोऽस्म्यनुगृहीतश्च तवाभ्यागमनान्मुने।।४९।।

I understand your appearance as that of Brahmā himself before me, and I confess myself, O sage! to be purified and favoured by your advent.

त्वदागमनपुण्येन साधो यदनुरञ्जितम्।
अद्य मे सफलं जन्म जीवितं तत्सुजीवितम्।।५०।।

I am indeed so gratified at your arrival, that I deem myself fortunate in this birth, and that I have not lived in vain but led a truly good life.

त्वामिहाभ्यागतं दृष्ट्वा प्रतिपूज्य प्रणम्य च।
आत्मन्येव नमाम्यन्तर्दृष्ट्वेन्दुं जलधिर्यथा।।५१।।

My heart cannot contain within itself, but overflows (with joy) like the sea at the sight of the moon, since I beheld your person here and made my respectful obeisance to you.

यत्कार्यं येन वार्थेन प्राप्तोऽसि मुनिपुङ्गव।
कृतमित्येव तद्विद्धि मान्योऽसीति सदा मम।।५२।।

Whatever is your commission, and whatsoever may be the object, O greatest of sages! which has brought you hither, know it as already granted (by me); for your commands are always to be obeyed by me.

स्वकार्ये न विमर्शं त्वं कर्तुमर्हसि कौशिक।
भगवन्नास्त्यदेयं मे त्वयि यत्प्रतिपद्यते।।५३।।

You need not hesitate to communicate to me your heft, O progeny of Kuśika, there is nothing, with me which is to be kept from you, if you should ask for it.

कार्यस्य न विचारं त्वं कर्तुमर्हसि धर्मतः।
कर्ता चाहमशेषं ते दैवतं परमं भवान्।।५४।।

You need not dubitate about my performances of the act. I tell it solemnly that I will execute your behest to the last item, as I take you in the light of a superior divinity.

इदमतिमधुरं निशम्य वाक्यं
श्रुतिसुखमात्मविदा विनीतमुक्तम्।
प्रथितगुणयशा गुणैर्विशिष्टं
मुनिवृषभः परमं जगाम हर्षम्।।५५।।

Upon hearing these sweet words (of the king), which were pleasing to the ears, and delivered with a humility worthy of one knowing himself, the far famed and meritorious chief of the sages felt highly gratified in himself.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे विश्वामित्राभ्यागमनं नाम षष्ठः सर्गः।।६।।

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CHAPTER 7

VISVĀMITRA'S REQUEST FOR RĀMA

श्रीवाल्मीकिरुवाच

तच्छ्रुत्वा राजसिंहस्य वाक्यमद्भुतविस्तरम्।
हृष्टरोमा महातेजा विश्वामित्रोऽभ्यभाषत।।१।।

After the illustrious Viśvāmitra had heard the aforesaid unusually lengthy speech of the lion among kings, his hairs stood erect with joy, and he said (in reply).

सदृशं राजशार्दूल तवैवैतन्महीतले।
महावंशप्रसूतस्य वसिष्ठवंशवर्तिनः।।२।।

This speech is worthy of you, O best of kings on earth, and one descended from a royal race, and guided by the sage Vasiṣṭha himself.

यत्तु मे हृद्गतं वाक्यं तस्य कार्यविनिर्णयम्।
कुरु त्वं राजशार्दूल धर्मं समनुपालय।।३।।

Consider well O king about the performance of the act which I have in mind, and support (the cause of) virtue.

अहं धर्मं समातिष्ठे सिद्ध्यर्थं पुरुषर्षभ।
तस्य विघ्नकरा घोरा राक्षसा मम संस्थिताः।।४।।

I am employed, O chief of men, in religious acts for attainment of my consummation, whereto the horrible *Rākṣasas* have become my great obstructions.

यदा यदा तु यज्ञेन यजेऽहं विबुधव्रजान्।
तदा तदा तु मे यज्ञं विनिघ्नन्ति निशाचराः।।५।।

Whenever I betake myself to offer sacrifices (to the gods) at any place, instantly do these nocturnal demons appear to destroy my sacrificial rites.

बहुशो विहिते तस्मिन्मया राक्षसनायकाः।
अकिरंस्ते महीं यागे मांसेन रुधिरेण च।।६।।

The chiefs of the *Rākṣasas* fling heaps of flesh and blood on the sacrificial ground (before me), on very many occasions that I commence my ceremonies.

अवधूते तथाभूते तस्मिन्यागकदम्बके।
कृतश्रमो निरुत्साहस्तस्माद्देशादुपागतः।।७।।

Being thus obstructed in my sacrificial duties, I now come to you from that spot and with a broken spirit, after having laboured in vain (for completion of the rites).

न च मे क्रोधमुत्स्रष्टुं बुद्धिर्भवति पार्थिव।
तथाभूतं हि तत्कर्म न शापस्तस्य विद्यते।।८।।

I have no mind O king, to give vent to my anger by imprecations, which have no room in my conduct (of religious life).

ईदृशी यज्ञदीक्षा सा मम तस्मिन्महाक्रतौ।
त्वत्प्रसादादविघ्नेन प्रापयेयं महाफलम्।।९।।

Such being the sacrificial law, I expect to gain its great object in peace by your favour.

त्रातुमर्हसि मामार्त्तं शरणार्थिनमागतम्।
अर्थिनां यन्निराशत्वं सत्तमेऽभिभवो हि सः।।१०।।

Being thus oppressed I have recourse to your protection, and you should protect me (from wrongs); otherwise it is an insult to solicitors to be put to disappointment by the best of men (as yourself).

तवास्ति तनयः श्रीमान्दृप्तशार्दूलविक्रमः।
महेन्द्र सदृशो वीर्ये रामो रक्षोविदारणः।।११।।

You have a son, the beauteous Rāma, powerful as the fierce tiger, and strong as the great Indra himself. He it is who is able to destroy the *Rākṣasas*.

तं पुत्रं राजशार्दूल रामं सत्यपराक्रमम्।
काकपक्षधरं शूरं ज्येष्ठं मे दातुमर्हसि।।१२।।

Now May you deliver to me that Rāma your eldest son, having his youthful locks of hair like the sable plumage of a crow, but possessing the true valour of a hero.

शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा।
राक्षसा येऽपकर्तारस्तेषां मूर्धविनिग्रहे।।१३।।

Protected under my sacred authority, he will be able by his personal prowess, to sever the heads of the malicious *Rākṣasas*.

श्रेयश्चास्य करिष्यामि बहुरूपमनन्तकम्।
त्रयाणामपि लोकानां येन पूज्यो भविष्यति।।१४।।

I will do him an infinity of good services, whereby he will in the end become adored by the inhabitants of the three worlds.

न च ते राममासाद्य स्थातुं शक्ता निशाचराः।
क्रुद्धं केसरिणं दृष्ट्वा वनेरिण इवैणकाः।।१५।।

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The night-wandering *Rākṣasas* cannot abide in the field before Rāma, but must fly like stages in the wilderness before the furious lion.

तेषां न चान्यः काकुत्स्थाद्योद्धुमुत्सहते पुमान्।
ऋते केसरिणः क्रुद्धान्मत्तानां करिणामिव।।१६।।

No other man than Rāma can make bold to fight with the *Rākṣasas*; as no animal other than the furious lion can stand to fight with the wild elephants.

वीर्योत्सिक्ता हि ते पापाः कालकूटोपमा रणे।
खरदूषणयोर्भृत्याः कृतान्ताः कुपिता इव।।१७।।

Elated with their strength these vicious beings have become (as deadly) as poisoned shafts in fighting, and being delegates of Khara and Dūṣaṇa, they are as furious as death itself.

रामस्य राजशार्दूल सहिष्यन्ते न सायकान्।
अनारतगता धारा जलदस्येव पांसवः।।१८।।

They cannot, Oh you tiger among kings! be able to sustain the arrows of Rāma, but must set down like the flying dust under the ceaseless showers of his arrows.

न च पुत्रकृतं स्नेहं कर्तुमर्हसि पार्थिव।
न तदस्ति जगत्यस्मिन्यत्र देयं महात्मनाम्।।१९।।

Let not paternal affection prevail over you O king, (to withhold your son), as there is nothing in this world, which the high-minded will refuse to part with (to their suitor).

हन्त नूनं विजानामि हतांस्तान्विद्धि राक्षसान्।
नह्यस्मदादयः प्राज्ञाः संदिग्धे संप्रवृत्तयः।।२०।।

I know it for certain, and so should you know also, that the *Rākṣasas* must be destroyed by him; and (believe me) that wise men like ourselves will never undertake to engage in an uncertainty.

अहं विद्मि महात्मानं रामं राजीवलोचनम्।
वसिष्ठश्च महातेजा ये चान्ये दीर्घदर्शिनः।।२१।।

I well know the great soul of the lotus-eyes Rāma, and so does the illustrious Vasiṣṭha, and all other far-seeing (sages and seers).

यदि धर्मो महत्वं च यशस्ते मनसि स्थितम्।
तन्मह्यं समभिप्रेतमात्मजं दातुमर्हसि।।२२।।

Should the sense of greatness, duty and renown, have a seat in your soul, you should deliver my desired object—your son to me.

दशरात्रश्च मे यज्ञो यस्मिन्नामेण राक्षसाः।
हन्तव्या विघ्नकर्तारो मम यज्ञस्य वैरिणः।।२३।।

It will take me ten nights to perform the rites of my sacrifice, at which Rāma shall have to stay with me and kill the *Rākṣasas*, who are obnoxious to my rites and enemies of the sacrifice.

अत्राप्यनुज्ञां काकुत्स्थ ददतां तव मन्त्रिणः।
वसिष्ठप्रमुखाः सर्वे तेन रामं विसर्जय।।२४।।

Let the ministers, Oh Kākutstha! headed by Vasiṣṭha join to give their assent (to it), and deliver your Rāma to me.

नात्येति कालः कालज्ञ यथायं मम राघव।
तथा कुरुष्व भद्रं ते मा च शोके मनः कृथाः।।२५।।

You O son of Raghu, that know the times (of religious observances) must not allow my time to slip, so do as I may have Rāma. Be blest and give not way to sorrow.

कार्यमप्यपि काले तु कृतमेत्युपकारताम्।
महदप्युपकारोऽपि रिक्तामेत्यकालतः।।२६।।

Even the smallest service appears to be much if done in good time, and the best service is of no avail if done out of season.

इत्येवमुक्त्वा धर्मात्मा धर्मार्थसहितं वचः।
विरराम महातेजा विश्वामित्रो मुनीश्वरः।।२७।।

The illustrious and holy chief of the sages Viśvāmitra, paused after saying these words fraught with a virtuous and useful intention.

श्रुत्वा वचो मुनिवरस्य महानुभाव
स्तूष्णीमतिष्ठदुपपन्नपदं स वक्तुम्।
नो युक्तियुक्तकथनेन विनैति तोषं
धीमानपूरितमनोभिमतश्च लोकः।।२८।।

Hearing these words of the great sage, the magnanimous king held his silence for some time, with a view to prepare a fitting answer; because no man of sense is ever satisfied with talking unreasonably either before others or to himself.

इत्यार्षे श्रीवसिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे विश्वामित्रवाक्यं नाम सप्तमः सर्गः।।७।।

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CHAPTER 8

DASARATHA'S REPLY TO VISVĀMITRA

वाल्मीकिरुवाच

तच्छ्रुत्वा राजशार्दूलो विश्वामित्रस्य भाषितम्।
मुहूर्तमासीत्रिश्चेष्टः सदैन्यं चेदमब्रवीत्।।१।।

Vālmīki added— On hearing these words of Viśvāmitra, the tiger among kings remained speechless for a moment, and then besought him in the lowliness of his spirit.

ऊनषोडशवर्षोऽयं रामो राजीवलोचनः।
न युद्धयोग्यतामस्य पश्यामि सह राक्षसैः।।२।।

Rāma my lotus-eyed boy is only of fifteen years of age. I do not see he is a match for the *Rākṣasas*.

इयमक्षौहिणी पूर्णा यस्याः पतिरहं प्रभो।
तया परिवृतो युद्धं दास्यामि पिशिताशिनाम्।।३।।

Here is a full *akṣauhiṇī* legion of my soldiers; of whom, Oh my Lord! I am the sole commander; surrounded by them I will offer battle to the Raskṣasas cannibals.

इमे हि शूरा विक्रान्ता भृत्या मन्त्रविशारदाः।
अहं चैषां धनुष्पाणिर्गोप्ता समरमूर्धनि।।४।।

Here are my brave generals who are well disciplined in warfare; I will be their leader in the height of war with my bow in hand.

एभिः सहैव वीराणां महेन्द्रमहतामपि।
ददामि युद्धं मत्तानां करिणामिव केसरी।।५।।

Accompanied with these, I can offer fight to the enemies of the gods, and to the great Indra himself, in the same manner as the lion withstands the wild elephants.

बालो रामस्त्वनीकेषु ह जानाति बलाबलम्।
अंतःपुरादृते दृष्टा नानेनान्या रणावनिः।।६।।

Rāma is but a boy who has no knowledge of the strength of our forces, and whose experience has scarcely stretched to the battle field beyond the inner apartments (of the house).

न शस्त्रैःपरमैर्युक्तो न च युद्धविशारदः।
नवास्त्रैः शूरकोटीनां तज्ज्ञः समरभूमिषु।।७।।

He is not well trained in arms, nor is he skilled in warfare. He does not know to fight with a foe, arrayed in the order of battle.

केवलं पुष्पखण्डेषु नगरोपवनेषु च।
उद्यानवनकुञ्जेषु सदैव परिशीलनम्।।८।।

He only knows how to walk about in the gardens of this city and amidst the arbours and pleasant groves.

विहर्तुमेष जानाति सह राजकुमारकैः।
कीर्णपुष्पोपहारासु स्वकास्वजिरभूमिषु।।९।।

He only knows how to play with his brother princes, in the flowery parks set apart for his play within the precinets of the palace.

अद्य त्वतितरां ब्रह्मन्मम भाग्यविपर्ययात्।
हिमेनेव हि पद्माभः संपन्नो हरिणः कृशः।।१०।।

Now a days, Oh *Brāhmaṇa*! he has become by a sad reverse of my fortune, as lean and pale as the withering lotus under the dews.

नात्तुमन्नानि शक्नोति न विहर्तुं गृहावनिम्।
अन्तः खेदपरीतात्मा तूष्णीं तिष्ठति केवलम्।।११।।

He has no taste for his food, nor can he walk from one room to another, but remains ever silent and slow brooding over his inward grief and melancholy.

सदारः सह भृत्योऽहं तत्कृते मुनिनायक।
शरदीव पयोवाहो नूनं निःसारतां गतः।।१२।।

In my great anxiety about him, O chief of sages, I have been, with my family and dependants, deprived of the gist of our bodies, and become as empty clouds of autumn.

ईदृशोऽसौ सुतो बाल आधिनाऽथ वशीकृतः।
कथं ददामि तं तुभ्यं सह निशाचरैः।।१३।।

Can my boy, so young as he is, and thus subjected to distemper, be fit to fight at all, and again with those marauders who rove about at nights.

अपि बालाङ्गनासङ्गादपि साधो सुधारसात्।
राज्यादपि सुखायैव पुत्रस्नेहो महामते।।१४।।

Oh you high-minded sage! it is one's affection for his son that affords him far greater pleasure than his possession of a kingdom, or his connection with beauteous females, or even his relish for the juice of nectar.

ये दुरन्ता महारम्भास्त्रिषु लोकेषु खेददाः।
पुत्रस्नेहेन सन्तोऽपि कुर्वते तानसंशयम्।।१५।।

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It is from paternal affection that good people (engage to) perform the hardest duties and austerities of religion, and any thing which is painful in the three worlds.

असवोऽथ धनं दारास्त्यज्यन्ते मानवैः सुखम्।
न पुत्रो मुनिसार्दूल स्वभावो ह्येष जन्तुषु।।१६।।

Men are even prepared under certain circumstances to sacrifice their own lives, riches and wives; but they can never sacrifice their children: this is the nature with all living beings.

राक्षसाः क्रूरकर्माणः कूटयुद्धविशारदाः।
रामस्तान्योधयत्वित्थं युक्तिरेवातिदुःसहा।।१७।।

The *Rākṣasas* are very cruel in their actions and fight deceitful warfares: so that Rāma should fight them, is an idea which is very painful to me.

विप्रयुक्तो हि रामेण मुहूर्तमपि नोत्सहे।
जीवितुं जिविताकाङ्क्षी न रामं नेतुमर्हसि।।१८।।

I that have a desire to live, cannot dare to live for a moment in separation from Rāma; therefore you should not take him away (from me).

नववर्षसहस्राणि मम जातस्य कौशिक।
दुःखेनोत्पादितास्त्वेते चत्वारः पुत्रका मया।।१९।।

I have Oh Kauśika! passed nine thousand rains in my life time, ere these four boys were born to me after much austerity.

प्रधानभूतस्तेष्वेव रामः कमललोचनः।
तं विनेह त्रयोऽप्यन्ये धारयन्ति न जीवितम्।।२०।।

The lotus-eyed Rāma is the eldest of these without whom the three others can hardly bear to live.

स एव रामो भवता नीयते राक्षसान्प्रति।
यदि तत्पुत्रहीनं त्वं मृतमेवाशु विद्धि माम्।।२१।।

This Rāma is going to be conveyed by you against the *Rākṣasas*; but when I am deprived of that son, know me certainly for dead.

चतुर्णामात्मजानां हि प्रीतिरत्रैव मे परा।
ज्येष्ठं धर्ममयं तस्मान्न रामं नेतुमर्हसि।।२२।।

Of my four sons he is the one in whom rests my greatest love. Therefore do not take away Rāma—my eldest and most virtuous son from me.

निशाचरबलं हन्तुं मुने यदि तवेप्सितम्।
चतुरङ्गसमायुक्तं मया सह बलं नय।।२३।।

If your intention Oh sage, is to destroy the force of night wanderers, take me there accompanied by the four kinds (elephants, horse, chariots and foot soldiers) of mine army.

किंवीर्या राक्षसास्ते तु कस्य पुत्राः कथं च ते।
कियत्प्रमाणाः के चैव इति वर्णय मे स्फुटम्।।२४।।

Describe to me clearly what these *Rākṣasas* are, how strong they are, whose sons they be and what their size and figure.

कथं तेन प्रकर्तव्यं तेषां रामेण रक्षसाम्।
मामकैर्बालकैर्ब्रह्मन्मया वा कूटयोधिनाम्।।२५।।

Tell me the way in which the *Rākṣasas* are to be destroyed by Rāma or my boys or by myself, when they are known to be treacherous in warfare.

सर्वं मे शंस भगवन्यथा तेषां महारणे।
स्थातव्यं दुष्टभाग्यानां वीर्योत्सिक्ता हि राक्षसाः।।२६।।

Tell me all these, Oh great sage! that I can calculate the possibility of our making a stand against the fiercely disposed *Rākṣasas* in the open field, when they are certainly so very powerful.

श्रूयते हि महावीर्यो रावणो नाम राक्षसः।
साक्षाद्वैश्रवणभ्राता पुत्रो विश्रवसो मुनेः।।२७।।

The *Rākṣasa* named Rāvaṇa is heard as being very powerful, he is brother of Kuvera himself, and is the son of the sage Viśravas.

स चेत्तव मखे विघ्नं करोति किल दुर्मतिः।
तत्संग्रामे न शक्ताः स्मो वयं तस्य दुरात्मनः।।२८।।

If it is he, the evil minded Rāvaṇa, that stands in the way of your rites, we are unable to contend with that pest.

काले काले पृथग्ब्रह्मन्भूरिवीर्यविभूतयः।
भूतेष्वभ्युदयं यान्ति प्रलीयन्ते च कालतः।।२९।।

Power and prosperity in all their flourish come within the reach of the living at times, but they disappear at others.

अद्यास्मिंस्तु वयं काले रावणादिषु शत्रुषु।
न समर्थाः पुरः स्थातुं नियतेरेष निश्चयः।।३०।।

Now a days we are no match for such foes as

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Rāvaṇa and some others. Such is the decree of destiny.

तस्मात्प्रसादं धर्मज्ञ कुरु त्वं मम पुत्रके।
मम चैवाल्पभाग्यस्य भवान्हि परदैवतम्।।३१।।

Therefore, O you, that are acquainted with law, do this favour to my son, (as not to take him away); unlucky as I am, it is you that are the arbiter of my fate.

देवदानवगन्धर्वा यक्षाः पतगपन्नगाः।
न शक्ता रावणं योद्धुं किं पुनः पुरुषा युधि।।३२।।

The gods, and Asuras, the Gandharvas and Yakṣas, the huge beasts, birds and serpents are unable to fight with Rāvaṇa: what are we human beings in arms to him.

महावीर्यवतां वीर्यमादत्ते युधि राक्षसः।
तेन सार्धं न शक्ताः स्म संयुगे तस्य बालकैः।।३३।।

That *Rākṣasa* holds the prowess of the most powerful, we cannot afford to fight with him, nor even with his children.

अयमन्यतमः कालः पैलवीकृतसज्जनः।
राघवोऽपि गतो दैन्यं यतो वार्धकजर्जरः।।३४।।

This is a peculiar age in which good people are made powerless; I am moreover disabled by old age and want that spirit (that I was expected to possess) derived as I am from (the most powerful) race of the Raghus.

अथवा लवणं ब्रह्मन्यज्ञघ्नं ते मधोः सुतम्।
कथयत्वसुरप्रख्यं नैव मोक्ष्यामि पुत्रकम्।।३५।।

Tell me O *Brāhmaṇa*! if it is Lavana the son of Madhu (the notorious Asura) that disturbs the sacrificial rites; in that case also I will not part with my son.

सुन्दोपसुन्दयोश्चैव पुत्रौ वैवस्वतोपमौ।
यज्ञविघ्नकरौ ब्रूहि न ते दास्यामि पुत्रकम्।।३६।।

If it be the two sons of Sunda and Upasunda terrible as they are like the sons of the sun, that disturb your sacrifice, in that case also I will not give my son to you.

अथ नेष्यसि चेद्ब्रह्मंस्तद्धतोऽस्म्यहमेव ते।
अन्यथा तु न पश्यामि शाश्वतं जयमात्मनः।।३७।।

But after all, O Brāhamana, should you snatch him from me (by dint of the supernatural power that you possess), then I am also dead and gone with him. I do not see any other chance of a lasting success of your devotion (except by my death).

इत्युक्त्वा मृदु वचनं रघूद्वहोऽसौ
कल्लोले मुनिमतसंशये निमग्नः।
नाज्ञासीत्क्षणमपि निश्चयं महात्मा
प्रोद्वीचाविव जलधौ स मुह्यमानः।।३८।।

Saying these gentle words, the descendant of Raghu was drowned in the sea of suspense with regard to the demand of the sage, but being unable to arrive at a conclusion, the great king was carried away by the current of his thoughts as one by the high waves of the sea.

इत्यार्षे श्रीमद्वावासिष्ठमहारामायणे वैराग्यप्रकरणे दशरथवाक्यं नामाष्टमः सर्गः।।८।।

CHAPTER 9

VISVĀMITRA'S WRATH AND HIS ENRAGED SPEECH

वाल्मीकिरुवाच

तच्छ्रुत्वा वचनं तस्य स्नेहपर्याकुलेक्षणम्।
समन्युः कौशिको वाक्यं प्रत्युवाच महीपतिम्।।१।।

Vālmīki said— On hearing this speech of the king with his pitious look and eyes full of tears, the son of Kuśika became highly incensed and replied.

करिष्यामीति संश्रुत्य प्रतिज्ञां हातुमर्हसि।
स भवान्केसरी भूत्वा मृगतामिव वाञ्छसि।।२।।

You are about to break your promise after pledging yourself to its performance, and thus wish to behave as a deer after having been a lion (before).

राघवाणामयुक्तोऽयं कुलस्यास्य विपर्ययः।
न कदाचन जायन्ते शीतांशोरुष्णरश्मयः।।३।।

This is unbecoming of the race of Raghu, it is acting contrary (to the rules) of this great family. Hot rays must not proceed from the cool beamed moon.

यदि त्वं न क्षमो राजन्गमिष्यामि यथागतम्।
हीनप्रतिज्ञ काकुत्स्थ सुखी भव सबान्धवः।।४।।

If you are so impotent Oh king! let me return

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as I came. You promise-breaking Kākutstha live happily with your friends.

वाल्मीकिरुवाच

तस्मिन्कोपपरीतेऽथ विश्वामित्रे महात्मनि।
चचाल वसुधा कृत्स्ना सुरांश्च भयमाविशत्।।५।।

As the high spirited Viśvāmitra now moved with ere, the earth trembled under him, and the gods were filled with fear.

क्रोधाभिभूतं विज्ञाय जगन्मित्रं महामुनिम्।
धृतिमान्सुव्रतो धीमान्वसिष्ठो वाक्यमब्रवीत्।।६।।

Vasiṣṭha the meek and wise and observant of his vows, perceiving the great sage and friend of the world thus influenced by ere, gave vent to his speech (as follows).

वसिष्ठ उवाच

इक्ष्वाकूणां कुले जातः साक्षाद्धर्म इवापरः।
भवान्दशरथः श्रीमांस्त्रैलोक्यगुणभूषितः।।७।।

Oh king that are born of the race of the Ikṣvākus, and are a form of virtue itself, and called Daśaratha the fortunate, and are adorned with all the good qualities known in the three worlds.

धृतिमान्सुव्रतो भूत्वा न धर्मं हातुमर्हसि।
त्रिषु लोकेषु विख्यातो धर्मेण यशसा युतः।।८।।

Being famed for your meekness and strictness to your vows, and renowned in all three worlds for your virtues and fame, you can not break your plighted faith.

स्वधर्मं प्रतिपद्यस्व न धर्मं हातुमर्हसि।
मुनेस्त्रिभुवनेशस्य वचनं कर्तुमर्हसि।।९।।

Preserve your virtue and think not to break your faith, comply with the request of the sage who is honoured in all the three worlds.

करिष्यामीति संश्रुत्व तत्ते राजन्नकुर्वतः।
इष्टापूर्तं हरेद्धर्मं तस्माद्रामं विसर्जय।।१०।।

Saying, you will do it, if you retract your promise, you loose the object of your yet unfulfilled desires. Therefore part with Réma from you.

इक्ष्वाकुवंशजातोऽपि स्वयं दशरथोऽपि सन्।
न पालयसि चेद्वाक्यं कोऽपरः पालयिष्यति।।११।।

Descended from the race of Ikṣvāku, and being Daśaratha yourself, if you fail to perform your promise, who else on earth will ever keep his word?

युष्मदादिप्रणीतेन व्यवहारेण जन्तवः।
मर्यादां न विमुञ्चन्ति तां न हातुं त्वमर्हसि।।१२।।

It is in pursuance of the conduct of great men like you, that low people even do not dare to transgress the bounds of their duty, how then do you wish to violate it yourself.

गुप्तं पुरुषसिंहेन ज्वलनेनामृतं यथा।
कृतास्त्रमकृतास्त्रं वा नैनं शक्ष्यन्ति राक्षसाः।।१३।।

Guarded by this lion-like man (Viśvāmitra) in the manner of ambrosia by fire, no *Rākṣasa* will have power to prevail over Rāma, whether he be accoutred and armed or not.

एष विग्रहवान्धर्म एष वीर्यवतां वरः।
एष बुद्ध्याऽधिको लोके तपसां च परायणम्।।१४।।

Behold him here as the personification of virtue, the mightiest of the mighty, and superior to all in the world in his intelligence, and devotedness to asceticism.

एषोऽस्त्रं विविधं वेत्ति त्रैलोक्ये सचराचरे।
नैतदन्यः पुमान्वेत्ति न च वेत्स्यति कश्चन।।१५।।

He is skilled in all war-like arms that are known in the three worlds, no other man knows them so well nor shall ever be able to master them like him.

न देवा नर्षयः केचिन्नासुरा न च राक्षसाः।
न नागा यक्षगन्धर्वाः समेताः सदृशा मुनेः।।१६।।

Among the Gods, the Sages, the *asuras*, the *Rākṣasas*, the Nāgas, the Yakṣas and Gandharvas, there is none equal to him (in might).

अस्त्रमस्मै कृशाश्वेन परैः परमदुर्जयम्।
कौशिकाय पुरादत्तं यदा राज्यं समन्वगात्।।१७।।

In bygone days when this son of Kuśika used to rule over his realm, he was furnished with all the arms by Kṛśāśva, and which no enemy can baffle.

ते हि पुत्राः कृशाश्वस्य प्रजापतिसुतोपमाः।
एनमन्वचरन्वीरा दीप्तिमन्तो महौजसः।।१८।।

These arms were the progeny of Kṛśāśva, and were eqally radiant and powerful as the progency of the Prajāpati, and followed him (in

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his train).

जया च सुप्रभा चैव दाक्षायण्यौ सुमध्यमे।
तयोस्तु यान्यपत्यानि शतं परमदुर्जयम्।।१९।।

Now Dakṣa (the patriarch) had two beauteous daughters Jayā and Suprabhā (alias Vijayā), who had a hundred offspring (as personifications of the implements, that are invincible in war.

पञ्चाशतं सुताञ्जज्ञे जया लब्धवरा पुरा।
वधार्थं सुरसैन्यानां ते क्षमाः कामचारिणः।।२०।।

Of these the favoured Jayā has given birth to fifty sons of old, who are implacable agents of the destruction of asura forces.

सुप्रभा जनयामास पुत्रान्पञ्चाशतं परान्।
संघर्षान्नाम दुर्धर्षान्दुराकारान्बलीयसः।।२१।।

In like manner, Suprabhā gave birth to fifty sons of very superior qualities, who are very powerful and terrible in their appearance, and indomitably aggressive.

एवंवीर्यो महातेजा विश्वामित्रो जगन्मुनिः।
न रामगमने बुद्धिं विकलवां कर्तुमर्हसि।।२२।।

Thus Viśvāmitra is strengthened and grown powerful (by means of these). He is acknowledged as a sage in the three worlds. You therefore must not think otherwise than deliver Rāma to him.

अस्मिन्महासत्वतमे मुनीन्द्रे
स्थिते समीपे पुरुषस्य साधो।
प्राप्तेऽपि मृत्यावमरत्वमेति
मा दीनतां गच्छ यथा विमूढः।।२३।।

This mighty and virtuous man and prince of sages being nigh, any one even at the point of death in his presence, is sure to attain his immortality (on earth): therefore be not disheartened like an insensible man.

इत्यार्षे श्रीवासिष्ठमहारामयणे वैराग्यप्रकरणे
वसिष्ठसमाश्वासनं नाम नवमः सर्गः।।९।।

CHAPTER 10

MELANCHOLY OF RĀMA

वाल्मीकिरुवाच

तथा वसिष्ठे ब्रुवति राजा दशरथः सुतम्।
संप्रहृष्टमना राममाजुहाव सलक्ष्मणम्।।१।।

Vālmīki related— After Vasiṣṭha had done saying in this manner, king Daśaratha was glad to send for Rāma with Lakṣmaṇa, and said.

दशरथ उवाच

प्रतिहार महाबाहुं रामं सत्यपराक्रमम्।
सलक्ष्मणमविघ्नेन पुण्यार्थं शीघ्रमानय।।२।।

Go you chamberlain, and bring here quickly the truly mighty and long armed Rāma with Lakṣmaṇa, for the meritorious purpose of removing the impediments (in the way of religious acts).

इति राज्ञा विसृष्टोऽसौ गत्वान्तःपुरमंदिरम्।
मुहूर्तमात्रेणागत्य समुवाच महीपतिम्।।३।।

Thus sent by the king he went to the inner apartment, and coming back in a moment informed the king.

देव दोर्दलिताशेषरिपो रामः स्वमन्दिरे।
विमनः संस्थितो रात्रौ षट्पदः कमले यथा।।४।।

Oh sire! Rāma whose arms have curshed all his foes, remains rapt in thoughts in his room like the bee closed in the lotus at night.

आगच्छामि क्षणेनेति वक्ति ध्यायति चैकतः।
न कस्यचिच्च निकटे स्थातुमिच्छति खिन्नधीः।।५।।

He said, he is coming in a moment, but is so abstracted in his lonely meditation that he likes no body to be near him.

इत्युक्तस्तेन भूपालस्तं रामानुचरं जनम्।
सर्वमाश्वसयामास पप्रच्छ च यथाक्रमम्।।६।।

Thus acquainted by the chamberlain, the king called one of the attendants of Rāma to him, and having given him every assurance, asked him to relate the particulars.

कथं कीदृग्विधो राम इति पृष्टो महीभृता।
रामभृत्यजनः खिन्नो वाक्यमाह महीपतिम्।।७।।

On being asked by the king how Rāma had come to that state, the attendant thus replied to him in a sorrowful mood.

देहयष्टिमिमां देव धारयन्त इमे वयम्।
खिन्नाः खेदे परिम्लानतनौ रामे सुते तव।।८।।

Sir, we have also become as lean as sticks in our persons, in sorrow for the fading away of your son Rāma in his body.

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रामो राजीवपत्राक्षो यतः प्रभृति चागतः।
सविप्रस्तीर्थयात्रायास्ततः प्रभृति दुर्मनाः।।९।।

The lotus-eyed Rāma appears dejected ever since he has come back from his pilgrimage in company with the *Brāhmaṇas*.

यत्नप्रार्थनयास्माकं निजव्यापारमाह्निकम्।
सोऽयमाम्लानवदनः करोति न करोति वा।।१०।।

When besought by us with importunity to perform his daily rites, he sometimes discharges them with a placid countenance, and wholly dispenses with them at others.

स्नानदेवार्चनादानभोजनादिषु, दुर्मनाः।
प्रार्थितोऽपि हि नातृप्तेरश्नात्यशनमीश्वरः।।११।।

He is averse, Oh Lord! to bathing, to worshipping the gods, to the distribution of alms, and to his meals also; and even when importuned by us he does not take his food with a good relish.

लोलान्तः पुरनारीभिः कृतदोलाभिरङ्गणे।
नच क्रीडति लीलाभिर्धाराभिरिव चातकः।।१२।।

He no longer suffers himself to be rocked in the swinging cradles by the playful girls of the harem, nor does he divert himself under the showering fountains like the *cātaka* (in rain water).

माणिक्यमुकुलप्रोता केयूरकटकावलिः।
नानन्दयति तं राजन्द्यौः पातविषयं यथा।।१३।।

No ornaments beset with the bud-shaped rubies, no bracelets nor necklace, Oh king, can please him now, in the same manner as nothing in heaven can please its inhabitants who expect their fall from it (after the expiration of their terms).

क्रीडद्वधूविलोकेषु वहत्कुसुमवायुषु।
लतावलयगेहेषु भवत्यतिविषादवान्।।१४।।

He is sorrowful even while sitting in the arbours of creepers, regaled by flowery breezes, and amidst the looks of damsels playing around him.

यद्द्रव्यमुचितं स्वादुपेशलं चित्तहारि च।
बाष्पपूर्णेक्षण इव तेनैव परिखिद्यते।।१५।।

Whatever thing Oh king! is good and sweet, elegant and pleasing, to the soul, he looks at them with sorrowful eyes, like one whose eyes are already satiate with viewing them heaped up in piles (before him).

किमिमा दुःखदायिन्यः प्रस्फुरन्तीः पुराङ्गनाः।
इति नृत्तविलासेषु कामिनीः परिनिन्दति।।१६।।

He would speak ill of the girls that would dance merrily before him, and exclaim out saying, "why should these ladies of the harem flutter about in this way causing grief in me."

भोजनं शयनं यानं विलासं स्नानमासनम्।
उन्मत्तचेष्टित इव नाभिनन्दत्यनिन्दितम्।।१७।।

His doings are like those of madman, who takes no delight at his food or rest, his vehicles or seats, his baths and other pleasures, however excellent they be.

किं संपदा किं विपदा किं गेहेन किमिङ्गितैः।
सर्व मेवासदित्युक्त्या तुष्णीमेकोऽवतिष्ठते।।१८।।

As regards prosperity or adversity, his habitation or any other desirable things, he says of them to be all unreal, and then holds his silence.

नोदेति परिहासेषु न भोगेषु निमज्जति।
न च तिष्ठति कार्येषु मौनमेवावलम्बते।।१९।।

He cannot be excited to pleasantry not tempted to taste of pleasures; he attends to no business, but remains in silence.

विलोलालकवल्लर्यो हेलावलितलोचनाः।
नानन्दयन्ति तं नार्यो मृग्यो वनतरुं यथा।।२०।।

No woman with her loosened locks and tresses, and the negligent glances of her eyes, can please him any more than the playful fawn can please the trees in the forest.

एकान्तेषु दिगन्तेषु तीरेषु विपिनेषु च।
रतिमायात्यरण्येषु विक्रीत इव जन्तुषु।।२१।।

Like a man sold among savages, he takes delight in lonely places, in remotest skirts, in the banks (of rivers) and wild deserts.

वस्त्रपानाशनादानपराङ्मुखतया तया।
परिव्राड्धर्मिणं भूप सोऽनुयाति तपस्विनम्।।२२।।

His aversion to clothing and conveyance, food and presents, bespeaks O king! that he is following the line of life led by wandering ascetics.

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एक एव वसन्देशे जनशून्ये जनेश्वर।
न हसत्येकया बुद्ध्या न गायति न रोदिति।।२३।।

He lives alone, Oh lord of men! in a lonely place, and neither laughs nor sings nor cries aloud from a sense of their indifference to him.

बद्धपद्मासनः शून्यमना वामकरस्थले।
कपोलतलमाधाय केवलं परितिष्ठति।।२४।।

Seated in the posture of folded legs (Padmāsana), he stays with a distracted mind, reclining his cheek on his left palm.

नाभिमानमुपादत्ते न च वान्छति राजताम्।
नोदेति नास्तमायाति सुखदुःखानुवृत्तिषु।।२५।।

He assumes no pride to himself wishes for the dignity of sovereignty; he is neither elated with joy nor depressed by grief or pain.

न विद्मः किमसौ याति किं करोति किमीहते।
किं ध्यायति किमायाति कथं किमनुधावति।।२६।।

We do not know where he goes, what he does, what he desires, what he meditates upon, whence and when he comes and what he follows.

प्रत्यहं कृशतामेति प्रत्यहं याति पाण्डुताम्।
विरागं प्रत्यहं याति शरदन्त इव द्रुमः।।२७।।

He is getting lean every day, growing pale day by day, and like a tree at the end of autumn, he is becoming discoloured day after day.

अनुयातौ तथैवैतौ राजञ्छत्रुघ्नलक्ष्मणौ।
तादृशावेव तस्यैव प्रतिबिम्बाविव स्थितौ।।२८।।

Śatrughna and Lakṣmaṇa are, Oh king! the followers of all his habits, and resemble his very shadows.

भृत्यै राजबिरम्बाभिः संपृष्टोऽपि पुनः पुनः।
उक्त्वा न किंचिदेवेति तुष्णीमास्ते निरीहितः।।२९।।

Being repeatedly asked by his servants, his brother-princes and his mothers, (as to the cause of his dementedness), he says he has none, and then resumes his taciturnity and indifference.

आपातमात्रहृद्येषु मा भोगेषु मनः कृथाः।
इतिपार्श्वगतं भव्यमनुशास्ति सुहृज्जनम्।।३०।।

He would lecture his companions and friends saying, "do not set your mind to sensual enjoyments which are only pleasing for the time being."

नानाविभवरम्यासु स्त्रीषु गोष्ठीगतासु च।
पुरस्थितमिवास्नेहो नाशमेवानुपश्यति।।३१।।

He has no affection for the richly adorned women of the harem, but rather looks upon them as the cause of destruction presented before him.

नीतमायुरनायासपदप्राप्तिविवर्जितैः।
चेष्टितैरिति काकल्या भूयोभूयः प्रगायति।।३२।।

He often chants in plaintive notes, how his life is being spent in vain cares, estranged from those of the easily attainable state of (heavenly bliss).

सम्राड्मवेति पार्श्वस्थं वदन्तमनुजीविनम्।
प्रलपन्तमिवोन्मत्तं हसत्यन्यमना मुनिः।।३३।।

Should some dependant courtier speak of his being an emperor (one day), he smiles at him as upon a raving madman, and then remains silent as one distracted in his mind.

न प्रोक्तमाकर्णयति ईक्षते न पुरोगतम्।
करौत्यवज्ञां सर्वत्र सुसमेत्यापि वस्तुनि।।३४।।

He does not pay heed to what is said to him, nor does he look at any thing presented before him. He hates to look upon things even the most charming (to sight).

अप्याकाशसरोजिन्या अप्याकाशमहावने।
इत्थमेतन्मन इति विस्मयोऽस्य न जायते।।३५।।

As it is chimerical to suppose the existence of an ethereal lake, and lotus growing in the same, so it is false to believe the reality of the mind and its conceptions. Saying so Rāma marvels at nothing.

कान्तामध्यगतस्यापि मनोऽस्य मदनेषवः।
न भेदयन्ति दुर्भेद्यं धारा इव महोपलम्।।३६।।

Even when sitting amidst beauteous maids, the darts of cupid fail to pierce his impenetrable heart, as showers of rain the (unimpregnable) rock.

आपदामेकमावासमभिवाञ्छसि किं धनम्।
अनुशिष्येति सर्वस्वमर्थिने संप्रयच्छति।।३७।।

That "no sensible man should ever wish for riches which are but the seats of dangers"; making this his motto, Rāma gives away all that he has to beggars.

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इयमापदियं संपदित्येवं कल्पनामयः।
मनसोऽभ्युदितो मोह इति श्लोकान्प्रगायति।।३८।।

He sings some verses to this effect that "it is an error to call one thing as prosperity and the other adversity, when they are both but imaginations of the mind".

हा हतोऽहमनाथोऽहमित्याक्रन्दपरोऽपि सन्।
न जनो याति वैराग्यं चित्रमित्येव वक्तयसौ।।३९।।

He repeats some words to this purport that, "thought it is the general cry, "O I am gone, I am helpless grown," yet it is a wonder, that no body should betake himself to utter indifference."

रघुकाननशालेन रामेण रिपुघातिना।
भृशमित्थं स्थितेनैव वयं खेदमुपागताः।।४०।।

That Rāma, the destroyer of enemies, the great *Śāla* (oak) that is grown in the garden of Raghu, should get into such a state of mind is what causes grief in us.

न विद्मः किं महाबाहो तस्य तादृशचेतसः।
कुर्मः कमलपत्राक्ष गतिरत्र हि नो भवान्।।४१।।

We do not know, Oh great armed and lotus-eyed king! what to do with him in this state of his mind. We hope only in you.

राजानमथ वा विप्रमुपदेष्टारमग्रतः।
हसत्यज्ञमिवाव्यग्रः सोऽवधीरयति प्रभो।।४२।।

He laughs to scorn the counsels of the princes and *Brāhmaṇas* before him, and spurns them as if they were fools.

यदेवेदमिदं स्फारं जगन्नाम यदुत्थितम्।
नैतद्वस्तु न चैवाहमिति निर्णीय संस्थितः।।४३।।

He remains inactive with the conviction, that the world which appears to our view is a vanity, and the idea of self is also a vanity.

नारौ नात्मनि नो मित्रे न राज्ये न च मातरि।
न संपदा न विपदा तस्यास्था न विभो बहिः।।४४।।

He has no respect for foes or friends, for himself or his kingdom, mother or riches, nor does he pay any regard to prosperity or adversity.

निरस्तास्थो निराशोऽसौ निरीहोऽसौ निरास्पदः।
न मूढो न च मुक्तोऽसौ तेन तप्यामहे भृशम्।।४५।।

He is altogether quiescent, without any desire or effort, and devoid of a mainstay; he is neither captivated by any thing nor freed from worldly thoughts. These are the reasons which afflict us most.

किं धनेन किमम्बाभिः किं राज्येन किमीहया।
इति निश्चयवानन्तः प्राणत्यागपरः स्थितः।।४६।।

He says, "what have we to do with riches, with our mothers, with this kingdom and all our activities." Under these impressions, he is about to give up his life.

भोगेऽप्यायुषि राज्येषु मित्रे पितरि मातरि।
परमुद्वेगमायातश्चातकोऽवग्रहे यथा।।४७।।

As the *cātaka* (swallow) grows restless at the obstruction of rains (by hurricanes), so has Rāma become impatient (under the restraint) of his father and mother, his friends and kingdom, his enjoyments and even his own life.

इति तोके समायातां शाखाप्रसरशालिनीम्।
आपत्तामलमुद्धर्तुं समुदेतु दयापरः।।४८।।

Now in compassion on your son, incline to root out this charging which like a noxious creeper has been spreading its branches (in his mind).

तस्य तादृक्स्वभावस्य समग्रविभवान्वितम्।
संसारजालमाभोगि प्रभो प्रतिंविषायते।।४९।।

For notwithstanding his possession of all affluence, he looks upon the enjoyments of the world as his poison under such a disposition of his mind.

इदृशः स्यान्महासत्वः क इवास्मिन्महीतले।
प्रकृते व्यवहारे तं यो निवेशयितुं क्षमः।।५०।।

Where is that potent person in this earth, who can restore him to proper conduct (as by a potent medicine ?).

मनसि मोहमपास्य महामनः
सकलमार्तितमः किल साधुताम्।
सफलतां नयतीह तमो हरन्
दिनकरो भुविभास्करतामिव।।५१।।

Who is there, that like the sun removing the darkness of the world by his rays, will remove the errors that have been the cause of grief in Rāma's mind, and thereby make his generosity

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effectual in his case.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे राघवविषादो नाम दशमः सर्गः।।१०।।

CHAPTER 11

CONSOLATION OF RĀMA

विश्वामित्र उवाच

एवं चेत्तन्महाप्राज्ञा भवन्तो रघुनन्दनम्।
इहानयन्तु त्वरिता हरिणं हरिणा इव।।१।।

Viśvāmitra said: If such is the case, you who are intelligent, may go at once, and persuade that progeny of Raghu to come hither; as they do one deer by others (of the train).

एष मोहो रघुपतेर्नापद्भ्यो न च रागतः।
विवेकवैराग्यवतो बोध एव महोदयः।।२।।

This stupor of Rāma is not caused by any (external) accident or (inward) affection; it is I think the development of that superior intellect which rises from the right reasoning of dispassionate men.

इहायातु क्षणाद्राम इह चैव वयं क्षणात्।
मोहं तस्यापनेष्यामो मारुतोद्रेर्घनं यथा।।३।।

Let Rāma come here for a while, and here shall we in a moment dispel the delusion (of his mind), as the wind drives away the clouds from mountain-tops.

एतस्मिन्मार्जिते युक्त्या मोहे स रघुनन्दनः।
विश्रान्तिमेष्यति पदे तस्मिन्वयमिवोत्तमे।।४।।

After his habitude is removed by my reasoning, he shall be enabled to repose in that happy state of mind, to which we have arrived.

सत्यतां मुदितां प्रज्ञां विश्रान्तिमपतापताम्।
पीनतां वरवर्णत्वं पीतामृत इवैष्यति।।५।।

He shall not only attain to pure truth and a clear understanding of uninterrupted tranquility, but secure to himself a plumpness and beauteousness of his figure and complexion, as one derives from a portion of ambrosia.

निजां च प्रकृतामेव व्यवहारपरम्पराम्।
परिपूर्णमना मान्य आचरिष्यत्यखण्डितम्।।६।।

He will then attend with all his heart to the full discharge of the proper course of his duties without remission, which will redound to his honour.

भविष्यति महासत्वो ज्ञातलोकपरावरः।
सुखदुःखदशाहीनः समलोष्टाश्मकाञ्चनः।।७।।

He will become strong with a knowledge of both worlds, and his exemption from the states of pleasure and pain, and then he will look upon gold and stones with an indifferent eye.

इत्युक्ते मुनिनाथेन राजा संपूर्णमानसः।
प्राहिणोद्रामामनेतुं भूयो दूतपरम्पराम्।।८।।

After the chief of the sages had spoken in this manner, the king resumed the firmness of his mind, and sent heralds after heralds to bring Rāma to him.

एतावताथ कालेन रामो निजगृहासनात्।
पितुः सकाशमागन्तुमुत्थितोऽर्क इवाचलात्।।९।।

By this very time Rāma was preparing to rise from his seat in the palace to come over to his father, in the manner that the sun rises from the mountain in the east.

वृतः कतिपयैर्भृत्यैर्भ्रातृभ्यां च जगाम ह।
तत्पुण्यं स्वपितुः स्थानं स्वर्गं सुरपतेरिव।।१०।।

Surrounded by a few of his servants, he came with his two brothers to the hallowed hall of his father, resembling the heaven of the king of gods.

दूरादेव ददर्शासौ रामो दशरथं तदा।
वृतं राजसमूहेन देवौघेनेव वासवम्।।११।।

He saw at a distance his kingly sire seated amidst the assemblage of princes, as Indra surrounded by the gods.

वसिष्ठविश्वामित्राभ्यां सेवितं पार्श्वयोर्द्वयोः।
सर्वशास्त्रार्थतज्ज्ञेन मन्त्रिवृन्देन मालितम्।।१२।।

He was accompanied on either side by the sages Vasiṣṭha and Viśvāmitra, and respectfully attended by his staff of ministers, all well versed in the interpretation of all *Śāstras*.

चारुचामरहस्ताभिः कान्ताभिः समुपासितम्।
ककुब्भिरिव मूर्ताभिःसंस्थिताभिर्यथोचितम्।।१३।।

He was fanned by charming damsels, waving the fine *cauri* flappers in their hands, and equalling in beauty the goddesses presiding over the quarters of heaven.

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वसिष्ठविश्वामित्राद्यास्तथा दशरथादयः।
ददृशू राघवं दूरादुपायान्तं गुहोपमम्।।१४।।

Vasiṣṭha, Viśvāmitra and the other sages, with Daśaratha and his chiefs, saw Rāma coming at a distance as beautiful as Skanda himself.

सत्त्वावष्टब्धगर्भेण शैत्येनेव हिमाचलम्।
श्रितं सकलसेव्येन गम्भीरणे स्फुटेन च।।१५।।

He appeared by his qualities of mildness and gravity to resemble the mount Himālaya (with his cooling frost and firmness), and was esteemed by all for the depth and clearness (of his understanding).

सौम्यं समं शुभाकारं विनयोदारमानसम्।
कान्तोपशान्तवपुषं परस्यार्थस्य भाजनम्।।१६।।

He was handsome and well proportioned (in his features), auspicious in his look, but humble and magnanimous in his mind. With loveliness and mildness of his person, he was possessed of all manly prowess.

समुद्यद्यौवनारम्भं वृद्धोपशशोभनम्।
अनुद्विग्नमनानन्दं पूर्णप्रायमनोरथम्।।१७।।

He was just developed to youth, yet he was as majestic as an elderly man. He was neither morose nor merry, but seemed to be fully satisfied with himself, as if he and obtained all the objects of his desire.

विचारितजगद्यात्रं पवित्रगुणगोचरम्।
महासत्वैकलोभेन गुणैरिव समाश्रितम्।।१८।।

He was a good judge of the world, and possessed of all holy virtues. The purity of his mind was the attraction for all the virtues which met in him.

उदारमार्यमापूर्णमन्तःकरणकोटरम्।
अविक्षुभितया वृत्त्या दर्शयन्तमनुत्तमम्।।१९।।

The receptacle of his mind was filled by his magnanimity and honourable virtues, and the candour of his conduct showed him in the light of perfection (to every body).

एवं गुणगणाकीर्णो दूरादेव रघुद्वहः।
परिमेयस्मिताच्छाच्छस्वहाराम्बरपल्लवः।।२०।।

Endowed with these various virtues and decorated by his necklace and fine apparel, Rāma the support of Raghu's race, approached (his father) with a smiling countenance.

प्रणनाम चलच्चारुचूडामणिमरीचिना।
शिरसा वसुधाकम्पलोलदेवाचलश्रिया।।२१।।

He bowed his head to his father with the sparkling gems trembling in his locks, and imparting to his head the graceful appearance of the mountain *Sumeru*-shaken by an earthquake.

एवं मुनीन्द्रे ब्रुवति पितुः पादाभिवन्दनम्।
कर्तुमभ्याजगामाथ रामः कमललोचनः।।२२।।

The lotus-eyed Rāma came up to salute the feet of his father, when the lord of the sages (Viśvāmitra) was speaking with him.

प्रथमं पितरं पश्चान्मुनी मान्यैकमानितौ।
ततो विप्रांस्ततोबन्धूंस्ततो गुरुगणान्सुहृत्।।२३।।

First of all Rāma saluted his father, and then the two honourable sages, he next saluted the *Brāhmaṇas*, and then his relations, and lastly his elders and well wishing friends.

जग्राह च ततो दृष्ट्या मनाङ्मूर्ध्ना तथा गिरा।
राजलोकेन विहितां तां प्रणामपरम्पराम्।।२४।।

He then received and returned the salutations of the chiefs and princes, bowing to him with graceful motion of their heads and respectful addresses.

बिहिताशीर्मुनिभ्यां तु रामः सुसममानसः।
आससाद पितुः पुण्यं समीपं सुरसुन्दरः।।२५।।

Rāma of god-like beauty and equanimity of mind, approached the sacred presence of his father, with the blessings of the two sages.

पादाभिवन्दनपरं तमथासौ महीपतिः।
शिरस्यभ्यालिलिङ्गाशु चुचुम्ब च पुनः पुनः।।२६।।

During the act of his saluting the feet of his father, the lord of the earth repeatedly kissed his head and face, and embraced him with fondness.

शत्रुघ्नंलक्ष्मणं चैव तथैव परवीरहा।
आलिलिङ्ग घनस्नेहो राजहंसोऽबुजे यथा।।२७।।

At the same time, he the destroyer of his enemies, embraced Lakṣmaṇa and Śatrughna, with as intense an affection as the swan embracing the lotus flowers.

उत्सङ्गे पुत्र तिष्ठेति वदत्यथ नृपतौ।
भूमौ परजनास्तीर्णे सोंऽशुकेऽथ न्यविक्षत।।२८।।

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"Be you seated my son upon my lap", said the king to Rāma, who however, took his seat on a fine piece of cloth spread on the floor by his servants.

राजोवाच

पुत्र प्राप्तविवेकस्त्वं कल्याणानां च भाजनम्।
जडवज्जीर्णया बुद्ध्या खेदायात्मा न दीयताम्।।२९।।

The king said "O my son and receptacle of blessings, you have attained the age of discretion, so put not yourself to that state of self-mortification, as the dull-headed do from their crazy understandings.

वृद्धविप्रगुरुप्रोक्तं त्वादृशेनानुतिष्ठता।
पदमासाद्यते पुण्यं न मोहमनुधावता।।३०।।

Know that it is by following the course of his elders, guides and *Brāhmaṇas*, that one attains to meritoriousness, and not by his persistence in error.

तावदेवाऽऽपदो दूरे तिष्ठन्ति परिपेलवाः।
यावदेव न मोहस्य प्रसरः पुत्र दीयते।।३१।।

So long will the train of our misfortunes lie at a distance, as we do not allow the seeds of error to have access to us.

वसिष्ठ उवाच

राजपुत्र महाबाहो शूरस्त्वं विजितास्त्वया।
दुरुच्छेदा दुरारम्भा अप्यमी विषयारयः।।३२।।

Vasiṣṭha said, Oh strong armed prince! you are truly heroic to have conquered your worldly appetites, which are at once as difficult to be irradicated as they are fierce in their action.

किमतज्ज्ञ इवाज्ञानां योग्ये व्यामोहसागरे।
विनिमज्जसि कल्लोलबहुले जाड्यशालिनि।।३३।।

Why do you allow yourself like the unlearned, to be drowned in this rolling sea of errors, causing such dull inactivity in you ?

विश्वामित्र उवाच

चलत्रीलोत्पलव्यूहसमलोचनलोलताम्।
ब्रूहि चेतःकृतां त्यक्त्वा हेतुना केन मुह्यसि।।३४।।

Viśvāmitra said— "why are your eyes so unsteady (with doubts) as the tremulous clusters of blue lotuses. You ought to do away with this unsteadiness, and tell us what is that grief (which rankles) in your mind.

किन्निष्ठाः के च ते केन कियन्तः कारणेन ते।
आधयः प्रविलुम्पन्ति मनो गेहमिवाखवः।।३५।।

"What are these thoughts, and what are their names and natures, their number and causes, that infest your mind like its maladies (in the same manner) as the mice undermine a fabric."

मन्ये नानुचितानां त्वमाधीनां पदमुत्तमम्।
आपत्सु चाऽप्रयोज्यं ते निहीना अपि चाधयः।।३६।।

I am disposed to think, that you are not the person to be troubled with those evils and distempers, to which the base and vile alone are subject.

यथाभिमतमाशु त्वं ब्रूहि प्राप्स्यसि चानघ।
सर्वमेव पुनर्येन भेत्स्यन्ते त्वां तु नाधयः।।३७।।

Tell me the craving of your heart, O sinless Rāma! and they will be requited in a manner, as will prevent their recurrence to you.

इत्युक्तमस्य सुमते रघुवंशकेतु-
राकर्ण्य वाक्यमुचितार्थविलासगर्भम्।
तत्याज खेदमभिगर्जति वारिवाहे
बर्ही यथा त्वनुमिताभिमतार्थसिद्धिः।।३८।।

Rāma—the standard of Raghu's race having listened to the reasonable and graceful speech of the good-intentioned sage, shook off his sorrowing, like the peacock at the roaring of a cloud, in the hope of gaining his object.

इत्यार्षे श्रीवसिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे राघवसमाश्वासनं नामैकादशः सर्गः।।११।।

CHAPTER 12

RAMA'S REPLY

श्रीवाल्मीकि उवाच

इति पृष्टो मुनीन्द्रेण समाश्वस्य च राघवः।
उवाच वचनं चारु परिपूर्णार्थमन्थरम्।।१।।

Vālmīki related— Being thus asked with soothing words by the chief of the sages, Rāma made his answer in a soft and graceful speech replete with good sense.

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भगवन्भवता पृष्टो यथावदधुनाऽखिलम्।
कथयाम्यहमज्ञोऽपि को लङ्घयति सद्वचः।।२।।

Rāma said, Oh venerable sage! I will tell you in truth, untutored though I am, all the particulars as asked by you; for who would disobey the bidding of the wise ?

अहं तावदयं जातो निजेऽस्मिन्पितृसद्मनि।
क्रमेण वृद्धिं संप्राप्तः प्राप्तविद्यश्च संस्थितः।।३।।

Since I was born in this mansion of my father I have all along remained, grown up and received my education (in this very place).

ततः सदाचारपरो भूत्वाहं मुनिनायक।
विहृतस्तीयात्रार्थमुर्वीमम्बुधिमेखलाम्।।४।।

Then O leader of sages! being desirous to learn good usages (of mankind), I set out to travel to holy places all over this sea-girt earth.

एतावताथ कालेन संसारास्थामिमां हरन्।
समुद्भूतो मनसि मे विचारः सोऽयमीदृशः।।५।।

It was by this time that there arose a train of reflections in my mind of the following nature which shook my confidence in wordly objects.

विवेकेन परीतात्मा तेनाहं तदनु स्वयम्।
भोगनीरसया बुद्ध्या प्रविचारितवानिदम्।।६।।

My mind was employed in the discrimination of the nature of things which led me gradually to discard all thoughts of sensual enjoyments.

किं नामेदं वत सुखं येयं संसारसंततिः।
जायते मृतये लोको म्रियते जननाय च।।७।।

What are these wordly pleasures good for, (thought I), and what means the multiplication (of our species) on earth? Men are born to die, and they die to be born again.

अस्थिराः सर्व एवेमे सचराचरचेष्टिताः।
आपदां पतयः पापा भावा विभवभूमयः।।८।।

There is no stability in the tendencies of beings whether movable or immovable. They all tend to vice, decay and danger; and all our possessions are the grounds of our penury.

अयःशलाकासदृशाः परस्परमसङ्गिनः।
श्लिष्यन्ते केवलं भावा मनःकल्पनया स्वया।।९।।

All objects (of sense) are detached from each other as iron rods or needless from one another; it is imagination alone which attaches them to our minds.

मनः समायत्तमिदं जगदाभोगि दृश्यते।
मनश्चासदिवाभाति केन स्म परिमोहिताः।।१०।।

It is the mind that pictures the existence of the world as a reality, but the deceptiveness of the mind (being known) we are safe from such deception.

असतैव वयं कष्टं विकृष्टा मूढबुद्धयः।
मृगतृष्णाम्भसा दूरे वने मुग्धमृगा इव।।११।।

If the world is an unreality, it is pity that ignorant men should be allured by it, like the deer tempted by a distant mirage (appearing) as water.

न केनचिच्च विक्रीता विक्रीता इव संस्थिताः।
बत मूढा वयं सर्वे जानाना अपि शाम्बरम्।।१२।।

We are sold by none (to any one) and yet we remain as if enslaved to the world; and knowing this well, we are spell-bound to riches, as it were by the magic wand of Śambara.

किमेतेषु प्रपञ्चेषु भोगा नाम सुदुर्भगाः।
मुधैव हि वयं मोहात्संस्थिता बद्धभावनाः।।१३।।

What are the enjoyments in this quintessence (of the world) but misery; and yet we are foolishly caught in its thoughts, as if clogged in honey (like bees).

आ ज्ञातं बहुकालेन व्यर्थमेव वयं वने।
मोहे निपतिता मुग्धाः श्वभ्रे मुग्धा मृगा इव।।१४।।

Ah! I perceive after long that we have insensibly fallen into errors, like senseless stags falling into caverns in the wilderness.

किं मे राज्येन किं भोगैः कोऽहं किमिदमागतम्।
यन्मिथ्यैवास्तु तन्मिथ्या कस्य नाम किमागतम्।।१५।।

Of what use is royalty and these enjoyments to me ? What am I and whence are all these things! They are but vanities, and let them continue as such without any good or loss to any body.

एवं विमृशतो ब्रह्मन्सर्वेष्वेव ततो मम।
भावेष्वरतिरायाता पथिकस्य मरुष्विव।।१६।।

Reasoning in this manner Oh *Brāhmaṇa*, I came to be disgusted with the world, like a

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traveller in (his journey through) a desert.

तदेतद्भगन्ब्रूहि किमिदं परिणश्यति।
किमिदं जायते भूयः किमिदं परिवर्धते।।१७।।

Now tell me, O venerable sir! whether this world is advancing to its dissolution, or continued reproduction, or is it in course of its endless progression.

जरामरणमापच्च जननं संपदस्तथा।
आविर्भावतिरोभावैर्विवर्धन्ते पुनः पुनः।।१८।।

If there is any progress here, it is that of the appearance and disappearance of old age and decease, of property and adversity by turns.

भोगैस्तैरेव तैरेव तुच्छैर्वयममी किल।
पश्य जर्जरतां नीता वातैरिव गिरिद्रुमाः।।१९।।

Behold how the variety of our trifling enjoyments hastens our decay, they are like hurricanes shattering the mountain trees.

अचेतना इव जनाः पवनैः प्राणनामभिः।
ध्वनन्तः संस्थिता व्यर्थं यथा कीचकवेणवः।।२०।।

Men continue in vain to breathe their vital breath as hollow-bamboo wind-pipes having no sense.

शाम्यतीदं कथं दुःखमिति तप्तोऽस्मि चिन्तया।
जरद्द्रुम इवोग्रेण कोटरस्थेन वह्निना।।२१।।

How is (human) misery to be alleviated, is the (only) thought that consumes me like wild fire in the hollow of a withered tree.

संसारदुःखपाषाणनीरन्ध्रहृदयोऽप्यहम्।
निजलोकभयादेव गलद्बाष्पं न रोदिमि।।२३।।

The weight of worldly miseries sits heavy on my heart as a rock, and obstructs my lungs to breathe out. I have a mind to weep, but am prevented from shedding my tears for fear of my people.

शून्या मन्मुखवृत्तीस्ताः शुष्करोदननीरसाः।
विवेक एव हृत्संस्थो ममेकान्तेषु पश्यति।।२३।।

My tearless weeping and speechless mouth, give no indication of my inward sorrow to any body, except my consciousness the silent witness in my solitude.

भृशं मुह्यामि संस्मृत्य भावाभावमयीं स्थितिम्।
दारिद्रोणेव सुभगो दूरे संसारचेष्टया।।२४।।

I wait to think on the positive and negative states (of wordly bliss), as a ruined man bewails to reflect on his former state of affluence (and present indigence).

मोहयन्ति मनोवृतिं खंडयन्ति गुणावलिम्।
दुःखजालं प्रयच्छन्ति विप्रलम्भपराः श्रियः।।२५।।

I take prosperity to be a seducing cheat, for its deluding the mind, impairing the good qualities (of men), and spreading the net of our miseries.

चिंतानिचयचक्राणि नानन्दाय धनानि मे।
संप्रसूतकलत्राणि गृहाण्युग्रापदामिव।।२६।।

To me, like one fallen into great difficulties, no riches, offspring, consorts or home afford any delight, but they seem to be (so many sources of) misery.

विविधदोषदशापरिचिन्तनै-
र्विततभङ्गुरकारणकल्पितैः।
मम न निर्वृतिमेति मनो मुने
निगडितस्य यथा वनदन्तिनः।।२७।।

I like a wild elephant in chains, find no rest in my mind, by reflecting on the various evils of the world, and by thinking on the causes of our frailties.

खलाः काले काले निशि निशितमोहैकमिहिका-
गता लोकेलोके विषयशतचोराः सुचतुराः।
प्रवृत्ताः प्रोद्युक्ता दिशिदिशि विवेकैकहरणे
रणे शक्तास्तेषां क इव विदुषः प्रोज्झ्य सुभटाः।।२८।।

There are wicked passions praying at all times, under the dark mist of the night of our ignorance; and there are hundreds of objects, which like so many cunning rogues, are about all men in broad day-light, and lurking on all sides to rob us of our reason. What mighty champions can we delegate (now) to fight with these then our knowledge of truth ?

इत्यार्षे श्रीवसिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे प्रथमपरितापो नाम द्वादशः सर्गः।।१२।।

CHAPTER 13

VITUPERATION OF RICHES

श्रीराम उवाच

इयमस्मिन्स्थितोदारा संसारे परिकल्पिता।
श्रीर्मने परिमोहाय सापि नूनं कदर्थदा।।१।।

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Rāma said— It is opulence, Oh sage! that is reckoned a blessing here; it is even she that is the cause of our troubles and errors.

उल्लासबहुलानन्तकल्लोलानलमाकुलान्।
जडान्प्रवहति स्फरान्प्रावृषीव तरङ्गिणी।।२।।

She bears away as a river in the rainy season, all high-spirited simpletons overpowered by its current.

चिन्तादुहितरो बह्व्यो भूरिदुर्ललितैधिताः।
चंचलाः प्रभवन्त्यस्यास्तरङ्गाः सरितो यथा।।३।।

Her daughters are anxieties fostered by many a malpractice, like the waves of a stream raised by the winds.

एषा हि पदमेकत्र न निबध्नाति दुर्भगा।
दग्धेवानियताचारमितश्चतश्चे धावति।।४।।

She can never stand steady on her legs any where, but like a wretched woman who has burnt her feet, she limps from one place to another.

जनयन्ती परं दाहं परामृष्टाङ्गिका सती।
विनाशमेव धत्तेंऽन्तर्दीपलेखेव कज्जलम्।।५।।

Fortune like a lamp both burns and blackens its possesser, until it is extinguished by its own inflammation.

गुणागुणविचारेण विनैव किल पार्श्वगम्।
राजप्रकृतिवन्मूढा दुरारूढाऽवलम्बते।।६।।

She is unapproachable as princes and fools, and likewise as favourable as they to her adherents, without scanning their merits or faults.

कर्मणा तेनतेनैषा विस्तारमनुगच्छति।
दोषाशीविषवेगस्य यत्क्षीरं विस्तरायते।।७।।

She begets only evils in them by their various acts (of profligacy), as good milk given to serpents, serves but to increase the poignancy of their poison.

तावच्छीतमृदुस्पर्शः परे स्वे च जने जनाः।
वात्ययेव हिमं यावच्छ्रिया न परुषीकृतः।।८।।

Men (by nature) are gentle and kind hearted to friends and strangers, until they are hard-heartened by their riches, which like blasts of wind, serves to stiffen (the liquid) frost.

प्राज्ञाः शूराः कृतज्ञाश्च पेशला मृदवश्च ये।
पांसुमुष्ट्येव मणयः श्रिया ते मलिनीकृताः।।९।।

As brilliant gems are soiled by dust, so are the learned, the brave, the grateful, the mild and gentle, corrupted by riches.

न श्रीः सुखाय भगवन्दुःखायैव हि वर्धते।
गुप्ता विनाशनं धत्ते मूर्तिं विषलता यथा।।१०।।

Riches do not conduce to one's happiness, but redound to his woe and destruction, as the plant aconite when fostered, hides in itself the fatal poison.

श्रीमानजननिन्द्यश्च शूरश्चाप्यविकत्थनः।
समदृष्टिः प्रभुश्चैव दुर्लभाः पुरुषास्त्रयः।।११।।

A rich man without blemish, a brave man devoid of vanity, and a master wanting partiality, are the three rarities on earth.

एषा हि विषमा दुःखभोगिनां गहना गुहा।
घनमोहगजेन्द्राणां विन्ध्यशैलमहातटी।।१२।।

The rich are as inaccessible as the dark cavern of a dragon, and as unapproachable as the deep wilderness of the *Vindhya* mountain inhabited by fierce elephants.

सत्कार्यमद्यरजनी दुःखकैरवचन्द्रिका।
सुदृष्टिदीपिकावात्या कल्लोलौघतरङ्गिणी।।१३।।

Riches like the shadow of night, overcast the good qualities of men, and like moon-beams brings to bloom the buds of their misery. They blow away the brightness of a fair prospect as a hurricane, and resemble a sea with huge surges (of disquiet).

संभ्रमाभ्रादिपदवी विषादविषवर्धिनी।
केदारिका विकल्पानां खेदायभयभोगिनी।।१४।।

They bring upon us a cloud of fear and error, increase the poison of despondence and regret, and are like the dreadful snakes in the field of our choice.

हिमं वैराग्यवल्लीनां विकारोल्कयामिनी।
राहुदंष्ट्रा विवेकेन्दोः सौजन्याम्भोजचन्द्रिका।।१५।।

Fortune is (as a killing) frost to the bonds-men of asceticism, and as the night to the owls of libertinism; she is an eclipse to the moonlight of reason, and as moonbeams to the bloom of the lilies of folly.

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इन्द्रायुधवदालोलनानारागमनोहरा।
लोला तडिदिवोत्पन्नध्वंसिनी च जडाश्रया।।१६।।

she is as transitory as the Iris, and alike pleasant to view by the play of her colours; she is as fickle as the lightening, which vanishes no sooner it appears to sight. Hence none but the ignorant have reliance in her.

चापलावजितारण्यनकुली नकुलीजना।
विप्रलम्भनतात्पर्यजितोग्रमृगतृष्णिका।।१७।।

She is as unsteady as a well born damsel following a baseborn man to the words; and like a (deceptive) mirage that tempts the run-away to fall to it as the doe.

लहरीवैकरुपेण पदं क्षणमकुर्वती।
चला दीपशिखेवातिदुर्ज्ञेयगतिगोचरा।।१८।।

Unsteady as the wave, she is never steady in any place; (but is ever wavering to all sides) like the flickering flame of a lamp. So her leaning is known to nobody.

सिंहीव विग्रहव्यग्रकरीन्द्रकुलपोथिनी।
खड्गधारेव शिशिरा तीक्ष्णतीक्ष्णाशयाश्रया।।१९।।

She like the lioness is ever prompt in fighting, and like the leader of elephants favourable to her partizans. She is as sharp as the blade of a sword (to cut off all obstacles), and is the patroness of sharp-witted sharpers.

नानयापहृतार्थिन्या दुराधिपरिलीनया।
पश्याम्यभव्यया लक्ष्म्या किंचिदुःखादृते सुखम्।।२०।।

I see no felicity in uncivil prosperity, which is full of treachery, and replete with every kind of danger and trouble.

दूरेणोत्सारितोऽलक्ष्म्या पुनरेव तमादरात्।
अहो बताश्लिष्यतीव निर्लजा दुर्जना सदा।।२१।।

It is pity that prosperity, like a shameless wench will again lay hold on a man, after being abandoned by him in his association with her rival Poverty.

मनोरमा कर्षति चित्तवृत्तिं
कदर्थसाध्या क्षणभङ्गुरा च।
व्यालावलीगात्रविवृत्तदेहा
श्वभ्रोत्थिता पुष्पलतेव लक्ष्मीः।।२२।।

What is she with all her loveliness and attraction of human hearts, but momentary thing obtained by all manner of evil means, and resembling at best a flower shrub, growing out of a cave inhabited by a snake, and beset by reptiles all about its stem.

इत्यार्षे श्रीवसिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे लक्ष्मीनिराकरणं नाम त्रयोदशः सर्गः।।१३।।

CHAPTER 14

DEPRECIATION OF HUMAN LIFE

श्रीराम उवाच

आयुः पल्लवकोणाग्रलम्बाम्बुकणभङ्गुरम्।
उन्मत्तमिव संत्यज्य यात्यकान्डे शरीरकम्।।१।।

Human life is as frail as a pendant drop of water tripling on the tip of a leaflet; and as irrepressible as a raving madman, that breaks loose from its bodily imprisonment out of its proper season.

विषयाशीविषासङ्गपरिजर्जरचेतसाम्।
अप्रौढात्मविवेकानामायुरायासकारणम्।।२।।

Again the lives of those whose minds are infected by the poison of worldly affairs, and who are incapable of judging for themselves, are (verily) but causes of their torment.

ये तु विज्ञातविज्ञेया विश्रान्ता विवते पदे।
भावाभावसमाश्वासमायुस्तेषां सुखायते।।३।।

Those knowing the knowable, and resting in the all-pervading spirit, and acquiescing alike to their wants and gains, enjoy lives of perfect tranquility.

वयं परिमिताकारपरिनिष्ठितनिश्चयाः।
संसाराभ्रतडित्पुञ्जे मुने नायुषि निर्वृताः।।४।।

We that have certain belief of our being but limited beings, can have no enjoyment in our transient lives, which are but flashes of lightening amidst the cloudy sky of the world.

युज्यते वेष्टनं वायोराकाशस्य च खण्डनम्।
ग्रथनं च तरङ्गाणामास्था नायुषि युज्यते।।५।।

It is as impossible to keep the winds in confinement, to tear as under the sky to pieces, and wreathe the waves to a chaplet, as to place any reliance in our lives.

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पेलवं शरदीवाभ्रमस्नेह इव दीपकः।
तरङ्गक इवालोलं गतमेवोपलक्ष्यते।।६।।

Fast as the fleeting clouds in autumn, and short as the light of an oilless lamp, our lives appear to pass away as evanescent as the rolling waves in the sea.

तरङ्ग प्रतिबिम्बेन्दुं ताडित्पुङ्गं नभोम्बुजम्।
ग्रहीतुमास्थां बध्नामि न त्वायुषि हतस्थितौ।।७।।

Rather attempt to lay hold on the shadow of the moon in the waves, the fleeting lightening in the sky, and the ideal lotus blossoms in the ether, than ever place any reliance upon this unsteady life.

अविश्रान्तमनाः शून्यमायुराततमीहते।
दुःखायैव विमूढोऽन्तर्गर्भमश्वतरी यथा।।८।।

Men of restless minds, desiring to prolong their useless and toil-some lives, resemble the she-mule conceiving by a horse (which causes her destruction abortion or unfructification).

संसारसंसृतावस्यां फेनोऽस्मिन्सर्गसागरे।
कायबल्ल्यांभसो ब्रह्मन् जीवितं मे न रोचते।।९।।

This world (*Saṁsāra*) is a whirlpool amidst the ocean of creation, and every individual body is as (evanescent) as a foam or froth or buble, which can give me no relish in this life.

प्राप्यं संप्राप्यते येन भूयो येन न शोच्यते।
पराया निर्वृतेः स्थानं यत्तज्जीवितमुच्यते।।१०।।

That is called true living, which gains what is worth gaining, which has no cause of sorrow or remorse, and which is a state of transcendental tranquility.

तरवोऽपि हि जीवन्ति जीवन्ति मृगपक्षिणः।
स जीवति मनो यस्य मननेन न जीवति।।११।।

There is a vegetable life in plants, and an animal life in beasts, and birds: man leads a thinking life, but true life is above (the succession of) thoughts.

जातास्त एव जगति जन्तवः साधुजीविताः।
ये पुनर्नेह जायन्ते शेषा जरठगर्दभाः।।१२।।

All those living beings are said to have lived well in this earth, who being once born herein have no more to return to it. The rest are no better than old asses (of burthen).

भारोऽविवेकिनः शास्त्रं भारो ज्ञानं च रागिणः।
अशान्तस्य मनो भारो भारोऽनात्मविदो वपुः।।१३।।

Knowledge is an encumbrance to the unthinking, and wisdom is cumber-some to the passionate; intellect is a heavy load to the restless, and the body is a ponderous burden to one ignorant of his soul.

रूपमायुर्मनोबुद्धिरहंकारस्ततेहितम्।
भारो भारधरस्येव सर्वं दुःखाय दुर्धियः।।१४।।

A goodly person possessed of life, mind, intellect and self-consciousness and its occupations, is of no avail to the unwise, but seem to be his over-loadings as those upon a porter.

अविश्रान्तमनापूर्णमापदां परमास्पदम्।
नीडं रोगविहङ्गानामायुरायासनं दृढम्।।१५।।

The discontented mind is the great arena of all evils, and the nestling place of diseases which alight upon it like birds of the air: such a life is the abode of toil and misery.

प्रत्यहं केदमुत्सृज्य शनैरलमनारतम्।
आखुनेव जरच्छभ्रं कालेन विनिहन्यते।।१६।।

As a house is slowly dilapidated by the mice continually burrowing under it, so is the body of the living gradually corroded by the (pernicious) teeth of time boring within it.

शरीरबिलश्रान्तैर्विषदाहप्रदायिभिः।
रोगैरापीयते रौद्रैर्व्यालैरिव वनानिलः।।१७।।

Deadly diseases bred within the body, feed upon our vital breath, as poisonous snakes born in caves of the woods consume the meadow air.

प्रस्नुवानैरविच्छेदं तुच्छैरन्तरवासिभिः।
दुःखैरावृश्चयते क्रूरैर्घुणैरिव जरद्द्रुमः।।१८।।

As the withered tree is perforated by minutest worms residing in them, so are our bodies continually wasted by many inborn diseases and noxious secretions.

नूनं निगरणायाशु घनगर्धमनारतम्।
आखुर्मार्जारकेणेव मरणेनावलोक्यते।।१९।।

Death is incessantly staring and growling at our face, as a cat looks and purrs at the mouse in order to devour it.

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गन्धादिगुणगर्भिण्या शून्ययाऽशक्तिवेश्यया।
अन्नं महाशनेनेव जरया परिजीर्यते।।२०।।

Old age wastes us as soon as a glutton digests his food; and it reduces one to weakness as an old harlot, by no other charm than her paint and perfumes.

दिनैः कतिपयैरेव परिज्ञाय गतादरम्।
दुर्जनः सुजनेनेव यौवनेनावमुच्यते।।२१।।

Youth forsakes us as soon as a good man abandons his wicked friend in disgust, after his foibles come to be known to him in a few days.

विनाशसुहृदा नित्यं जरामरणबन्धुना।
रूपं खिङ्गवरेणेव कृतान्तेनाभिलष्यते।।२२।।

Death the lover of destruction, and friend of old age and ruin, likes the sensual man, as a lecher likes a beauty.

स्थिरतया सुखभासितया तया
सततमुज्झितमुत्तमफल्गु च।
जगति नास्ति तथा गुणवर्जितं
मरणभाजनमायुरिदं यथा।।२३।।

Thus there is nothing so worthless in the world as this life, which is devoid of every good quality and ever subject to death, unless it is attended by the permanent felicity of emancipation.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे जीवितगर्हा नाम चतुर्दशः सर्गः।।१४।।

CHAPTER 15

OBLOQUY ON EGOISM

श्रीराम उवाच

मुधैवाभ्युत्थितो मोहान्मुधैव परिवर्धते।
मिथ्यामयेन भीतोऽस्मि दुरहंकारशत्रुणा।।१।।

Rāma Continued— Egoism springs from false conceit, and it is vanity (or vain glory) which fosters it; I am much afraid of this baneful egotism which is an enemy (to human kind).

अहंकारवशादेव दोषकोशकदर्थताम्।
ददाति दीनदीनानां संसारो विविधाकृतिः।।२।।

It is under the influence of egotism that all men in this diversified world, and even the very poorest of them, fall into the dungeon of evils, and misdeeds.

अहंकारवशादापदहंकाराद्व्याधयः।
अहंकारवशादीहा त्वहंकारो ममामयः।।३।।

All accidents, anxieties, troubles and wicked exertions proceed from egoism or self-confidence; hence I deem egoism as a disease.

तमहंकारमाश्रित्य परमं चिरवैरिणम्।
न भुजे न पिबाम्यम्भः किमु भोगान्भुजे मुने।।४।।

Being subject to that everlasting arch-enemy–the cynic egoism, I have refrained from my food and drink. What other enjoyment is there for me to partake of ?

संसाररजनी दीर्घा माया मनसि मोहिनी।
ततोऽहंकारदोषेण किरातेनेव वागुरा।।५।।

This world resembles a long continuous night, in which our egoism like a hunter, spreads the snare of affections (to entrap us in it).

यानि दुःखानि दीर्घाणि विषमाणि महान्तिच।
अहंकारात्प्रसूतानि तान्यगात्खदिरा इव।।६।।

All our great and intolerable miseries, growing as rank as the thorny plants of the catechu, are but results of our egoism.

शमेन्दुसैंहिकेयास्यं गुणपद्महिमाशनिम्।
साम्यमेघशरत्कालमहंकारं त्यजाम्यहम्।।७।।

It overcasts the equanimity of mind as an eclipse over-shadows the moon; it destroys our virtues as a frost destroys the lotus flowers; it dispels the peace of men as the autumn drives away the clouds. I must therefore get rid of this egoistic feeling.

नाहं रामो न मे बाञ्छा भावेषु न च मे मनः।
शान्त आसितुमिच्छामि स्वात्मनीव जिनो यथा।।८।।

I am not Rāma the prince, I have no desire nor should I wish for affluence; but I wish to have the peace of my mind and remain as the self-satisfied old sage *Jina*.

अहंकारवशाद्यद्यन्मया भुक्तं हुतं कृतम्।
सर्वं तत्तदवस्त्वेव वस्त्वहंकाररिक्तता।।९।।

All that I have eaten, done or offered in sacrifice under the influence of egoism, have gone for nothing; it is the absence of egoism which (I call) to be real good.

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अहमित्यस्ति चेद्ब्रह्मन्नहमापदि दुःखितः।
नास्ति चेत्सुखितस्तस्मादनहंकारिता वरम्।।१०।।

So long, O *Brāhmaṇa*! as there is (the feeling of) egoism in one, he is subject to sorrow at his difficulties; but being devoid of it, he becomes happy; hence it is better to be without it.

अहंकारं परित्यज्य मुने शान्तमनस्तया।
अवतिष्ठे गतोद्वेगो भोगौघो भङ्गुरास्पदः।।११।।

I am free from anxiety, O sage! ever since I have got the tranquility of my mind after giving up my (sense of) egoism; and known the transitoriness of all enjoyments.

ब्रह्मन्यावदहंकारवारिदः परिजृम्भते।
तावद्विकासमायाति तृष्णाकुटजमञ्जरी।।१२।।

As long, O *Brāhmaṇa*! as the cloud of egoism over-spreads (the region of our minds), so long our desires expand themselves like the buds of *kurci* plants (in the rains).

अहंकारघने शान्ते तृष्णा नवतडिल्लता।
शान्तदीपशिखावृत्त्या क्वापि यात्यतिसत्वरम्।।१३।।

But when the cloud of egoism is dispersed, the lightning of avarice vanishes away, just as the lamp being extinguished, its light immediately disappears.

अहंकारमहाविन्ध्ये मनोमत्तमहागजः।
विस्फुर्ज्जति घनास्फोटैः स्तनितैरिव वारिदः।।१४।।

The mind vaunts with egoism, like a furious elephant in the *Vindhya* hills, when it hears the thunder-claps in the clouds.

इह देहमहारण्ये घनाहंकारकेसरी।
यो यमुल्लसति स्फारस्तेनेदं जगदाततम्।।१५।।

Again egoism residing like a lion in the vast forest of all human bodies, ranges about at large throughout the whole extent of this earth.

तृष्णातन्तुलवप्रोता बहुजन्मपरम्परा।
अहंकातोग्रखिंगेन कंठे मुक्तावली कृता।।१६।।

The self-conceited are decorated with a string of pearls about their necks, of which avarice forms the thread, and repeated births– the pearls.

पुत्रमित्रकलत्रादि तन्त्रमन्त्रविवर्जितम्।
प्रसारितमनेनेह मुनेऽहंकातवैरिणा।।१७।।

Our inveterate enemy of egoism, has (like a magician) spread about us the enchantments of our wives, friends and children, whose spells it is hard to break.

प्रमार्जितेऽहमित्यस्मिन्पदे स्वयमपि द्रुतम्।
प्रमार्जिता भवन्त्येते सर्व एव दुराधयः।।१८।।

As soon as the (impression of the) word (*ego*) is effaced from the mind, all our anxieties and troubles are wiped out of it.

अहमित्यम्बुदे शान्ते शनैश्च शमशातिनी।
मनोगगनसंमोहमिहिका क्वापि गच्छति।।१९।।

The cloud of egoism being dispelled from the sky of our minds, the mist of error which it spreads to destroy our peace, will be dispersed also.

निरहंकारवृत्तेर्मे मौर्ख्याच्छोकेन सीदतः।
यत्किंचिदुचितं ब्रह्मंस्तदाख्यातुमिहार्हसि।।२०।।

I have given up my (sense of) egoism, yet is my mind stupefied with sorrow by my ignorance. Tell me, O Brahman! what you think right for me under these circumstances.

सर्वापदां निलयमध्रुवमन्तरस्थ
मुन्मुक्तमुत्तमगुणेन न संश्रयामि।
यत्नादहंकृतिपदं परितोऽतिदुःखं
शेषेण मां समनुशाधि महानुभाव।।२१।।

I have with much ado given up this egoism, and like no more to resort to this source of all evils and perturbation. It retains its seat in the breast for our annoyance only, and without benefiting us by any good quality of its own. Direct me now, you men of great understandings! (to what is right).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे अहंकारजुगुप्सानाम पञ्चदशः सर्गः।।१५।।

CHAPTER 16

THE UNGOVERNABLENESS OF THE MIND

श्रीराम उवाच

दोषैर्जर्जरतां याति सत्कार्यादार्यसेवनात्।
वातान्तःपिच्छलववच्चेतश्चलतिचञ्चलम्।।१।।

Our minds are infested by evil passions, and

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faults, and fluctuate in their observance of duty and service to superiors, as the plumes of a peacock fluttering at the breeze.

इतश्चेतश्च सुव्यग्रं व्यर्थमेवाभिधावति।
दूराद्दूरतरं दीनं ग्रामे कौलैयको यथा।।२।।

They rove about at random with ardour and without rest from one place to another, like the poor village dog running afar and wide in quest of food.

न प्राप्नोति क्वचित्किंचित्प्राप्तैरपि महाधनैः।
नान्तः संपूर्णतामेति करण्डक इबाम्बभिः।।३।।

It seldom finds any thing any where, and happening even to get a good store some where, it is as little content with it as a wicker vessel filled with water.

नित्यमेव मुने शून्यं कदाशावागुरावृतम्।
न मनो निवृतिं याति मृगो यूथादिव च्युतः।।४।।

The vacant mind, Oh sage! is ever entrapped in its evil desires, and is never at rest with itself; but roves at large as a stray deer separated from its herd.

तरङ्गतरलां वृतिं दधदालूनशीर्णताम्।
परित्यज्य क्षणमपि हृदये याति न स्थितिम्।।५।।

Human mind is of the nature of the unsteady wave, and as light as the minutest particle. It can therefore have no rest inspite of (the fickleness and levity of) its nature.

मनो मननविक्षुब्धं दिशो दश विधावति।
मन्दराहननोद्भूतं क्षीरार्णवपयो यथा।।६।।

Disturbed by its thoughts, the mind is tossed in all directions, like the waters of the milk-white ocean when churned by the *Mandāra* mountain.

कल्लोलकलितावर्तं मायामकरमालितम्।
न निरौद्धुं समर्थोऽस्मि मनोमयमहार्णवम्।।७।।

I cannot curb my mind, resembling the vast ocean (in its course), and running with its huge surges (of the passions), with whirlpools (of error), and beset by the whales of delusion.

भोगदूर्वाङ्कुराकाङ्क्षी श्वभ्रपातमचिन्तयन्।
मनोहरिणको ब्रह्मन्दूरं विपरिधावति।।८।।

Our minds run afar, O *Brāhmaṇa*! after sensual enjoyments, like the deer running towards the tender blades of grass, and unmindful of falling into the pits (hid under them).

न कदाचन मे चेतः स्वामालूनविशीर्णताम्।
त्यजत्याकुलया वृत्त्या चञ्चलत्वमिवार्णवः।।९।।

The mind can never get rid of its wavering state owing to the habitual fickleness of its nature, resembling the restlessness of the sea.

चेतश्चञ्चलया वृत्त्या चिन्तानिचयचञ्चुरम्।
धृतिं बध्नाति नैकत्र पञ्जरे केसरी यथा।।१०।।

The mind with its natural fickleness and restless thoughts, finds no repose at any place, as a lion (has no rest) in his prison-house.

मनो मोहरथारूढं शरीरात्समतासुखम्।
हरत्यपहतोद्वेगं हंसः क्षीरभिवाम्भसः।।११।।

The mind seated in the car of delusion, absorbs the sweet, peaceful and undisturbed rest of the body, like the gander sucking up pure milk from amidst the water.

अनल्पकल्पनातल्पे विलीनाश्चित्तवृत्तयः।
मुनीन्द्र न प्रबुध्यन्ते तेन तप्येऽहमाकुलः।।१२।।

O chief of sages! I grieve much to find the faculties of the mind lying dormant upon the bed of imaginary delights, from which it is hard to waken them.

क्रोडीकृतदृढग्रन्थितृष्णासूत्रे स्थितात्मना।
विहगो जालकेनेव ब्रह्मन्बद्धोऽस्मि चेतसा।।१३।।

I am caught, O *Brāhmaṇa*! like a bird in the net by the knots (of my egoism), and held fast in it by the thread of my avarice.

संततामर्षधूमेन चिन्ताज्वालाकुलेन च।
वह्निनेव तृणं शुष्कं मुने दग्धोऽस्मि चेतसा।।१४।।

I burn in my mind, O sage, like the dried hay on fire, by the flame of my anxieties and under the spreading fumes of my impatience.

क्रूरेण जडतां यातस्तृष्णाभार्यानुगामिना।
शवं कौलेयकेनेव ब्रह्मन्भुक्तोऽस्मि चेतसा।।१५।।

I am devoured, O *Brāhmaṇa*! like a clod of cold meat, by the cruelty and greediness of my heart, as a carcass is swallowed by a hungry dog and its greedy mate.

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तरङ्गतरलास्फालवृत्तिना जडरूपिणा।
तटवृक्ष इवौघेन ब्रह्मन्नीतोऽस्मि चेतसा।।१६।।

I am borne away, O sage! by the current of my heart, as a tree on the bank is carried away by the waters and waves beating upon it.

अवान्तरनिपाताय शून्ये वा भ्रमणाय च।
तृणं चण्डानिलेनेव दूरे नीतोऽस्मि चेतसा।।१७।।

I am led afar by my (greedy) mind, like a straw carried off by the hurricane, either to flutter in the air or fall upon the ground.

संसारजलधेरस्मान्नित्यमुत्तरणोन्मुखः।
सेतुनेव पयःपूरो रोधितोऽस्मि कुचेतसा।।१८।।

My earthly mindedness has put a stop to my desire of crossing over the ocean of the world, as an embankment stops the course of the waters (of a stream).

पातालाद्गच्छता पृथ्वीं पृथ्व्याः पातालगामिना।
कूपकाष्ठं कुदाम्नेव वेष्टितोऽस्मि कुचेतसा।।१९।।

I am lifted up and let down again by the baseness of my heart, like a log of wood tied to a rope dragging it in and out of a well.

मिथ्यैव स्फाररूपेण विचाराद्विशारुणा।
बालो वेतालकेनेव गृहीतोऽस्मि कुचेतसा।।२०।।

As a child is seized by the false apparition of a demon, so I find myself in the grasp of my wicked mind, representing falsities as true.

वह्नेरुष्णतरः शैलादपि कष्टतरक्रमः।
वज्रादपि दृढो ब्रह्मन्दुर्निग्रहमनोग्रहः।।२१।।

It is hard to repress the mind, which is hotter than fire, more inaccessible than a hill, and stronger than a thunder bolt.

चेतः पतति कार्येषु विहगः स्वामिषेष्विव।
क्षणेन विरतिं याति बालः क्रीडनंकादिव।।२२।।

The mind is attracted to its objects as a bird to its prey, and has no respite for a moment as a boy from his play.

जडप्रकृतिरालोलो विततावर्तवृत्तिमान्।
मनोब्धिरहितव्यालो दूरं नयति तात माम्।।२३।।

My mind resembling the sea both in its dullness as well as restlessness, in its extent and fullness with whirlpools and dragons, keeps me far from advancing towards it.

अप्यब्धिपानान्महतः सुमेरून्मूलनादपि।
अपि वह्न्यशनात्साधो विषमश्चित्तनिग्रहः।।२४।।

It is more difficult to subdue the mind than to drink off the ocean, or to upset the Sumeru mountain. It is ever harder than the hardest thing.

चित्तं कारणमर्थानां तस्मिन्सति जगत्त्रयम्।
तस्मिन् क्षीणे जगत्क्षीणं तच्चिकित्स्यं प्रयत्नतः।।२५।।

The mind is the cause of all exertions, and the sensorium of the three worlds. Its weakness weakens all worldliness, and requires to be cured with care.

चित्तादिमानि सुखदुःखशतानि
नूनमभ्यागतान्यगवरादिव काननानि।
तस्मिन्विवेकवशतस्तनुतां प्रयाते
मन्ये मुने निपुणमेव गलन्ति तानि।।२६।।

It is the mind from which arise our pains and pleasures by hundreds, as the woods growing in groups upon a hill; but no sooner is the scythe of reason applied to them, then they fall off one by one.

सकलगुणजयाशा यत्र बद्धा महद्भि-
स्तमरिमिह विजेतुं चित्तमभ्युत्थितोऽहम्।
विगतरतितयान्तर्नाभिनन्दामि लक्ष्मीं
जडमलिनविलासां मेघलेखामिवेन्दुः।।२७।।

I am ready to subdue my mind which is my greatest enemy in this world, for the purpose of mastering all the virtues, which the learned say depend upon it. My want of desires has made me averse to wealth and the gross pleasures it yields, which are as tints of clouds tainting the (clear disk of the) moon (of our mind).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये
वैराग्यप्रकरणेचित्तदौरात्म्यं नाम षोडशः सर्गः।।१६।।

CHAPTER 17

ON CUPIDITY

श्रीराम उवाच

हार्दान्धकारशर्वर्या तृष्णयेह दुरन्तया।
स्फुरन्ति चेतनाकाशे दोषाः कौशिकपङ्क्तयः।।१।।

I see our vices like a flock of owls flying about in the region of our minds, under the darkness of our affections, and in the long-some night of our avarice.

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अन्तर्दाहप्रदायिन्या समूढरसमार्दवः।
पङ्क आदित्यदीप्त्येव शोषं नीतोऽस्मि चिन्तया।।२।।

I am parched by my anxieties like the wet clay under solar rays, infusing an inward heat in it by extraction of its soft moisture.

मम चित्तमहारण्ये व्यामोहतिमिराकुले।
शून्ये ताण्डविनी जाता भृशमाशापिशाचिका।।३।।

My mind is like a vast and lone-some wilderness, covered under the mist of errors, and infested by the terrible fiend of desire is continually floundering about it.

वचोरचितनीहारा काञ्चनोपवनोज्ज्वला।
नूनं विकासमायाति चिन्ताचणकमञ्जरी।।४।।

My wailings and tears serve only to expand and mature my anxiety, as the dews of night open and ripen the blossoms of beams and give them a bright golden hue.

अलमन्तर्भ्रमायैव तृष्णातरलिताशया।
आयाता विषमोल्लासमूर्मिरम्बुनिधाविव।।५।।

Avarice by raising expectations in men, serves only to whirl them about, as the vortex of the sea wallows the marine animals in it.

उद्दामकल्लोलरवा देहाद्रौ वहतीह मे।
तरङ्गतरलाकारा तरत्तृष्णातरङ्गिणी।।६।।

The stream of worldly avarice flows like a rapid current within the rock of my body, with precipitate force (in my actions), and loud resounding waves (of my speech).

वेगं संरोद्धुमुदितो वात्ययेव जरत्तृणम्।
नीतः कलुषया क्वापि तृष्णया चित्तचातकः।।७।।

Our minds are driven by foul avarice from one place to another, as the dusty dry hays are borne away by the winds, and as the *Cātakas* are impelled by thirst to fly about (for drink).

यां यामहमतीवास्थां संश्रयामि गुणश्रियाम्।
तां तां कृन्तति मे तृष्णा तन्त्रीमिव कुमूषिका।।८।।

It is avarice which destroys all the good qualities and grace which we adopted to ourselves in good faith, just as the mischievous mouse severs the wires (of a musical instrument).

पयसीव जरत्पर्णं वायाविव जरत्तृणम्।
नभसीव शरन्मेघश्चिन्ताचक्रे भ्रमाम्यहम्।।९।।

We turn about upon the wheel of our cares, like withered leaves (floating) upon the water, and like dry grass uplifted by the wind, and as autumnal clouds (moving) in the sky.

गन्तुमास्पदमात्मीयमसमर्थधियो वयम्।
चिन्ताजाले विमुह्यामो जाले शकुनयो यथा।।१०।।

Being over powered by avarice, we are disable to reach the goal (of perfection), as a bird entangled in the snare, is kept from its flight.

तृष्णाभिधानया तात दग्धोस्मि ज्वालया तथा।
यथा दाहोपशमनमाशङ्के नामृतैरपि।।११।।

I am so greatly burnt by the flame of avarice, that I doubt whether this inflammation may be assuaged even by administration of nectar itself.

दूरं दूरमितो गत्वा समेत्य च पुनः पुनः।
भ्रमत्याशु दिगन्तेषु तृष्णोन्मत्ता तुरङ्गमी।।१२।।

Avarice like a heated-mare takes me far and further still from my place, and brings me back to it again and again. Thus it hurries me up and down and to and fro in all directions for ever.

जडसंसर्गिणी तृष्णा कृतोर्ध्वाधोगमागमा।
क्षुब्धा ग्रन्थिमती नित्यमारघट्टाग्ररज्जुवत्।।१३।।

We are pulled up and cast down again like a bucket in the well, by the string of avarice (tied about our necks).

अन्तर्ग्रथितया देहे सर्वदुश्छेदयाऽनया।
रज्जवेवाशु बलीवर्दस्तृष्णया वाह्यते जनः।।१४।।

Man is led about like a bullock of burthen by his avarice, which bends his heart as fast as the string does the beast, and which it is hard for him to break.

पुत्रमित्रकलत्रादितृष्णया नित्यकृष्टया।
खगेष्विव किरात्येदं जालं लोकेषु रच्यते।।१५।।

As the huntress spreads her net to catch birds in it, so does our affection for our friends, wives and children stretch these snares to entrap us every day.

भीषयत्यपि धीरं मामन्धयत्यपि सेक्षणम्।
खेदयत्यपि सानन्दं तृष्णा कृष्णेव शर्वरी।।१६।।

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Avarice like a dark night terrifies even the wise, blind-folds the keen-sighted, and depresses the spirit of the happiest of men.

कुटिला कोमलस्पर्शा विषवैषम्यशंसिनी।
दशत्यपि मनाक्स्पृष्टा तृष्णा कृष्णेव भोगिनी।।१७।।

Our appetite is as heinous as a serpent, soft to feel, but full of deadly poison, and bites us as soon as it is felt.

भिन्दती हृदयं पुंसां मायामयविधायिनी।
दौर्भाग्यदायिनी दीना तृष्णा कृष्णेव राक्षसी।।१८।।

It is also like black sorceress that deludes men by her magic, but pierces him in his heart, and exposes him to danger afterwards.

तन्द्रीतन्त्रीगणैः कोशं दधाना परिवेष्टितम्।
नानन्दे राजते ब्रह्मंस्तृष्णा जर्जरवल्लकी।।१९।।

This body of ours shattered by our avarice is like a worn out lute, fastened by arteries resembling the wires, but emitting no pleasing sound.

नित्यमेवातिमलिना कटुकोन्माददायिनी।
दीर्घतन्त्री घनस्नेहा तृष्णा गह्वरवल्लरी।।२०।।

Our avarice is like the long fibred, dark and juicy poisonous creeper called *Kaṭuka*, that grows in the caverns of mountains, and maddens men by its flavour.

अनानन्दकरी शून्या निष्फला व्यर्थमुन्नता।
अमङ्गलकरी क्रूरा तृष्णा क्षीणेव मञ्जरी।।२१।।

Avarice is as vain and inane, fruitless and aspiring, unpleasant and perilous, as the dry twig of a tree, which (bears no fruit of flower) but is hurtful with its prickly point.

अनावर्जितचित्ताऽपि सर्वमेवानुधावति।
न चाप्नोति फलं किंचित्तृष्णा जीर्णेव कामिनी।।२२।।

Venality is like a churlish old woman, who from the incontinence of her heart, courts the company of every man, without gaining the object of her desire.

संसारवृन्दे महति नानारससमाकुले।
भुवनाभोगरङ्गेषु तृष्णाा जरठनर्तकी।।२३।।

Greediness as an old actress plays her various parts in the vast theatre of world, in order to please the different tastes of her audience.

जराकुसुमितारूढा पोतोत्पातफलावलिः।
संसारजंगले दीर्घे तृष्णा विषलता तता।।२४।।

Pasimony is as a poisonous plant growing in the wide wilderness of the world, bearing old age and infirmity as its flowers, and producing our troubles as its fruit.

यत्र शक्नोति तत्रापि धत्ते ताण्डवितां गतिम्।
नृत्यत्यानन्दरहितं तृष्णा जीर्णेव नर्तकी।।२५।।

Our chrulishness resembles an aged actress, attempting a manly fete she has not the strength to perform, yet keeping up the dance without pleasing (herself or any body).

भृशं स्फुरति नीहारे शाम्यत्यालोक आगते।
दुर्लङ्घ्येषु पदं धत्ते चिन्ता चपलबर्हिणी।।२६।।

Our fleeting thoughts are as fickle as pea-hens, soaring over inaccessible neights under the clouds (of ignorance); but ceasing to fly in the day light (of reason).

जडकल्लोलबहुला चिरं शून्यान्तरान्तरा।
क्षणमुल्लासमायाति तृष्णा प्रावृट्तरङ्गिणी।।२७।।

Avarice is like a river in the rains, rising for a time with its rolling waves, and afterwards lying low in its empty bed. (Such are the avaricious by the flux and reflux of their fortunes).

नष्टमुत्सृज्य तिष्ठतं तृष्णा वृक्षमिवापरम्।
पुरुषात्पुरुषं याति तृष्णा लोलेव पक्षिणी।।२८।।

Avarice is as inconstant as a female bird, which changes her mates at times, and quits the arbour that no longer bears any fruit.

पदं करोत्यलङ्घ्येऽपि तृप्तापि फलमीहते।
चिरं तिष्ठति नैकत्र तृष्णा चपलमर्कटी।।२९।।

The greedy are as unsteady as the flouncing monkey, which is never restive at any place, but moves to places impassable by others, and craving for fruits even when satiate.

इदं कृत्वेदमायाति सर्वमेवासमञ्जसम्।
अनारतं च यतते तृष्णा चेष्टेव दैविकी।।३०।।

The acts of avarice are as inconstant as those of chance, both of which are ever on the alert, but never attended with their sequence.

क्षणमायाति पातालं क्षणं याति नभस्थलम्।
क्षणं भ्रमति दिक्कुञ्जे तृष्णा हृत्पद्मषट्पदी।।३१।।

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Our venality is like a black-bee sitting upon the lotus of our hearts, and thence making its rambles above, below and all about us in a moment.

सर्वसंसारदोषाणां तृष्णैका दीर्घदुःखदा।
अंतःपुरस्थमपि या योजयत्यतिसंकटे।।३२।।

Of all worldly evils, avarice is the source of the longest woe. She exposes to peril even the most secluded man.

प्रयच्छति परं जाड्यं परमालोकरोधिनी।
मोहनीहारगहना तृष्णा जलदमालिका।।३३।।

Avarice like a group of clouds, is fraught with a thick mist of error, obstructing the light of heaven, and causing a dull insensibility (in its possessor).

सर्वेषां जन्तुजातानां संसारव्यवहारिणाम्।
परिप्रोतमनोमाला तृष्णा बन्धनरज्जुवत्।।३४।।

Penury which seems to gird the breasts of worldly people with chains of gems and jewels, binds them as beasts with halters about the necks.

विचित्रवर्णा विगुणा दीर्घा मलिनसंस्थितिः।
शून्या शून्यपदा तृष्णा शक्रकार्मुकधर्मिणी।।३५।।

Covetousness stretches itself long and wide and presents to us a variety of hues as the rainbow. It is equally unsubstantial and without any property as the iris, resting in vapour and vacuum and being but a shadow itself.

अशनिर्गुणसस्यानां फलिता शरदापदाम्।
हिमं संवित्सरोजानां तमसां दीर्घयामिनी।।३६।।

It burns away our good qualities as electric fire does the hay; it numbs our good sense as the frost freezes the lotus; it grows our evils as autumn does the grass; and it increases our ignorance as the winter prolongs the night.

संसारनाटकनटी कार्यालयविहंगमी।
मानसारण्यहरिणी स्मरसंगीतवल्लकी।।३७।।

Greediness is as an actress in the stage of the world; she is as a bird flying out of the nest of our houses; as a deer running about in the desert of our hearts; and as a lute making us sing and dance at its tune.

व्यवहाराब्धिलहरी मोहमातङ्गशृङ्खला।
सर्गन्यग्रोधसुलता दुःखकैरवचन्द्रिका।।३८।।

Our desires like billows toss us about in the ocean of our earthly cares; they bind us fast to delusion as fetters do the elephant. Like the *ficus indicus* they produce the roots of our regeneration, and like moon-beams they put our budding woes to bloom.

जरामरणदुःखानामेका रत्नसमुद्गिका।
आधिव्याधिविलासानां नित्यं मत्ता विलासिनी।।३९।।

Avarice like (*Pandorās*) box is filled with miseries, decrepitude and death, and is full of disorder and disasters like a mad bacchanal.

क्षणमालोकविमला सान्धकारलवा क्षणम्।
व्योमवीथ्युपमा तृष्णा नीहारगहना क्षणम्।।४०।।

Our wishes are sometimes as pure as light and at others as foul as darkness; now they are as clear as the milky way, and again as obscure as thickest mists.

गच्छत्युपशमं तृष्णा कायव्यायामशान्तये।
तमो घनतमः कृष्णा यथा रक्षोनिवृत्तये।।४१।।

All our bodily troubles are avoided by our abstaining from avarice, as we are freed from fear of night goblins at the dispersion of darkness:

तावन्मुह्यत्ययं मूको लोको विलुलिताशयः।
यावदेवानुसंधत्ते तृष्णा विषविषूचिका।।४२।।

So long do men remain in their state of (dead like) dumbness and mental delirium, as they are subject to the poisonous colic of avarice.

लोकोऽयमखिलं दुःखं चिन्तयोज्झितयोज्झति।
तृष्णा विषूचिकामन्त्रश्चिन्तात्यागो हि कथ्यते।।४३।।

Men may get rid of their misery by their being freed from anxieties. It is the abandonment of cares which is said to be the best remedy of avarice.

तृणपाषाणकाष्ठादिसर्वमामिषशङ्कया।
आददाना स्फुरत्यन्ते तृष्णा मत्स्सी ह्रदे यथा।।४४।।

As the fishes in a pond fondly grasp the bait in expectation of a sop, so do the avaricious lay hold on any thing, be it wood or stone or even a straw.

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रोगार्तिरङ्गनातृष्णा गंभीरमपि मानवम्।
उत्तानतां नयन्त्याशु सूर्यांशव इवाम्बुजम्।।४५।।

Avarice like an acute pain excites even the gravest of men to motion, just as the rays of the sun raise the lotus blossoms (above the water).

अन्तःशून्या ग्रन्थिमत्यो दीर्घस्वाङ्कुरकण्टकाः।
मुक्तामणिप्रिया नित्यं तृष्णा वेणुलता इव।।४६।।

It is compared with the bamboo in its length, hollowness, hard knots, and thorny prickles, and yet it is entertained in expectation of its yielding the manna and a pearly substance.

अहो बत महच्चित्रं तृष्णामपि महाधियः।
दुश्छेदामपि कृन्तन्ति विवेकेनामलासिना।।४७।।

Yet it is a wonder that high-minded men, have been able to cut off this almost unseverable knot of avarice, by the glittering sword of reason:

नासिधारा न वज्रार्चिर्न तप्तायःकणार्चिषः।
तथा तीक्ष्णा यथा ब्रह्मंस्तृष्णेयं हृदि संस्थिता।।४८।।

As neither the edge of the sword, nor the fire of lightening, nor the sparks of the red-hot iron, are sharp enough to sever the keen avarice seated in our hearts.

उज्ज्वलाऽसिततीक्ष्णाग्रा स्नेहदीर्घदशापरा।
प्रकाशा दाहदुःस्पर्शा तृष्णा दीपशिखा इव।।४९।।

It is like the flame of a lamp which is bright but blackening and acutely burning at its end. It is fed by the oily wicks (of years), is vivid in all, but never handled by any body.

अपि मेरुसमं प्राज्ञमपि शूरमपि स्थिरम्।
तृणीकरोति तृष्णैका निमेषेण नरोत्तमम्।।५०।।

Penury has the power of bemeaning the best of men to (the baseness of) straws in a moment, notwithstanding their wisdom, heroism and gravity in other respects.

संस्तीर्णगहना भीमा घनजालरजोमयी।
सान्धकारोग्रनीहारा तृष्णा विन्ध्यमहाटवी।।५१।।

Avarice is like the great valley of the *Vindhya* hills, that is beset with deserts and impenetrable forests, is terrible and full of snares laid by the hunters, and filled with the dust and mist (of delusion).

एकैव सर्वभुवनान्तरलब्धलक्ष्या
दुर्लक्ष्यतामुपगतैव वपुःस्थितैव।
तृष्णा स्थिता जगति चञ्चलवीचिमाले
क्षीरोदकाम्बुतरले मधुरेव शक्तिः।।५२।।

One single avarice has every thing in the world for its object, and though seated in the breast, it is imperceptible to all. It is as the undulating Milky ocean in this fluctuating world, sweeping all things yet regaling mankind with its odorous waves.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे तृष्णाभङ्गो नाम सप्तदशः सर्गः।।१७।।

CHAPTER 18
OBLOQUY OF THE BODY

श्रीराम उवाच

आर्द्रान्त्रतन्त्रीगहनो विकारी परिपातवान्।
देहःस्फुरति संसारे सोऽपि दुःखाय केवलम्।।१।।

This body of ours that struts about on earth, is but a mass of humid entrails and tendons, tending to decay and disease, and to our torment alone.

अज्ञोऽपि तज्ज्ञसदृशो वलितात्मचमत्कृतिः।
युक्त्या भव्योऽप्यभव्योऽपि न जडो नापि चेतनः।।२।।

It is neither quiescent nor wholly sentient, neither ignorant nor quite intelligent. Its inherent soul is a wonder, and it is reason (and its absence) that makes it graceful or otherwise.

जडाजडदृशोर्मध्ये दोलायितदुराशयः।
अविवेकी विमूढात्मा मोहमेव प्रयच्छति।।३।।

The sceptic is doubtful of it inertness and intellection: and the unreasonable and ignorant people are ever subject to error and illusion.

स्तोकेनानन्दमायाति स्तोकेनायाति खेदिताम्।
नास्तिदेहसमः शोच्यो नीचो गुणबहिष्कृतः।।४।।

The body is as easily gratified with a little, as it is exhausted in an instant, hence there is nothing so pitiable, abject and worthless as our bodies.

आगमापायिना नित्यं दन्तकेसरशालिना।
विकासस्मितपुष्पेण प्रतिक्षणमलंकृतः।।५।।

The face is as frail as a fading flower: now it shoots forth its teeth like filaments, and now it

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dresses itself with blooming and blushing smiles as blossoms.

भुजशाखो घनस्कन्धो द्विजस्तम्भशुभस्थितिः।
लोचनालिबिलाक्रान्तः शिरः पीठवृहत्फलः।।६।।

The body is as a tree, having its arms resembling the branches, the shoulder-blades like stems, the teeth as rows of birds, the eye-holes like its hollows, and the head as a big fruit.

श्रवदन्तरसग्रस्तो हस्तपादसुपल्लवः।
गुल्मवान्कार्यसंघातो विहङ्गमकृतास्पदः।।७।।

The ears are as two wood-peckers, the fingers of both hands and feet as so many leaves of the branches, the diseases as (parasite) plants, and the acts of the body are as axes felling this tree, which is the seat of the two birds the soul and intelligence.

सच्छायो देहवृक्षोऽयं जीवपान्थगणास्पदः।
कस्यात्मीयः कस्य पर आस्थानास्थे किलात्रके।।८।।

This shady arbour of the body, is but the temporary resort of the passing soul, what then whether it be akin to or apart from anybody, or whether one would rely in it or not.

तात संतरणार्थेन गृहीतायां पुनः पुनः।
नावि देहलतायां च कस्य स्यादात्मभावना।।९।।

What man is there, O venerable fathers! that would stoop to reflect within himself, that this body is repeatedly assumed only to serve him as a boat to pass over the sea of the world.

देहनाम्नि वने शून्ये बहुगर्तसमाकुले।
तनूरुहासंख्यतरौ विश्वासं कोऽधिगच्छति।।१०।।

Who can rely any confidence in his body, which is as a forest full of holes, and abounds in hairs resembling its trees?

मांसस्नाय्वस्थिवलिते शरीरपटहेऽदृढे।
मार्जारवदहं तात तिष्ठाम्यत्र गतध्वनौ।।११।।

The body composed of flesh, nerves and bones, resembles a drum without any musical sound, and yet I sit watching it as a cat (for the squeaking of mice).

संसारारण्यसंरुढो विलसच्चित्तमर्कटः।
चिन्तामञ्जरिताकारो दीर्घदुःखघुणक्षतः।।१२।।

Our bodies are as trees growing in the forest of the world, bearing the flowers of anxiety, and perforated by the worms of woe and misery, and mounted upon by the apish mind.

तृष्णाभुजङ्गमीगेहं कोपकाककृतालयः।
स्मितपुण्योद्गमः श्रीमाञ्छुभाशुभमहाफलः।।१३।।

The body with its smiling face appears a goodly plant, bearing the fruits both of good and evil; but it has become the abode of the dragon of avarice, and a rookery of the ravens of anger.

सुस्कन्धौघलताजालो हस्तस्तवकसुन्दरः।
पवनस्पन्दिताशेषस्वाङ्गावयवपल्लवः।।१४।।

Our arms are as the boughs of trees, and our open palms like beautiful clusters of flowers, the other limbs are as twigs and leaves, and are continually shaken by the breath of life.

सर्वेन्द्रियखगाधारः सुजानुस्तम्भ उन्नतः।
सरसच्छायया युक्तः कामपान्थनिषेवितः।।१५।।

The two legs are the erect stems (of the arbour of the body), and the organs are the seats of the birds of sense. Its youthful bloom is a shade for the passing traveller of love.

मूर्धसंजनिताऽऽदीर्घशिरोरुहतृणावालिः।
अहंकारगृध्रकृतकुलायः सुषिरोदरः।।१६।।

The hanging hairs of the head resemble the long grass growing on the tree (of the body); and egoism like a vulture (in hollow), cracks the car with its hideous shrieks.

विच्छिन्नवासनाजालमूलत्वाद्दुर्ल्लवाकृतिः।
व्यायामविरसःकायप्लक्षोऽयं न सुखाय मे।।१७।।

Our various desires like the pendant roots and fibres of the fig tree, seem to support its trunk of the body, though it is worn out by labour to unpleasantness.

कलेवरमहंकारगृहस्थस्य महागृहम्।
लुठत्वश्येतु वा स्थैर्यं किमनेन मुने मम।।१८।।

The body is the big abode of its owner's egoism and therefore it is of no interest to me whether it lasts or falls (for egoism is the bane of happiness).

पंक्तिबद्धेन्द्रियपशुं वलत्तृष्णागृहङ्गनम्।
रागरंजितसर्वाङ्गं नेष्टं देहगृहं मम।।१९।।

This body which is linked with its limbs like

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beasts of burthen labour, and is the abode of its mistress Avarice—painted over by her taints of passions, affords me no delight whatever.

पृष्ठास्थिकाष्ठसंघट्टपरिसंकटकोटरम्।
आन्त्ररज्जुभिराबद्धं नेष्टं देहगृहं मम।।२०।।

This abode of the body which is built by the frame-work of the back-bone and ribs, and composed of cellular vessels, tied together by ropes of the entrails, is no way desirable to me.

प्रसृतस्नायुतन्त्रीकं रक्ताम्बुकृतकर्दमम्।
जरामङ्कोलधवलं नेष्टं देहगृहं मम।।२१।।

This mansion of the body, which is tied with strings of the tendons, and built with the clay of blood and moisture, and plastered white with old age, is no way suited to my liking.

चित्तभृत्यकृतानन्तचेष्टावष्टब्धसंस्थिति।
मिथ्यामोहमहास्थूणं नेष्टं देहगृहं मम।।२२।।

The mind is the architect and master of this bodily dwelling, and our activities are its supports and servants; it is filled with errors and delusions which I do not like.

दुःखार्भककृताक्रन्दं सुखशय्यामनोरमम्।
दुरीहादग्धदासीकं नेष्टं देहगृहं मम।।२३।।

I do not like this dwelling of the body with its bed of pleasure on one side, and the cries of pain as those of its children on the other, and where our evil desires are at work like its bawling hand-maids.

मलाढ्यविषयव्यूहभाण्डोपस्करसंकटम्।
अज्ञानक्षारवलितं नेष्टं देहगृहं मम।।२४।।

I cannot like this body, which like a pot of filth, is full of the foulness of worldly affairs and mouldering under the rust of our ignorance.

गुल्फगुग्गुलुविश्रान्तजानूर्ध्वस्तम्भमस्तकम्।
दीर्घदोर्दारुसुदृढं नेष्टं देहगृहं मम।।२५।।

It is a hovel standing on the two props of our heels, and supported by the two posts of our legs.

प्रकटाक्षगवाक्षान्तःक्रीडत्प्रज्ञागृहाङ्गनम्।
चिन्तादुहितृकं ब्रह्मन्नेष्टं देहगृहं मम।।२६।।

It is no lovely house where the external organs are playing their parts, while its mistress the understanding sits inside with her brood of anxieties.

मूर्धाजाच्छादनच्छन्नकर्णश्रीचन्द्रशालिकम्।
आदीर्घाङ्गुलिनिर्व्यूहं नेष्टं देहगृहं मम।।२७।।

It is a hut which is thatched over with the hairs on the head, decorated with the turrets of the ears, and adorned with jewels on the crest, which I do not like.

सर्वाङ्गकुड्यसंघातघनरोमयवाङ्कुरम्।
संशून्यपेटविवरं नेष्टं देहगृहं मम।।२८।।

This house of the body is walled about by all its members, and beset by hairs growing like ears of corn on it. It has an empty space of the belly within (which is never full), and which I do not like.

नखोर्णनाभिनिलयं सरमारणितान्तरम्।
भाङ्कारकारिपवनं नेष्टं देहगृहं मम।।२९।।

This body with its nails as those of spiders, and its entrails growling within like barking dogs, and the internal winds emitting fearful sounds, is never delight-some to me.

प्रवेशनिर्गमव्यग्रवातवेगमनारतम्।
विततार्क्षगवार्क्षं तन्नेष्टं देहगृहं मम।।३०।।

What is this body but a passage for the ceaseless inhaling and breathing out of the vital air? Its eyes are as two windows which are continually opened and closed by the eye-lids. I do not like such a mansion as this.

जिह्वामर्कटिकाक्रान्तवदनद्वारभीषणम्।
दृष्टदन्तास्थिशकलं नेष्टं देहगृहं मम।।३१।।

This mansion of the body with its formidable (wide-open) door of the mouth, and (ever-moving) bolt of the tongue and bars of the teeth, is not pleasant to me.

त्वक्सुधालेपमसृणं यन्त्रसंचारचञ्चलम्।
मनःसदाखुनोत्खातं नेष्टं देहगृहं मम।।३२।।

This house of the body, having the white-wash of ointments on the outer skin, and the machinery of the limbs in continued motion, and the restless mind burrowing its base like the mischievous mouse, is not liked by me.

स्मितदीपग्रभोद्भासि क्षणमानन्दसुन्दरम्।
क्षणं व्याप्तं तमःपूरैर्नेष्टं देहगृहं मम।।३३।।

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Sweet smiles like shining lamps, serve to lighten this house of the body for a moment, but it is soon darkened by a cloud of melancholy, wherefore I cannot be pleased with it.

समस्तरोगायतनं वलीपलितपत्तनम्।
सर्वाधिसारगहनं नेष्टं देहगृहं मम।।३४।।

This body which is the abode of diseases, and subject to wrinkles and decay, and all kinds of pain, is a mansion wherewith I am not pleased.

अक्षर्क्षक्षोभविषमा शून्या निःसारकोटरा।
तमोगहनदिककुञ्जा नेष्य देहाटवी मम।।३५।।

I do not like this wilderness of the body, which is infested by the bears of the senses. It is empty and hollow within, with dark groves (of entrails) in the inside.

देहालयं धारयितुं न शक्नोमि मुनीश्वर।
पङ्कमग्नं समुद्धर्तुं गजमल्पबलो यथा।।३६।।

I am unable, O chief of sages! to drag my domicile of the body, just as a weak elephant is incapable to draw out another immersed in a muddy pit.

किं श्रिया किं च राज्येन किं कायेन किमीहितैः।
दिनैः कतिपयैरेव कालः सर्वं निकृन्तति।।३७।।

Of what good is affluence or royalty, this body and all its efforts to one, when the hand of time must destroy them all in a few days.

रक्तमांसमयस्यास्य सबाह्याभ्यन्तरं मुने।
नाशैकधर्मिणो ब्रूहि कैव कायस्य रम्यता।।३८।।

Tell me, O sage! what is charming in this body, that is only a composition of flesh and blood both within and without it, and frail in its nature.

मरणावसरे काया जीवं नानुसरन्ति ये।
तेषु तात कृतघ्नेषु कैवास्था वद धीमताम्।।३९।।

The body does not follow the soul upon death; tell me Sir, what regard should the learned have for such an ungrateful thing as this.

मत्तेभकर्णाग्रचलः कायो लम्बाम्बुभङ्गुरः।
न संत्यजति मां यावत्तावदेनं त्यजाम्यहम्।।४०।।

It is an unsteady as the ears of an infuriate elephant, and as fickle as drops of water that trickle on their tips. I should like therefore to abandon it, before it comes to abandon me.

पवनस्पन्दतरलः पेलवः कायपल्लवः।
जर्जरस्तनुवृत्तश्च नेष्टो मे कटुनीरसः।।४१।।

It is as tremulous as the leaves of a tree shaken by the breeze, and oppressed by diseases and fluctuations of pleasure and pain. I have no relish in its pungency and bitterness.

भुक्त्वा पीत्वा चिरं कालं बालपल्लवपेलवाम्।
तनुतामेत्य यत्नेन विनाशमनुधावति।।४२।।

With all its food and drink for evermore, it is as tender as a leaflet and is reduced to leanness in spite of all ours cares, and runs fast towards its dissolution.

तान्येव सुखदुःखानि भावाभावमयान्यसौ।
भूयोऽप्यनुभवन्कायः प्राकृतो हि न लज्जते।।४३।।

It is repeatedly subjected to pleasure and pain, and to the succession of affluence and destitution, without being ashamed of itself as the shameless vulgar herd (at their ups and downs).

सुचिरं प्रभुतां कृत्वा संसेव्य विभवश्रियम्।
नोच्छ्रायमेति न स्थैर्यं कायः किमिति पाल्यते।।४४।।

Why nourish this body any longer, when it acquires no excellence nor durability of its state, after its enjoyment of prosperity and exercise of authority for a length of time.

जराकाले जरामेति मृत्युकाले तथा मृतिम्।
सम एवाविशेषज्ञः कायो भोगिदरिद्रयोः।।४५।।

The bodies of the rich as well as those of the poor, are alike subject to decay and death at their appointed times.

संसाराम्भोधिजठरे तृष्णाकुहरकान्तरे।
सुप्तस्तिष्ठति मुक्तेहो मूकोऽयं कायकच्छपः।।४६।।

The body lies as a tortoise in the cave of avarice amidst the ocean of the world. It remains there in the mud in a mute and torpid state, without an effort for its liberation.

दहनैकार्थयोग्यानि कायकाष्ठानि भूरिशः।
संसाराब्धाविहोह्यन्ते कंचित्तेषु नरं विदुः।।४७।।

Our bodies floating as heaps of wood on the waves of the world, serve at last for the fuel of funeral fire (on the pile); except a few of these

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which pass for human bodies in the sight of the wise.

दीर्घदौरात्म्यवलया निपातफलपातया।
न देहलतया कार्यं किंचिदस्ति विवेकिनः।।४८।।

The wise have little to do with this tree of the body, which is beset by evils like noxious orchids about it, and produces the fruit of perdition.

मज्जन्कर्दमकोशेषु झटित्येव जरां गतः।
न ज्ञायते यात्यचिरात्कः कथं देहदर्दुरः।।४९।।

The body like a frog, lies merged in the mire of mortality, where it perishes no sooner it is known to have lived and gone.

निःसारसकलारम्भाः कायाश्चपलवायवः।
रजोमार्गेण गच्छन्तो दृश्यन्ते नेह केनचित्।।५०।।

Our bodies are as empty and fleeting as gusts of wind, passing over a dusty ground, where nobody knows whence they come, and whither they go.

वायोर्दीपस्य मनसो गच्छतो ज्ञायते गतिः।
आगच्छतश्चभगवञ्छरीरस्य कदाचन।।५१।।

We know not the course of our bodies (their transmigrations), as we do not know those of the winds, light and our thoughts; they all come and go, but from where and whither, we know nothing of.

बद्धास्था ये शरीरेषु बद्धास्था ये जगत्स्थितौ।
तान्मोहमदिरोन्मत्तान्धिग्धिगस्तु पुनः पुनः।।५२।।

Fie and shame to them, that are so giddy with the ebriety of their error, as to rely on any state or durability of their bodies.

नाहं देहस्य नो देहो मम नायमहं तथा।
इति विश्रान्तचित्ता ये ते मुने पुरुषोत्तमाः।।५३।।

They are the best of men, O sage! whose minds are at rest with the thought, that their *ego* does not subsist in their bodies, nor are the bodies their's at the end (of their lives).

मानावमानबहुला बहुलाभमनोरमाः।
शरीरमात्रबद्धास्थं घ्नन्ति दोषदृशो नरम्।।५४।।

Those mistaken men that have a high sense of honour and fear dishonour, and take a pleasure in the excess of their gains, are verily the killers both of their bodies and souls.

शरीरश्वभ्रशायिन्या पिशाच्या पेशलाङ्गया।
अहंकारचमत्कृत्या छलेन छलिता वयम्।।५५।।

We are deceived by the delusion of egoism, which like a female fiend (sorceress) lies hid within the cavity of the body with all her sorcery.

प्रज्ञा वराकी सर्वैव कायबद्धास्थयानया।
मिथ्याज्ञानकुराक्षस्या छलिता कष्टमेकिका।।५६।।

Our reason unaided (by religion) is kept in bondage like a female slave within the prison of our bodies, by the malicious fiend of false knowledge (or sophistry).

न किंचिदपि दृश्येऽस्मिन्सत्यं तेन हतात्मना।
चित्रं दग्धशरीरेण जनता विप्रलभ्यते।।५७।।

It is certain that whatever we see here is unreal, and yet it is a wonder, that the mass of men are led to deception by the vile body, which has injured the cause of the soul.

दिनैः कतिपयैरेव निर्झराम्बुकणो यथा।
पतत्ययमयत्नेन जरठः कायपल्लवः।।५८।।

Our bodies are as fleeting as the drops of a water-fall, and they fall off in a few days like the withered leaves of trees.

कायोऽयमिचोऽपायो बद्बुदोऽम्बुनिधाविव।
व्यर्थं कार्यपरावर्ते परिस्फुरति निष्फलः।।५९।।

They are as quickly dissolved as bubbles in the ocean; it is in vain therefore that it should hurl about in the whirlpool of business.

मिथ्याज्ञानविकारेऽस्मिन्वप्नसंभ्रमपत्तने।
काये स्फुटतरापाये क्षणमास्था न मे द्विज।।६०।।

I have not a moment's reliance in this body, which is ever hastening to decay; and I regard its changeful delusions as a state of dreaming.

तडित्सु शरदभ्रेषु गन्धर्वनगरेषु च।
स्थैर्यं येन विनिर्णीतं स विश्वसितु विग्रहे।।६१।।

Let those who have any faith in the stability of the lightning, of the autumn clouds, and in glacial castles, place their reliance in this body.

सततभङ्गुरकार्यपरम्परा-
विनयि जातमयं हठवृत्तिषु।

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प्रबलदोषमिदं तु कलेवरं
तृणमिवाहमपोह्य सुखं स्थितः।।६२।।

It has outdone all other things that are doomed to destruction in its instability and perishableness. It is moreover subject to very many evils; wherefore I have set it at naught as a straw, and thereby obtained my repose.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे कायजुगुप्सानामाऽष्टादशः सर्गः।।१८।।

CHAPTER 19

BLEMISHES OF BOYHOOD

श्रीराम उवाच

लब्ध्वापि तरलाकारे कार्यभारतरङ्गिणि।
संसारसागरे जन्म बाल्यं दुःखाय केवलम्।।१।।

One receiving his birth in the unstable ocean of the world, which is disturbed by the billows of the bustle of business, has to pass his boyhood in sufferings only.

अशक्तिरापदस्तृष्णा मूकता मूढबुद्धिता।
गृध्नुतालोलता दैन्यं सर्वं बाल्ये प्रवर्तते।।२।।

Want of strength and sense, and subjection to diseases and dangers, muteness and appetence, joined with longings and helplessness, are the concomitants of infancy.

रोषरोदनरौद्रासु दैन्यजर्जरितासु च।
दशासु बंधनं बाल्यमालानं करिणामिव।।३।।

Childhood is chained to fretting and crying, to fits of anger, craving and every kind of incapacity, as an elephant when tied to the post by its shackles.

न मृतौ न जरा रोगे न चापदि न यौवने।
ताश्चिन्ताः परिकृन्तन्ति हृदयं शैशवेषु याः।।४।।

The vexations which tease the infant breast, are far greater than those which trouble us in youth and old age, or disturb one in disease, danger or at the approach of death.

तिर्यग्जातिसमारंभः सर्वैरेवाऽधीरितः।
लोलो बालसमाचारो मरणादपि दुःखदः।।५।।

The acts of a boy are as those of young animals, that are always restless and snubbed by every body. Hence boyhood is more intolerable than death itself.

प्रतिबिंबघनाज्ञानं नानासंकल्पपेलवम्।
बाल्यमालूनसंशीर्णमनः कस्य सुखावहम्।।६।।

How can boyhood be pleasing to any body, when it is but a semblance of gross ignorance, and full of whims and hobbies, and ever subject to miscarriages.

जलवन्ह्यनिलाजस्त्रजातभीत्या पदे पदे।
यद्भयं शैशवेऽबुद्ध्या कस्यापदि हि तद्भवेत्।।७।।

It is this silly boyhood which is in constant dread of dangers arising at every step from fire, water and air, and which rarely betide us in other states of life.

लीलासु दुर्विलासेषु दुरीहासु दुराशये।
परमं मोहमाधत्ते बालो बलवदापतन्।।८।।

Boys are liable to very many errors in their plays and wicked frolics, and in all their wishes and attempts beyond their *capacities*: hence boyhood is the most perilous state (of life).

विकल्पकल्पिताऽऽरम्भं दुर्विलासं दुरास्पदम्।
शैशवं शासनायैव पुरुषस्य न शान्तये।।९।।

Boys are engaged in false pursuits and wicked sports, and are subject to all foolish puerilities. Hence boyhood is fit for the rod and not for rest.

ये दोषा ये दुराचारा दुष्क्रमा ये दुराधयः।
ते सर्वे संस्थिता बाल्ये दुर्गर्त इव कौशिकाः।।१०।।

All faults, misconduct, transgressions and heart-aches, lie hidden in boyhood like owls in hollow caves.

बाल्यं रम्यमिति व्यर्थबुद्धयः कल्पयन्ति ये।
तान्मूर्खपुरुषान्ब्रह्मन्धिगस्तु हतचेतसः।।११।।

Fie to those ignorant and foolish people, who are falsely led to imagine boyhood as the most pleasant period of life.

यत्र दोलाकृति मनः परिस्फुरति वृत्तिषु।
त्रैलैक्याऽभव्यमपि तत्कथं भवति तुष्टये।।१२।।

How can boyhood appear pleasing to any one, when the mind swings like a cradle towards every object of desire, however wrong it is deemed to be in both worlds.

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सर्वेषामेव सत्त्वानां सर्वावस्थाभ्य एव हि।
मनश्चञ्चलतामेति बाल्ये दशगुणं मुने।।१३।।

The mind of all living beings are ever restless, but those of young people are ten times more at unrest.

मनःप्रकृत्यैव चलं बाल्यं च चलतां वरम्।
तयोः संश्लिष्यतोस्त्राता क इवान्तः कुचापले।।१४।।

The mind is naturally unsteady, and so is boyhood also. Say what can save us from that state of life, when both these vagrant things combine to our destruction.

स्त्रीलोचनैस्तडित्पुञ्जैर्ज्वालाजालैस्तरंगकैः।
चापलं शिक्षितं ब्रह्मञ्छैशवाक्रान्तचेतसः।।१५।।

The glances of women, the flashes of lightning, the flame of fire, and the ever-rolling waves, have all imitated the fickleness of boyhood.

शैशवं च मनश्चैव सर्वास्वेव हि वृत्तिषु।
भ्रातराविव लक्ष्येते सततं भङ्गुरस्थिती।।१६।।

Minority seems to be a twin brother to the mind, and resembles it in the unsteadiness and frailty of all its purposes.

सर्वाणि दुःखभूतानि सर्वे दोषा दुराधयः।
बालमेवोपजीवन्ति श्रीमन्तमिव मानवाः।।१७।।

All kinds of miseries, misdeeds and miscarriages await on boyhood, as all sorts of men hang upon the rich (for their supportance).

नवं नवं प्रीतिकरं न शिशुः प्रत्यहं यदि।
प्राप्नोति तदसौ याति विषवैषम्यमूर्च्छनाम्।।१८।।

Boys are fond of fresh things at all times, and on their failing to get the same, they fall to a fainting fit, as if from the effect of poison.

स्तोकेन वशमायाति स्तोकेनैति विकारिताम्।
अमेध्य एव रमते बालः कौलेयको यथा।।१९।।

A boy like a dog, is as easily tamed as he is irritated at a little, and he is as glad to lie in the dust, as to play with dirt.

अजस्त्रबाष्पवदनः कर्दमाक्तोजडाशयः।
वर्षोक्षितस्य तप्तस्य स्थलस्य सदृशः शिशुः।।२०।।

A foolish fretful boy with his body daubed in mire with the tears in his eyes, appears as a heap of dry clay soiled by a shower of rain.

भयाहारपरं दीन दृष्टादृष्टाभिलाषि च।
लोलबुद्धि वपुर्धत्ते बाल्यं दुःखायकेवलम्।।२१।।

Boys are subject to fear and voracity; they are helpless but fond of every thing they have seen or heard, and equally fickle in their bodies and mind. Hence boyhood is a source of troubles only.

स्वसंकल्पाभिलषितान्भावानप्राप्य तप्तधीः।
दुःखमेत्य बलो बालो विनिष्कृत्त इवाशये।।२२।।

The foolish and helpless child, becomes as sad and sour when he fails to get the object of his fancy, as when he is thwarted from the thing desired.

दुरीहालब्धलक्षाणि बहुवक्रोल्बणानि च।
बालस्य यानि दुःखानि मुने तानि न कस्यचित्।।२३।।

Children have much difficulty to get at the things they want, and which they can ask only by indistinct words. Hence no one suffers so much as boys.

बालो बलवता स्वेन मनोरथविलासिना।
मनसा तप्यते नित्यं ग्रीष्मेणेव वनस्थली।।२४।।

A boy is as much irritated by the eagerness of his whimsical desires, as a patch of ground in the desert is parched by the summer heat.

विद्यागृहगतो बालो परामेति कदर्थनाम्।
आलान इव नागेन्द्रो बिषवैषम्यभीषणाम्।।२५।।

A boy on entering his school, is subjected to corrections, which are as painful to him as the goading and fetters to the elephant.

नानामनोरथमयी मिथ्याकल्पितकल्पनाः।
दुःखायात्यन्तदीर्घाय बालता पेलवाशया।।२६।।

A great many whims and hobbies, and a variety of false fancies, tend continually to afflict boyhood, which is ever fond of toys and trifles.

संहृष्टो भुवनं भोक्तुमिन्दुमादातुमम्बरात्।
वाञ्छते येन मौर्ख्येण तत्सुखाय कथं भवेत्।।२७।।

How can senseless childhood be said to be a happy state of life, when the child is led by its ignorance to swallow everything in the world, and to wish to lay hold on the moon in the sky.

अन्तश्चित्तेरशक्तस्य शीतातपनिवारणे।
को विशेषो महाबुद्धे बालस्योर्वीरुहस्तथा।।२८।।

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Say great sage! what difference is there between a child and a tree, both of which have sensitiveness, but unable to defend themselves from heat and cold.

उड्डीतुमभिवाञ्छन्ति पक्षाभ्यां क्षुत्परायणाः।
भयाहारपरा नित्यं बाला विहगधर्मिणः।।२९।।

Boys are of the nature of birds, being both subject to fear and hunger, and ready to fly about when impelled by them.

शैशवे गुरुतो भीतिर्मातृतः पितृतस्तथा।
जनतो ज्येष्ठबालाच्च शैशवं भयमन्दिरम्।।३०।।

Again boyhood is the abode of fear from all sides; such as from the tutor, father, mother, elder brother and elderly boys, and from every body besides.

सकलदोषदशाविहताशयं
शरणमप्यविवेकविलासिनः।
इह न कस्यचिदेव महामुने
भवति बाल्यमलं परितुष्टये।।३१।।

Hence the hopeless state of childhood, which is full of faults and errors, and addicted to sports and thoughtlessness, cannot be satisfactory to any body.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे बाल्यजुगुप्सानामैकोनविंशः सर्गः।।१९।।

CHAPTER 20

VITUPERATION OF YOUTH

श्रीराम उवाच

बाल्यानर्थमथ त्यक्त्वा पुमानभिहताशयः।
आरोहति निपाताय यौवनं संभ्रमेण तु।।१।।

Rāma continued— The boy having passed his state of blemishes, gladly steps to his youth with hopes of gaining his objects that tend only to his ruin.

तत्राऽनन्तविलासस्य लोलस्य स्वस्य चेतसः।
वृत्तिरनुभवन्याति दुःखाद्दुःखान्तरं जडः।।२।।

The insensible youth feels at this time the wanton inclinations of his loose mind, and goes on falling from one tribulation to another.

स्वचित्तबिलसंस्थेन नानासंभ्रमकारिणा।
बलात्कामपिशाचेन विवशः परिभूयते।।३।।

He is overcome as one subdued by the power of delusive Cupid, lying hidden in the cavity of the heart (hence called *Manoja*).

चिन्तानां लोलवृत्तीनां ललनानामिवाऽवृतिः।
अर्पयत्यवशं चेतो बालानामञ्जनं यथा।।४।।

His ungoverned mind gives rise to loose thoughts like those of voluptuous women, and these serve to beguile him like the magic collyrium (in the hand) of boys (called *Siddāñjana*).

ते ते दोषा दुरारम्भास्तत्र तंतादृशाशयम्।
तद्रूपं प्रतिलुम्पन्तिदुष्टास्तेनैव ये मुने।।५।।

Vices of the most heinous kind betake persons of such (perverse) minds in their youth, and lead them to their ruin.

महानरकबीजेन संततभ्रमदायिना।
यौवनेन न ये नष्टा नष्टा नान्येन ते जनाः।।६।।

The paths of youth lead them to the gate of hell through a maze of errors. Those that have been left uncorrupt by their youth, are not to be corrupted by anything else.

नानारसमयी चित्रवृत्तान्तनिचयोम्भिता।
भीमा यौवनभूर्येन तीर्णा धीरः स उच्यते।।७।।

Whosoever has passed the dreadfully enchanted coast of youth, fraught with various flavours and wonders, are said to be truly wise.

निमेषभासुराकारमालोलघनगर्जितम्।
विद्युतप्रकाशमशिवं यौवनं मे न रोचते।।८।।

I take no delight in our unwelcome youth, which appears to us in the form of a momentary flash of lightning, and soon succeeded by the loud roaring of the clouds (of manhood).

मधुरं स्वादु तिक्तं च दूषणं दोषभूषणम्।
सुराकल्लोलसदृशं यौवनं मे न रोचते।।९।।

Youth like rich wine is sweet and delicious (at first), but becomes bitter, insipid and noxious in a short time. Hence it is not delectable to me.

असत्यं सत्यसंकाशमचिराद्विप्रलंभदम्।
स्वप्नाङ्गनासङ्गसमं यौवनं मे न रोचते।।१०।।

Youth appearing (at first) as a reality, is found to be a false, transient thing, and as deceptive as a fairy dream by night. Hence I like it not.

सर्वस्याग्रे सर्वपुंसः क्षणमात्रमनोहरम्।
गंधर्वनगरप्रख्यं यौवनं मे न रोचते।।११।।

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It is the most charming of all things to men, but its charm is soon lost and fled. Therefore the phantasmagoria of youth is not pleasing to me.

इषुप्रपातमात्रं हि सुखदं दुःखभासुरम्।
दाहदोषप्रदं नित्यं यौवनं मे न रोचते।।१२।।

Youth as an arrow-shot is pleasant to see, but painful to feel its smart. Hence I do not like youth that produces blood-heat (in the veins).

आपातमात्ररमणं सद्भावरहितान्तरम्।
वेश्यास्त्रीसंगमप्रख्यं यौवनं मे न रोचते।।१३।।

Youth as a harlot is charming at first sight, but turning heartless soon after. Hence it is not to my liking.

ये केचन समारम्भास्ते सर्वे सर्वदुःखदाः।
तारुण्ये संनिधिं यान्ति महोत्पाता इव क्षये।।१४।।

As the efforts of a dying man are all for his torment, so the exertions of the young are portentous of his destruction.

हार्दान्धकारकारिण्या भैरवाकारवानपि।
यौवनाज्ञानयामिन्या बिभेति भगवानपि।।१५।।

Puberty advances as a dark night spreading the shadow of destruction. It darkens the heart and mind by its hideous appearance, and intimidates even the god (Śiva himself).

सुविस्मृतशुभाचारं बुद्धिवैधुर्यदायिनम्।
ददात्यतितरामेष भ्रमं यौवनसंभ्रमः।।१६।।

Errors growing in youth, cause copious mistakes in life, by upsetting good sense and setting at naught the approved good manners (of society).

कान्तावियोगजातेन हृदि दुःस्पर्शवन्हिना।
यौवने दह्यते जन्तुस्तरुर्द्दावाग्निना यथा।।१७।।

The raging fire in the hearts of the young, caused by separation of their mates, burns them down like trees by a wild fire.

सुनिर्मलापि विस्तीर्णा पावन्यपि हि यौवने।
मतिः कलुषतामेति प्रावृषीव तरङ्गिणी।।१८।।

As a clear, sacred and wide stream, becomes muddy in the rains, so does the mind of man however clear, pure and expanded it may be, gets polluted in his youth.

शक्यते घनकल्लोला भीमा लङ्घयितुं नदी।
न तु तारुण्यतरला तृष्णातरलितान्तरा।।१९।।

It is possible for one to cross over a river made terrible by its waves but no way possible to him to get over the boisterous expanse of his youthful desires.

सा कान्ता तौ स्तनौ पीनौ ते विलासास्तदाननम्।
तारुण्य इति चिन्ताभिर्याति जर्जरतां जनः।।२०।।

O how (lamentably) is one's youth worn out with the thoughts of his mistress, her swollen breasts, her beautiful face and her sweet caresses.

नरं तरलतृष्णार्त्तिं युवानमिह साधवः।
पूजयन्ति न तु च्छिन्नं जरत्तृणलवं यथा।।२१।।

The young man afflicted with the pain of soft desire, is regarded by the wise in no better light than a fragment of (useless) straw.

नाशायैव मदार्तस्य दोषमौक्तिकधारिणः।
अभिमानमहेभस्य नित्यालानं हि यौवनम्।।२२।।

Youth is the stake of haughty self-esteem, as the rack is for the immolation of the elephant giddy with its frontal pearl.

मनोविपुलमूलानां दोषाशीविषधारिणाम्।
शोषरोदनवृक्षाणां यौवनं बत काननम्।।२३।।

Youth is a lamentable forest, where the mind as the root of all, gives growth to jungles of (love sick) groans and sighs, and tears of sorrow. The vices of this time, are as venomous snakes of the forest.

रसकेसरसंबाधं कुविकल्पदलाकुलम्।
दुश्चिन्ताचञ्चरीकाणां पुष्करं विद्धि यौवनम्।।२४।।

Know youthful bloom of the person to resemble the blooming lotus of the lake— the one is full of affections, bad desires and evil intents, as the other is fraught with bees, filaments, petals and leaves.

कृताकृतकुपक्षाणां हृत्सरस्तीरचारिणाम्।
आधिव्याधिविहंगानामालयो नवयौवनम्।।२५।।

The new bloom of youth is the resort of anxiety and disease, which like two birds with their (black and white) plumage of vice and virtue, frequent the fountain of the young man's heart.

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जडानां गतसंख्यानांकल्लोलानां विलासिनाम्।
अनपेक्षितमर्यादो वारिधिर्नवयौवनम्।।२६।।

Early youth resembles a deep sea, disturbed by the waves of numberless amusements, transgressing all bounds, and regardless of death and disease.

सर्वेषां गुणसर्गाणां परिरुढरजस्तमाः।
अपनेतुं स्थितिं दक्षो विषमो यौवनानिलः।।२७।।

Youth is like a furious gust of wind, overloaded with the dust of pride and vanity, and sweeps away every trace of the good qualities (early acquired by one).

नयन्ति पाण्डुतां वक्त्रमाकुलावकरोत्कटाः।
आरोहन्ति परां कोटिं रूक्षा यौवनपांसवः।।२८।।

The rude dust of the passions of youths, disfigures their face, and the hurricane of their sensualities cover their good qualities (as flying leaves overspread the ground).

उद्बोधयति दोषालिं निकृन्तति गुणावलिम्।
नराणां यौवनोल्लासो विलासो दुष्कृतश्रियाम्।।२९।।

Youthful vigour awakens a series of faults, and destroys a group of good qualities, by increasing the vice of pleasures.

शरीरपङ्कजरजश्चञ्चलां मतिषट्पदीम्।
निबध्नन्मोहयत्येष नवयौवनचन्द्रमाः।।३०।।

Youthful bloom confines the fickle mind to some beauteous person, as the bright moon-beams serve to shut the flitting bee in the dust of the closing lotus.

शरीरखंडकोद्भूता रम्या यौवनवल्लरी।
लग्नमेव मनोभङ्गं मदयत्युन्नतिं गता।।३१।।

Youth like a delight-some cluster of flowers, growing in the arbour of human body, attracts the mind as the bee to it, and makes it giddy (with its sweets).

शरीरमरुतापोत्थां युवतामृगतृष्णिकाम्।
मनोमृगाः प्रधावन्तः पतन्ति विषयावटे।।३२।।

The human mind anxious to derive pleasure from the youthfulness of the body, falls into the cave of sensuality, as a deer running after the mirage of desert heat, falls down into a pit.

शरीरशर्वरीज्योत्स्ना चित्तकेसरिणः सटा।
लहरी जीविताम्भोधेर्युवता मे न तुष्टये।।३३।।

I take no delight in moony youth, which guilds the dark body with its beams, and resembles the stern mane of the Iconic mind. It is a surge in the ocean of our lives (that tosses us all about).

दिनानि कतिचिद्येयं फलिता देहजङ्गले।
युवता शरदस्यां हि न समाश्वासमर्हथ।।३४।।

There is no reliance in youth, which fades away as soon as summer flowers in this desert of the body.

झटित्येव प्रयात्येव शरीराद्युवताखगः।
क्षणेनैवाल्पभाग्यस्य हस्ताच्चिन्तामाणिर्यथा।।३५।।

Youth is as a bird, and as soon flies away from our bodily cage as the philosopher's stone, which quickly disappears from the hands of the unfortunate.

यदा यदा परां कोटिमध्यारोहति यौवनम्।
वल्गन्ति सज्वराः कामास्तदा नाशाय केवलम्।।३६।।

As youth advances to its highest pitch, so the feverish passions wax stronger for our destruction only.

तावदेव विवल्गन्ति रागद्वेषपिशाचकाः।
नास्तमेति समस्तैषा यावद्यौवनयामिनी।।३७।।

As long as the night (delusion) of youth does not come to its end, so long the fiends of our passion do not cease to rage in the desert of the body.

नानाविकारबहुले वराके क्षणनाशिनि।
कारुण्यं कुरु तारुण्ये म्रियमाणे सुते यथा।।३८।।

Pity me, O sage! in this state of youth, which is so full of perturbations, as to have deprived me of the sight (light) of reason. O pity me as you would for your dying son.

हर्षमायाति यो मोहात्पुरुषः क्षणभङ्गिना।
यौवनेन महामुग्धः स वै नरमृगः स्मृतः।।३९।।

The foolish man who ignorantly rejoices at his transient youth, is considered as a human beast.

मानमोहान्मदोन्मत्तं यौवनं योऽभिलष्यति।
अचिरेण स दुर्बुद्धिः पश्चात्तापेन युज्यते।।४०।।

The foolish fellow who is fond of his youth which is flushed with pride and fraught with errors, comes to repent (of his folly) in a short time.

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ते पूज्यास्ते महात्मानस्त एव पुरुषा भुवि।
ये सुखेन समुत्तीर्णाः साधो यौवनसंकटात्।।४१।।

Those great minded men are honoured on earth, who have safely passed over the perils of youth.

सुखेन तीर्यतेऽम्भोधिरुत्कृष्टमकराकरः।
न कल्लोलबलोल्लासि सदोषं हतयौवनम्।।४२।।

One crosses over with ease the wide ocean which is the horrible habitation of huge whales; but it is hard to pass over our youth, that is so full of vices and the billows (of our passions).

विनयभूषितमार्यजनास्पदं
करुणयोज्ज्वलमावलितं गुणैः।
इह हि दुर्लभमङ्ग सुयौवनं
जगति काननमम्बरगं यथा।।४३।।

It is very rare to have that happy youth which is fraught with humility, and spent in the company of respectable men; which is distinguished by feelings of sympathy, and is joined with good qualities and virtues.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे यौवनगर्हा नाम विंशतितमः सर्गः।।२०।।

CHAPTER 21

VITUPERATION OF WOMEN

श्रीराम उवाच

मांसपाञ्चालिकायास्तु यन्त्रलोलेऽङ्गपञ्जरे।
स्नाय्वस्थिग्रन्थिशालिन्याः स्त्रियाः किमिव शोभनम्।।१।।

Rāma added— What beauty is there in the person of a woman, composed of nerves, bones and joints? She is a mere statue of flesh, and a frame of moving machinery with her ribs and limbs.

त्वङ्मांसरक्त बाष्पाम्बु पृथक्कृत्वा विलोचनम्।
समालोकय रम्यं चेत्किं मुधा परिमुह्यसि।।२।।

Can you find any thing beautiful in the female form, separated from its (component parts of the) flesh, skin, blood and water, that is worth beholding? Why then dote upon it?

इतः केशा इतो रक्तमितीयं प्रमदातनुः।
किमेतया निन्दितया करोति विपुलाशयः।।३।।

This fairy frame consisting of hairs in one part and blood in the other, cannot engage the attention of a high-minded man to its blemishes.

वासोविलेपनैर्यानि लालितानि पुनः पुनः।
तान्यङ्गान्यङ्ग लुण्ठन्ति क्रव्यादाः सर्वदेहिनाम्।।४।।

The bodies of females, that are so covered with clothing and repeatedly besmeared with paints and perfumes, are (at last) devoured by carnivorous (beasts and worms).

मेरुशृङ्गतटोल्लासिगङ्गाजलरयोपमा।
दृष्टा यस्मिन्स्तने मुक्ताहारस्योल्लासशालिता।।५।।

The breasts of women decorated with strings of pearl, appear as charming as the pinnacles of Sumeru, washed by the waters of Ganges falling upon them.

श्मशानेषु दिगन्तेषु स एव ललनास्तनः।
श्वभिरास्वाद्यते काले लघुपिण्ड इवान्धसः।।६।।

Look at these very breasts of the woman becoming at last a lump of food, to be devoured by dogs in cemeteries and on the naked ground.

रक्तमांसास्थिदिग्धानि करभस्य यथा वने।
तथैवाङ्गानि कामिन्यास्तां प्रत्यपि हि को ग्रहः।।७।।

There is no difference between a woman and a young elephant that lives in the jungle, both of them being made of blood, flesh and bones. Then why hunt after her.

आपातरमणीयत्वं कल्पते केवलं स्त्रियाः।
मन्ये तदपि नास्त्यत्र मुने मोहैककारणम्।।८।।

A woman is charming only for a short time, and does not long last to be so. I look upon her merely as a cause of delusion.

विपुलोल्लासदायिन्या मदमन्मथपूर्वकम्।
को विशेषो विकारिण्या मदिरायाः स्त्रियास्तथा।।९।।

There is no difference between wine and a women, both of them tending equally to produce high-flown mirth and jollity, and creating revelry and lust.

ललनालानसंलीना मुने मानवदन्तिनः।
प्रबोधं नाधिगच्छन्ति दृढैरपिशमाङ्कुशैः।।१०।।

Uxorious men are like chained elephants among mankind, that will never come to sense however goaded by the hooks of reason.

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केशकज्जल धारिण्यो दुःस्पर्शा लोचनप्रियाः।
दुष्कृताऽग्निशिखा नार्यो दहन्ति तृणवन्नरम्।।११।।

Women are the flames of vice, their black-dyed eye and hairs are as their smoke and soot. They are as intangible as fire, though pleasing to the sight. They burn the man as fire consumes the straw.

ज्वलतामतिदूरेऽपि सरसा अपि नीरसाः।
स्त्रियो हि नरकाग्नीनामिन्धनं चारु दारुणम्।।१२।।

They burn from afar (more than fire), and are as dry as bones (in their hearts), though appearing as soft and juicy to sight. They serve as fuel to the fire of hell, and are dangerous with their charmingness.

विकीर्णाकारकबरी तरत्तरकलोचना।
पूर्णेन्दुबिम्बवदना कुसुमोत्करहासिनी।।१३।।

The woman resembles a moon-light night, veiled over by her loosened locks, and looking through her starry eyes. She shows her moon-like face amidst her flowery smiles.

लीलाविलोलपुरुषा कार्यसंहारकारिणी।
परं विमोहनं बुद्धेः कामिनी दीर्घयामिनी।।१४।।

Her soft dalliance destroys all manly energy, and her caresses overpower the good sense of men, as the shade of night does the sleeping (world).

पुष्पाभिराममधुरा करपल्लवशालिनी।
भ्रमराक्षिविलासाढ्या स्तनस्तबकधारिणी।।१५।।

The woman is as lovely as a creeper in its flowering time. Her palm are the leaves and her eyes as the black-bees (on the flower). Her breasts are as the uplifted tops of the plant.

पुष्पकेसरगौराङ्गी नरमारणतत्परा।
ददात्युन्मत्तवैवश्यं कान्ता विषलता यथा।।१६।।

The lovely damsel is like a poisonous creeper, fair as the filament of a flower but destructive of life, by causing inebriation and insensibility.

सत्कार्योच्छ्वासमात्रेण भुजङ्गदलनोत्कया।
कान्तयोत्थ्रियते जन्तुः करभ्येवोरगो बिलात्।।१७।।

As the snake-catcher entices the snake by his breath and brings it out of its hole, so does the woman allure the man by her officious civilities, and gets him under her control.

कामनाम्ना किरातेन विकीर्णा मुग्धचेतसाम्।
नार्यो नरविहंगानामङ्ग बन्धनवागुराः।।१८।।

Concupiscence as a hunts-man, has spread his nets in the forms of women, for the purpose of ensnaring the persons of deluded men like silly birds.

ललना विपुलालाने मनोमत्तमतंगजः।
रतिशृङ्खलया ब्रह्मन्बद्धस्तिष्ठति मूकवत्।।१९।।

The mind of man though as fierce that of a furious elephant, is tied fast by the chain of love to the fulcrum of women, just as an elephant is fastened (by his leg) to the post, where he remains dull and dumb for ever.

जन्मपल्वलमत्स्यानां चित्तकर्दमचारिणाम्।
पुंसां दुर्वासनारज्जुर्नारी बडिशपिण्डिका।।२०।।

Human life is as a pool in which the mind moves about in its mud and mire (as a fish). Here it is caught by the bait of woman, and dragged along by the thread of its impure desires.

मन्दुरं चतुरङ्गाणामालानमिव दन्तिनाम्।
पुंसां मन्त्र इवाहीनांबन्धनं वामलोचना।।२१।।

The beauteous-eyed damsel is a bondage to man, as the stable is to the horse, the fastening post to the elephant, and as spells are to the snakes.

नानारसवती चित्रा भोगभूमिरियं मुने।
स्त्रियमाश्रित्य संयाता परामिह हि संस्थितिम्।।२२।।

This wondrous world, with all its delights and enjoyments, began with woman and depends on women for its continuance.

सर्वेषां दोषरन्तानां सुसमुद्रिकयाऽनया।
दुःखशृङ्खलया नित्यमलमस्तु मम स्त्रिया।।२३।।

A woman is the casket of all gems of vice (Pandora's box), she is the cause of the chain of our everlasting misery, and is of no use to me.

किं स्तनेन किमक्ष्णा वा किं नितम्बेन किं भुवा।
मांसमात्रैकसारेण करोम्यहमवस्तुना।।२४।।

What shall I do with her breast, her eyes, her loins, her eyebrows, the substance of which is but flesh, and which therefore is altogether insubstantial.

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इतो मांसमितो रक्तमितोऽस्थीनीति वासरैः।

ब्रह्मन्कतिपयैरेव याति स्त्री विशरारुताम्।।२५।।

Here and there, O *Brāhmaṇa*! her flesh and blood and bones undergo a change for the worse in course of a few days.

यास्तात पुरुषैः स्थूलैर्ललिता मनुजै प्रियाः।

ता मुने प्रविभक्ताङ्ग्यः स्वपन्ति पितृभूमिषु।।२६।।

You see sir, those dearly beloved mistresses, who are so much founded by foolish men, lying at last in the cemetery, and the members of their bodies all mangled and falling off from their places.

यस्मिन्घनतरस्नेहं मुखे पत्राङ्कुराः स्त्रियः।

कान्तेन रचिता ब्रह्मन्पीयते तेन जङ्गले।।२७।।

O *Brāhmaṇa*! those dear objects of lovet—the faces of damsels, so fondly decorated by their lovers with paints and pastes, are at last to be singed on the piles (by those very hands).

केशाः श्मशानवृक्षेषु यान्ति चामरलेखिकाम्।

अस्थीन्युडुवदाभान्ति दिनैरवनिमण्डले।।२८।।

Their braided hairs now hang as flappers of *couri* on the arbours of the cemetery, and their whitened bones are strewn about as shining stars after a few days.

पिबन्ति पांसवो रक्तं क्रव्यादाश्चाऽप्यनेकशः।

चर्माणि च शिवा भुङ्क्ते खं यांति प्राणवायवः।।२९।।

Behold their blood sucked in by the dust of the earth, voracious beasts and worms feeding upon their flesh, jackals tearing their skin, and their vital air wafted in the vacuum.

इत्येषा ललनाङ्गानामचिरेणैव भाविनी।

स्थितिर्मया वः कथिता किं भ्रान्तिमनुधावथ।।३०।।

This is the state to which the members of the female body must shortly come to pass, you say all existence to be delusion, tell me therefore why do you allow yourselves to fall into error?

भूतपञ्चकसंघट्टसंस्थानं ललनाऽभिधम्।

रसादभिपतत्वेतत्कथं नामधियान्वितः।।३१।।

A woman is no other than a form composed of the five elements, then why should intelligent men be fondly attached to her (at the risk of their ruin)?

शाखाप्रतानगहना कट्वम्लफलमालिनी।

सुतालोत्तालतामेति चिन्ता कान्तानुसारिणी।।३२।।

Men's longing for women is likened to the creeper called Suta, which stretches its springs to a great length, but bears plenty of bitter and sour fruits.

कान्दिग्भूततया चेतो घनगर्धान्धमाकुलम्।

परं मोहमुपादत्ते यूथभ्रष्टमृगो यथा।।३३।।

A man blinded by avarice (for the supportance of his mate) is as a stray deer from its herd; and not knowing which way to go, is lost in the maze of illusion.

शोच्यतां परमां याति तरुणस्तरुणीपरः।

निबद्धः करिणीलोलो विन्ध्यखाते यथा गजः।।३४।।

A young man under the control of a young woman, is as much lamentable as an elephant fallen into a pit of the Vindhya mountain in pursuit of his mate.

यस्य स्त्री तस्य भोगेच्छा निःस्त्रीकस्य क्व भोगभूः।

स्त्रियं त्यक्त्वा जगत्त्यक्तं जगत्त्यक्त्वा सुखी भवेत्।।३५

He that has a wife, has an appetite for enjoyment on earth; but one without her has no object of desire. Abandonment of the wife amounts to the abandoning of the world, and forsaking the world is the path to true happiness.

आपातमात्ररमणेषु सुदूस्तरेषु

भोगेषु नाहमलिपक्षतिचञ्चलेषु।

ब्रह्मन्नमे मरणरोगजरादिभीत्या

शाम्याम्यहं परमुपैमि पदं प्रयत्नात्।।३६।।

I am not content, O *Brāhmaṇa*! with these unmanageable enjoyments which are as flickering as the wings of bees, and are as soon at an end as they are born (like the ephimeredes of a day). I long only for the state of supreme bliss, from my fear of repeated births, (transmigration) decay and death.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे स्त्रीजुगुप्सा नामैकविंशतितमः सर्गः।।२१।।

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CHAPTER 22

OBLOQUY OF OLD AGE

श्रीराम उवाच

अपर्याप्तं हि बालत्वं बलात्पिबति यौवनम्।
यौवनं च जरा पश्चात्पश्य कर्कशतां मिथः।।१।।

Boyhood has scarcely lost its boyishness when it is over-taken by youth, which is soon followed by a ruthless old age, devouring the other two.

हिमाशनिरिवाम्भोजं वात्येव शरदम्बुकम्।
देहं जरा नाशयति नदीतीरतरुं यथा।।२।।

Old age withers the body like a frost freezing the lake of lilies. It drives away the beauty of the person as a storm does the autumnal clouds; and it pulls down the body, as a current carries away a tree on the bank.

जर्जरीकृतसर्वाङ्गी जरा जरठरूपिणी।
विरूपतां नयत्याशु देहं विषलवो यथा।।३।।

The old man with his limbs slackened and worn out by age, and his body weakened by infirmity, is treated by women as a useless beast.

शिथिलादीर्णसर्वाङ्गं जराजीर्णकलेवरम्।
समं पश्यन्ति कामिन्यः पुरुषं करभं यथा।।४।।

Old age drives a man's good sense, as a good wife is driven away by her step dame.

अनायासकदर्थिन्या गृहीते जरसा जने।
पलाय्य गच्छति प्रज्ञा सपत्न्येवाहताङ्गना।।५।।

A man in his state of tottering old age, is scoffed at as a dotard by his own sons and servants, and even by his wife, and all his friends and relations.

दासाः पुत्राः स्त्रियश्चैव बान्धवाः सुहृदस्तथा।
हसन्त्युन्मत्तकमिव नरं वार्धककम्पितम्।।६।।

The servants, childern, ladies, relatives and friends laugh at an old man over powered with sexual urges.

दुःष्प्रेक्ष्यं जरठं दीनं हीनं गुणपराक्रमैः।
गृध्रो वृक्षमिवाऽदीर्घं गर्धो ह्यभ्येति वृद्धकम्।।७।।

Insatiable avarice like a greedy vulture alights on the heads of the aged, when their appearance grown uncouth, and their bodies become helpless, and devoid of all manly qualities and powers.

दैन्यदोषमयी दीर्घा हृदि दाहप्रदायिनी।
सर्वापदामेकसखी वार्धके वर्धते सपृहा।।८।।

Appetite the constant companion of my youth, is thriving along with my age, accompanied with her evils of indigence, and heart-burning cares and restlessness.

कर्तव्यं किं मया कष्टं परत्रेत्यतिदारुणम्।
अप्रतीकारयोग्यं हि वर्धते वार्धके भयम्।।९।।

Ah me! what must I do to remove my present and future pains? It is this fear which increases with old age, and finds no remedy.

कोऽहं वराकः किमिव करोमि कथमेव च।
तिष्ठामि मौनमेवेति दीनतोदेति वार्धके।।१०।।

What am I that am brought to this extremity of senselessness, what can I do in this state. I must remain dumb and silent. Under these reflections there is an increased sense of helplessness in old age.

कथं कदा मे किमिव स्वादु स्याद्भोजनं जनात्।
इत्यजस्रं जरा चैषा चेतो दहति वार्धके।।११।।

How and when and what shall I eat, and what is sweet to taste? These are the thoughts which trouble the mind of one when old age comes upon him.

गर्धोऽभ्युदेति सोल्लासमुपभोक्तुं न शक्यते।
हृदयं दह्यते नूनं शक्तिदैस्थ्येन वार्धके।।१२।।

There is an insatiable desire for enjoyments, but the powers to enjoy them are lacking. It is the want of strength which afflicts the heart in old age.

जराजीर्णबकी यावत्कायकलेशापकारिणी।
रौति रोगोरगाकीर्णा कायद्रुमशिरः स्थिता।।१३।।

Hoary old age sits and shrieks as a heron on the top of the tree of this body, which is infested within it by the serpents of sickness.

तावदागत एवाशु कुतोऽपि परिदृश्यते।
घनान्ध्यतिमिराकाङ्क्षी मुने मरणकौशिकः।।१४।।

As the grave owl—the bird of night, appears unexpectedly to our sight soon as the evening shades cover the landscape, so does the solemn appearance of death overtake us in the eve of our life.

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सायं संध्यां प्रजातां वै तमः समनुधावति।
जरां वपुषि दृष्ट्वैव मृतिः समनुधावति।।१५।।

As darkness prevails over the world at the eve of the day, so does death overtake the body at the eve of the life.

जराकुसुमितं देहद्रुमं दृष्ट्वैव दूरतः।
अध्यापतति वेगेन मुने मरणमर्कटः।।१६।।

Death overtakes a man in his hoary old age, just as an ape alights on a tree covered with pearly flowers.

शून्यं नगरमाभाति भाति च्छिन्नलतो द्रुमः।
भात्यनावृष्टिमान्देशो न जराजर्जरं वपुः।।१७।।

Even a deserted city, a leafless tree and parched up land may present a fair aspect, but never does the body look well that is pulled down by hoary age.

क्षणान्निगरणायैव कासक्वणितकारिणी।
गृध्रीवामिषमादत्ते तरसैव नरं जरा।।१८।।

Old age with its hooping cough lays hold on a man, just as a vulture seizes its prey with loud shrieks in order to devour it.

दृष्ट्वैव सोत्सुकेवाशु प्रगृह्य शिरसि क्षणम्।
प्रलुनाति जरा देहं कुमारी कैरवं यथा।।१९।।

As a girl eagerly lays hold on a lotus flower whenever she meets with one, and then plucks it from its stalk and tears it to pieces, so does old age overtake the body of a person and break it down at last.

सीत्कारकारिणी पांसुपरुषा परिजर्जरम्।
शरीरं शातयत्येषावात्येव तरुपल्लवम्।।२०।।

As the chill blast of winter shakes a tree and covers its leaves with dust, so does old age seize the body with a tremor and fill all its limbs with the rust of diseases.

जरसोपहतो देहो धत्ते जर्जरतां गतः।
तुषारनिकराकीर्णपरिम्लानाम्बुजश्रियम्।।२१।।

The body overtaken by old age becomes as pale and battered, as a lotus flower beaten by frost becomes withered and shattered.

जरा ज्योत्स्नोदितैवेयं शिरः शिखरिपृष्ठतः।
विकासयति संरब्धं वातकासकुमुद्वती।।२२।।

As moon-beams contribute to the growth of *Kumuda* flowers on the top of mountains, so does old age produce grey hairs resembling *casla* flowers on the heads of men (with inward phlegm and gout).

परिपक्वं समालोक्य जराक्षारविधूसरम्।
शिरःकूष्माण्डकं भुङ्क्ते पुंसां कालः किलेश्वरः।।२३।।

Death the lord of all beings, views the gray head of a man as a ripe pumpkin seasoned with the salt of old age, and devours it with zest.

जराजह्नुसुतोद्युक्ता मूलान्यस्य निकृन्तति।
शरीरतीरवृक्षस्य चलात्यायुषि सत्वरम्।।२४।।

As the Ganges upsets a neighbouring tree by its rapid course, so does old age destroy the body, as the current of our life runs fast to decay.

जरामार्जारिका भुङ्क्ते यौवनाखुं तथोद्धता।
परमुल्लासमायाति शरीरमिषगर्धिना।।२५।।

Old age which preys on the flesh of the human body, takes as much delight in devouring its youthful bloom, as a cat does in feeding upon a mouse.

काचिदस्ति जगत्यस्मिन्नामङ्गलकरी तथा।
यथा जरा क्रोशकरी देहजङ्गलजम्बुकी।।२६।।

Decrepitude raises its ominous hoarse sound of hiccough in the body, as the shakal sends forth her hideous cry amidst the forest.

कासश्वाससससीत्कारा दुःखधूमतमोमयी।
जराज्वाला ज्वलत्येषा यस्यासौ दग्ध एव हि।।२७।।

Dotage as an inward flame consumes the living body as a wet log of wood which there upon emits its hissing sounds of hiccough and hard breathing, and sends up the gloomy fumes of woe and sighs.

जरसा वक्रतामेति शुक्लावयवपल्लवा।
तात तन्वी तनुर्नृणां लता पुष्पानता यथा।।२८।।

The body like a flowering creeper, bends down under the pressure of age, turns to grey like the fading leaves of a plant, and becomes as lean and thin as a plant after its flowering time is over.

जराकर्पूरधवलं देहकर्पूरपादपम्।
मुने मरणमातङ्गो नूनमुद्धरति क्षणात्।।२९।।

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As the infuriate elephant upsets the white plantain tree in a moment, so does old age destroy the body that becomes as white as camphor all over.

मरणस्य मुने राज्ञो जराधवलचामरा।
आगच्छतोऽग्रे निर्याति स्वाधिव्याधिपताकिनी।।३०।।

Senility, O sage! is as the standard bearer of the king of death, flapping his *couri* of grey hairs before him, and bringing in his train an army of diseases and troubles.

न जिताः शत्रुभिः संख्ये प्रविष्टा येऽद्रिकोटरे।
ते जराजीर्णराक्षस्या पश्याशु विजिता मुने।।३१।।

The monster of old age, will even overcome those that were never defeated in wars by their enemies, and those that hide themselves in the inaccessible caverns of mountains.

जरातुषारवलिते शरीरसदनान्तरे।
शकनुवन्त्यक्षशिशवः स्पन्दितुं न मनागपि।।३२।।

As infants cannot play in a room that has become cold with snow, so the senses can have no play in the body that is stricken with age.

दंडतृतीयपादेन प्रस्खलन्ती मुहुर्मुहुः।
कासाधोवायुमुरजा जरा योषित्प्रनृत्यति।।३३।।

Old age like a juggling girl, struts on three legs at the sound of coughing and whiffing, beating as a tymbal on both sides.

संसारसंसृतेरस्या गंधकुट्यां शिरोगता।
देहयष्ट्यां जरानाम्नी चामरश्रीर्विराजते।।३४।।

The tuft of grey hairs on the head of the aged body, represents a white flapper (*couri*) fastened to the top of a handle of white sandal wood, to welcome the despot of death.

जराचन्द्रोदयसिते शरीरनगरे स्थिते।
क्षणाद्विकासमायाति मुने मरणकैवरम्।।३५।।

As hoary age makes his advance like moon-light on the site of the body, he calls forth the hidden death to come out of it, as the moon-light makes the *nilumbium* to unfold its buds.

जरासुधालेपसिते शरीरान्तः पुरान्तरे।
अशक्तिरार्तिरापच्च तिष्ठतिं सुखमङ्गनाः।।३६।।

Again as the white wash of old age whitens the outer body, so debility, diseases and dangers become its inmates in the inner appartment.

अभावोऽग्रेसरी यत्र जरा जयति जन्तुषु।
कस्तत्रेह समाश्वासो मम मन्दमतेर्मुने।।३७।।

It is the extinction of being that is preceded by old age; therefore, I as a man of little understanding, can have no reliance in old age (though extolled by some).*

* Cicero "*Desenectute.*"

किं तेन दुर्ज्जीवितदुर्ग्रहेण
जरागतेनापि हि जीव्यते यत्।
जराजगत्यामजिता जनानां
सर्वैषणास्तात तिरस्करोति।।३८।।

What then is the good of this miserable life, which lives under the subjection of old age? Senility is irresistable in this world, and defies all efforts to avoid or overcome it.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे जराजुगुप्सानाम द्वाविंशतितमः सर्गः।।२२।।

CHAPTER 23

VICISSITUDES OF TIMES

श्रीराम उवाच

विकल्पकल्पनानल्पजल्पितैरल्पबुद्धिभिः।
भेदैरुद्धुरतां नीतः संसारकुहरे भ्रमः।।१।।

Men of little understandings are found to fall into grave errors in this pit of the world, by their much idle talk, ever doubting scepticism, and schisms (in religion).

सतां कथमिवास्थेह जायते जालपञ्जरे।
बाला एवात्तुमिच्छन्ति फलं मुकुरबिम्बितम्।।२।।

Good people can have no more confidence in the net work of their ribs, than little children may have a liking for fruits reflected in a mirror.

इहापि विद्यते येषां पेलवा सुखभावना।
आखुस्तन्तुमिवाशेषं कालस्तामपि कृन्तति।।३।।

Time is a rat that cuts off the threads of all thoughts (prospects), which men may entertain here about the contemptible pleasures of this world.

न तदस्तीह यदयं कालः सकलघस्मरः।
ग्रसते तज्जगज्जातं प्रोत्थाब्धिमिव वाडवः।।४।।

There is nothing in this world which the all-

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devouring time will spare. He devours all things as the submarine fire consumes the over-flowing sea.

समस्तसामान्यतया भीमः कालो महेश्वरः।
दृश्यसत्तमिमां सर्वां कवलीकर्तुमुद्यतः।।५।।

Time is the sovran lord of all, and equally terrible to all things. He is ever ready to devour all visible beings.

महतामपि नो देवः प्रतिपालयति क्षणम्।
कवलितानन्तविश्वो विश्वात्मतां गतः।।६।।

Time as master of all, spares not even the greatest of us for a moment. He swallows the universe within himself, whence he is known as the universal soul.

युगवत्सर कल्पाख्यैः किंचित्प्रकटतां गतः।
रूपैरलक्ष्यरूपात्मा सर्वमाक्रम्य तिष्ठति।।७।।

Time pervades all things, but has no perceptible feature of his own, except that he is imperfectly known by the names of years, ages and *kalpas* (millenniums).

ये रम्या ये शुभारम्भाः सुमेरुगुरवोऽपि ये।
कालेन विनिगीर्णास्ते गरुडेनेव पन्नगाः।।८।।

All that was fair and good, and as great as the mount of Meru, have gone down in the womb of eternity, as the snakes are gorged by the greedy Garuḍa.

निर्दयः कठिनः क्रूरः कर्कशः कृपणोऽधमः।
न तदस्ति यदद्यापि न कालो निगिरत्ययं।।९।।

There was no one ever so unkind, hard-hearted, cruel, harsh or miserly, whom time has not devoured.

कालः कवलनैकान्तमतिरत्ति गिरीन्नपि।
अनन्तैरपि लोकौघैर्नायं तृप्तो महाशनः।।१०।।

Time is ever greedy although he should devour the mountains. This great gourmand is not satiated with gorging every thing in all the worlds.

हरत्ययं नाशयति करोत्यति निहन्ति च।
कालः संसारनृत्तं हि नानारूपं यथा नटः।।११।।

Time like an actor plays many parts on the stage of the world. He abstracts and kills, produces and devours and at last destroys every thing.

भिनत्ति प्रविभागस्थभूत बीजान्यनारतम्।
जगत्यसत्तया बंधाद्वाडिमानि यथा शुकः।।१२।।

Time is incessantly picking up the seeds of all the four kinds of living beings from this unreal world, as a parrot picks up the seeds from under the cracked shell of a pomegranite. (*Viz.* the *ovipari*, *vivipari*, Vegetables and the Ephimeredes).

शुभाशुभविषाणाग्रविलूनजनपल्लवः।
स्फूर्जति स्फीतजनताजीवराजीवनीगजः।।१३।।

Time like an wild elephant uproots all proud living beings in this world, as the other pulls up the trees of the forest with their tusks.

विरिञ्चिमूल ब्रह्माण्डबृहद्देवफलद्रुमम्।
ब्रह्मकाननमाभोगि परमावृत्य तिष्ठति।।१४।।

This creation of God is like a forest, having Brahmā for its foundation and its trees full of the great fruits of gods. Time commands it throughout its length and breadth.

यामिनी भ्रमरापूर्णा रचयनदिनमञ्जरीः।
वर्षकल्पकलावल्लीर्न कदाचन खिद्यते।।१५।।

Time glides along incessantly as a creeping plant, composed of years and ages as its parts, and the sable nights as black bees chasing after them.

भिद्यते नावभग्नोऽपि दग्धोऽपि हि न दह्यते।
दृश्यते नापि दृश्योऽपि धूर्तचूडामणिर्मुने।।१६।।

Time, O sage, is the subtlest of all things. It is divided though indivisible it is consumed though incombustible, it is perceived though imperceptible in its nature.

एकेनैव निमेषेण किंचिदुत्थापयत्यलम्।
किंचिद्विनाशयत्युच्चैर्मनोराज्यवदाततः।।१७।।

Time like the mind is strong enough to create and demolish any thing in a trice, and its province is equally extensive with it.

दुर्विलासविलासिन्या चेष्टया कष्टपुष्टया।
द्रव्यैकरूपकृद्रूपं जनमावर्तयन्स्थितः।।१८।।

Time is a whirlpool to men; and being accompanied with desire his insatiable and ungovernable mistress and delighting in illicit enjoyments, he makes them do and undo the same thing over and again.

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तृणं पांसुं महेन्द्रं च सुमेरुं पर्णमर्णवम्।
आत्मंभरितया सर्वमात्मसात्कर्तुमुद्यतः।।१९।।

Time is prompted by his rapacity to appropriate every thing to himself, from the meanest straw, dust, leaves and worms, to the greatest Indra and the mount Meru itself.

क्रौर्यमत्रैव पर्याप्तं लुब्धतात्रैव संस्थिता।
सर्वदौर्भाग्यमत्रैव चापलं वापि दुःसहम्।।२०।।

Time is the source of all malice and greediness, and the spring of all misfortunes, and intolerable fluctuations of our states.

प्रेरयँन्लीलयार्केदूक्रीडतीव नभस्तले।
निक्षिप्तलीलायुगलो निजे बाल इवाङ्गणे।।२१।।

As boys with their balls play about their play-ground, so does time in his arena of the sky, play with his two balls of the sun and moon.

सर्वभूता स्थिमालाभिरापादवलिताकृतिः।
विलसत्येव कल्पान्ते कालः कलितकल्पनः।।२२।।

Time at the expiration of the *kalpa* age, will dance about with a long chain of the bones of the dead hanging from his neck to the feet.

अस्योड्डामरवृत्तस्य कल्पान्तेऽङ्गविनिर्गतैः।
प्रस्फुरत्यम्बरे मेरुर्भूर्जत्वगिव वायुभिः।।२३।।

The gale of desolation rising from the body of this desolator of the world at the end of a *kalpa* age, causes the fragments of mount Meru to fly about in the air like the rinds of the *bhojapatra* tree.

रुद्रो भूत्वा भवत्येष महेन्द्रोऽथ पितामहः।
शक्रो वैश्रवणश्चापि पुनरेव न किंचन।।२४।।

Time then assumes his terrific form of fire to dissolve the world in empty space, when the gods Brahmā and Indra and all others cease to exist.

धत्तेऽजस्त्रोत्थितोद्भवस्तान्सर्गानमितभास्वरान्।
अन्यान्दधद्दिवानक्तं वीचीरब्धिरिवात्मनि।।२५।।

As the sea shows himself in a continued series of waves rising and falling one after another, so it is time that creates and dissolves the world, and appears to rise and fall in the rotation of days and nights.

महाकल्पाभिधानेभ्यो वृक्षेभ्यः परिशातयन्।
देवासुरगणान्पक्वान्फलभारानिव स्थितः।।२६।।

Time plucks the gods and demigods as ripe fruits, from their great arbour of existence, at the end of the world, (to make them his food).

कालोऽयं भूतमशकघुंघुमानां प्रपातिनाम्।
ब्रह्माण्डोदुम्बरौघानां बृहत्पादपतां गतः।।२७।।

Time resembles a large fig tree (Ficus religious), studded with all the worlds as its fruits, and resonant with the noise of living beings like the hissing of gnats about them.

सत्तामात्रकुमुद्वत्या चिज्ज्योत्स्नापरिफुल्लया।
वपुर्विनोदयत्येकं क्रियाप्रियतमान्वितः।।२८।।

Time accompanied by Action as his mate, regales himself in the garden of the world, blossoming with the moon-beams of the Divine Spirit.

अनन्तापारपर्यन्तबद्धपीठं निजं वपुः।
महाशैलवदुत्तुङ्गमवलम्ब्य व्यवस्थितः।।२९।।

As the high and huge rock supports its body upon the basis of the earth, so does rest itself in endless and interminable eternity.

क्वचिच्छ्यामतमः स्यामं क्वचित्कान्तियुतं ततम्।
द्वयेनाऽपि क्वचिद्रिक्तं स्वभावं भावयन् स्थितः।।३०।।

Time assumes to himself various hues of black, white and red (at night, day and midday) which serve for his vestures.

सलीनासंख्यसंसारसारया स्वात्मसत्तया।
उर्व्येवभारघनया निबद्धपदतां गतः।।३१।।

As the earth is the great support of hills which are fixed upon it, so is time the support of all the innumerable ponderous worlds that constitute the universe.

न खिद्यते नाद्रियते नायाति न च गच्छति।
नास्तमेति न चोदेति महाकल्पशतैरपि।।३२।।

Hundreds of great *kalpa* ages (of the creation and dissolution of the world) may pass away, yet there is nothing that can move eternity to pity or concern, or stop or expedite his course. It neither sets nor rises (as time).

केवलं जगदारम्भलीलया घनहेलया।
पालयत्यात्मनात्मानमहंकारमाततम्।।३३।।

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Time is never proud to think, that it is he who without the least sense of pain and labour, brings this world into play and makes it to exist.

यामिनीपङ्ककलितां दिनकोकनदावलीम्।
मेघभ्रमरिकामात्मसरस्यारोपयन्स्थितः।।३४।।

Time is like a reservoir in which the nights are as mud, the days as lotuses, and the clouds as bees.

गृहीत्वा कृपणः कृष्णां रजनीं जीर्णमार्जनीम्।
आलोककनकक्षोदानाहरत्यभितो गिरिम्।।३५।।

As a covetous man, with worn out broom sticks in hand, sweeps over a mountain to gather the particles of gold strewn over it, so does time with his sweeping course of days and nights, collect in one mass of the dead all living beings in the world.

संचारयन्क्रियाङ्गुल्या कोणेकोष्वर्क्रदीपिकाम्।
जगत्सद्मनि कार्पण्यात्क किमस्तीति विक्षते।।३६।।

As a miserly man trims and lights a lamp with his own fingers, to look into his stores at each corner of the room; so does time light the lamps of the sun and moon to look into the living beings in every nook and corner of the world.

प्रेक्ष्याहर्विनिमेषेण सूर्याक्ष्णा पाकवन्त्यलम्।
लोकपालफलान्यत्ति जगज्जीर्णवनादयम्।।३७।।

As one ripens the raw fruits in sun and fire inorder to devour them, so does time ripen men by their sun and fire worship, to bring them under his jaws at last.

जगज्जीर्णकुटीकीर्णानर्पयत्युग्रकोटरे।
क्रमेण गुणवल्लोकमणीन्मृत्यु समुद्रके।।३८।।

The world is a dilapidated cottage and men of parts are rare gems in it. Time hides them in the casket of his belly, as a miser keeps his treasure in a coffer.

गुणैरापूर्यते यैव लोकरत्नावली भृशम्।
भूषार्थमिव तामङ्गे कृत्वा भूयो निकृन्तति।।३९।।

Good men are like a chaplet of gems, which time puts on his head for a time with fondness, and then tears and tramples it down (under his feet).

दिनहंसानुसृतया निशेन्दावरमालया।
तारकेसरयाजस्रं चपलो वलयत्यलम्।।४०।।

Strings of days, nights and stars, resembling beads and bracelets of white and black lotuses, are continually turning round the arm of time.

शैलार्णद्युधराशृङ्गजगदूर्णायुसौनिकः।
प्रत्यहं पिबते प्रेक्ष्य तारारक्तकणानपि।।४१।।

Time (as a vulture) looks upon the world as (the carcass of) a ram, with its mountains, seas, sky and earth as its four horns, and the stars as its drops of blood which it drinks day by day.

तारुण्यनलिनीसोम आयुर्मातङ्गकेसरी।
न तदस्ति न यस्यायं तुच्छातुच्छस्य तस्करः।।४२।।

Time destroys youth as the moon shuts the petals of the lotus. It destroys life as the lion kills the elephant: there is nothing however insignificant that time steals not away.

कल्पकेलिविलासेन पिष्टपातितजन्तुना।
अभावो भावभासेन रमते स्वात्मनार्ष्टिमनि।।४३।।

Time after sporting for a *Kalpa* period in the act of killing and crushing of all living beings, come to lose its own existence and become extinct in the eternity of the Spirit of sprits.

कर्त्ता भोक्ताथ संहर्ता स्मर्ता सर्वपदं गतः।।४४।।
सकलमप्यकलाकलितान्तरं
सुभगदुर्भगरुपधरं वपुः।
प्रकटयन्सहसैव च गोपयन्
विलसतीह हि कालबलं नृषु।।४५।।

Time after a short rest and respite reappears as the creator, preserver, destroyer and remembrancer of all. He shows the shapes of all things whether good or bad, keeping his own nature beyond the knowledge of all. Thus does time expand and preserve and finally dissolve all things by way of sport.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे कालापवादो नाम त्रयोविंशतितमः सर्गः।।२३।।

CHAPTER 24

RAVAGES OF TIME

श्रीराम उवाच

अस्योड्डामरलीलस्य दूरास्तसकलापदः।
संसारे राजपुत्रस्य कालस्याकलितौजसः।।१।।

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Rāma rejoined— Time is a self-willed sportsman as a prince, who is inaccessible to dangers and whose powers are unlimited.

अस्यैवाचरतो दीनैर्मुग्धैर्भूतमृगब्रजैः।
आखेटकं जर्जरिते जगज्जङ्गलजालके।।२।।

This world is as it were a forest and sporting ground of time, wherein the poor deluded worldlings are caught in his share like a body of wounded stages.

एकदेशोल्लसच्चारुवडवानलपङ्कजा।
क्रीडापुष्करिणी रम्या कल्पकालमहार्णवः।।३।।

The ocean of universal deluge is a pleasure-pond of time, and the submarine fires bursting therein as lotus flowers (serve to beautify that dismal scene).

कटुतिक्ताम्लभूताद्यैः सदधिक्षीरसागरैः।
तैरेव तैः पर्युषितैर्जगद्भिः कल्पवर्तनम्।।४।।

Time makes his breakfast of this vapid and stale earth, flavoured with the milk and curd of the seas of those names.

चण्डी चतुरसंचारा सर्वमातृगणान्विता।
संसारवनविन्यस्ता व्याघ्री भूतौघघातिनी।।५।।

His wife *Caṇḍī* (Hecate) with her train of *Mātris* (furies), ranges all about this wide world as a ferocious tigress (with horrid devastation).

पृथ्वीकरतले पृथ्वी पानपात्री रसान्विता।
कमलोत्पलकह्लारलोलजालकमालिता।।६।।

The earth with her waters is like a bowl of wine in the hand of time, dressed and flavoured with all sorts of lilies and lotuses.

विरावी विकटास्फोटो नृसिंहो भुजपञ्जरे।
सटाविकटपीनांसः कृतः क्रीडाशकुन्तकः।।७।।

The lion with his huge body and startling mane, his loud roaring and tremendous groans, seems as a caged bird of sport in the hand of time.

अलाबुवीणामधुरः शरद्व्योमलसच्छविः।
देवः किल महाकालो लीलाकोकिलबालकः।।८।।

The *Mahākāla* like a playful young *Kokila* (cuckoo), appears in the figure of the blue autumnal sky, and warbling as sweet as the notes of a lute of gourd (in the music of the spheres).

अजस्रस्फूर्जिताकारो वान्तदुःखशरावलिः।
अभावनामकोदण्डःपरिस्फुरति सर्वतः।।९।।

The restless bow of death is found flinging its woeful arrows (darts of death) with ceaseless thunder claps on all sides.

अनुत्तमस्त्वधिकविलासपंडितो
भ्रमच्चलन्परिविलसन्विदारयन्।
जरज्जगज्जनितविलोलमर्कटः
परिस्फुरद्वपुरिह काल ईहते।।१०।।

This world is like a forest, wherein sorrows are ranging about as playful apes, and time like a sportive prince in this forest, is now roving, now walking, now playing and now killing his games.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे कालविलासो नाम चतुर्विंशतितमः सर्गः।।२४।।

CHAPTER 25
SPORTS OF DEATH

श्रीराम उवाच

अत्रैव दुर्विलासानां चूडामणिरिहापरः।
करोत्यत्तीति लोकेस्मिन्दैवं कालश्च कथ्यते।।१।।

Time stands the foremost of all deceitful players in this world. He acts the double parts of creation and destruction, and of action and fate (utility and fatality).

क्रियामात्रादृते यस्य स्वपरिस्पन्दरूपिणः।
नान्यदालक्ष्यते रूपं न कर्म न समीहितम्।।२।।

Time has no other character but those of action and motion by which his existence is known to us, and which bind all beings (in the succession of thoughts and acts).

तेनेयमखिला भूतसंततिः परिपेलवा।
तापेन हिममालेव नीता विधुरतां भृशम्।।३।।

Fate is that which frustrates (the necessary consequences of) the acts of all created beings, as the solar heat serves to dissolve the conglomeration of snows.

यदिदं दृश्यते किंचिज्जगदाभोगिमण्डलम्।
तत्तस्य नर्तनागारमिहासावति नृत्यति।।४।।

This wide world is the stage wherein the giddy mob dance about (in their appointed

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times).

तृतीयं च कृतान्तेति नाम बिभ्रत्सुदारुणम्।
कापालिकवपुर्मत्तं दैवं जगति नृत्यति।।५।।

Time has a third name of a terrifying nature known as *Kṛtāutah* (Fate), who in the form of a *Kāpālika* (one holding human skulls in his hand), dances about in the world.

नृत्यतो हि कृतान्तस्य नितान्तमिव रागिणः।
नित्यं नियतिकान्तायां मुने परमकामिता।।६।।

This dancing and loving Kṛtānta (Fate), is accompanied by his consort called Destiny to whom he is greatly attached (as his colleague).

शेषः शशिकलाशुभ्रो गङ्गावाहश्च तौ त्रिधा।
उपवीते अवीते च उभौ संसारवक्षसि।।७।।

Time (as Śiva), wears on his bosom of the world, the triplicate white and holy thread composed of the serpent named Ananta and the stream of Ganges, and the digit of the moon on his forehead (to measure his course). (*Viz*— the Zodiacal belt; the milky way, and the lunar mansions).

चन्द्रार्कमण्डले हेमकटकौ करमूलयोः।
लीलासरसिजं हस्ते ब्रह्मन्ब्रह्माण्डकर्णिका।।८।।

The sun and the moon are the golden arm-lets of time, who holds in his palm the mundane world as the paltry plaything of a nosegay.

ताराबिन्दुचितं लोलपुष्करावर्तपल्लवम्।
एकार्णवपयोधौ तमेकमम्बरमम्बरम्।।९।।

The firmament with its stars appears like a garment with coloured spots in it; the clouds called *Puṣkara* and *Āvarta* are as the skirts of that garment, which are washed by Time in the waters of the universal deluge.

एवं रूपस्य तस्याग्रे नियतिर्नित्यकामिनी।
अनस्तमितसंरम्भमारम्भैः परिनृत्यति।।१०।।

Before him, dances his beloved Destiny with all her arts for ever, to beguile the living that are fond of worldly enjoyments.

तस्या नर्तनलोलाया जगन्मण्डपकोटरे।
अरुद्धस्पन्दरूपाया आगमापायचञ्चुरे।।११।।

People hurry up and down to witness the dance of Destiny, whose unrestrained motion keeps them at work, and causes their repeated births and deaths.

चारुभूषणमङ्गेषु देवलोकान्तरावली।
आपातालं नभोलम्बं कबरीमण्डलं बृहत्।।१२।।

The people of all the worlds are studded about her person as her ornaments, and the sky stretching from the heaven of gods to the infernal regions, serves for the veil on her head.

नरकाली च मञ्जीरमाला कलकलोज्ज्वला।
प्रोता दुष्कृतसूत्रेण पातालचरणे स्थिता।।१३।।

Her feet are planted in the infernal regions, and the bell-pits ring at her feet like trinkets, tied by the string of evil deeds or sins (of men).

कस्तूरिकातिलककं क्रियासंख्योपकल्पितम्।
चित्रितं चित्रगुप्तेन यमे वदनपट्टके।।१४।।

She is painted all over from head to foot by the god *Citragupta* with ornamental marks prepared by her attendants (the deeds of men), and perfumed with the essence of those deeds.

कालास्यं समुपादाय कल्पान्तेषु किलाकुला।
नृत्यत्येषा पुनर्देवी स्फुटच्छैलघनारवम्।।१५।।

She dances and reels at the nod of her husband at the end of the *Kalpas*, and makes the mountains crack and crash at her foot-falls.

पश्चात्प्रालम्बविभ्रान्तकौमारभृतबर्हिभिः।
नेत्रत्रयबृहद्रन्ध्रभूरिभाङ्कारभीषणौः।।१६।।

Behind her dance the peacocks of the god Kumāra; and Kāla the god of death staring with his three wide open eyes, utters his hideous cries (of destruction).

लम्बलोलजटाचन्द्रविकीर्णहरमूर्धभिः।
उच्चरच्चारुभन्दारगौरीकबरचामरैः।।१७।।

Death dances about in the form of the five headed Hara, with the loosened braids of hair upon him; while Destiny in the form of Gaurī, and her locks adorned with *Mandāra* flowers keeps her pace with him.

उत्ताण्वाचलाकारभैरवोदरतुम्बकैः।
रणत्सशतरन्ध्रेन्द्रदेहभिक्षाकपालकैः।।१८।।

This Destiny in her war-dance, bears a capacious gourd representing her big belly, and her body is adorned with hundreds of hollow human skulls jingling like the alms-pots of the

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Kapāli mendicants.

शुष्कशारीरखट्वाङ्गभरैरापूरीताम्बरम्।
भीषयत्यात्मनात्मानं सर्वसंहारकारिणी।।१९।।

She has filled (reached) the sky with the emaciated skeleton of her body, and gets terrified at her all destructive figure.

विश्वरूपशिरश्चक्रचारुपुष्करमालया।
ताण्डवेषुविवल्गन्त्या महाकल्पेषु राजते।।२०।।

The skulls of the dead of various shapes adorn her body like a beautiful garland of lotuses, which keep hanging to and fro during her dance at the end of a *Kalpa* age.

प्रमत्तपुष्करावर्तडमरोड्डामरारवैः।
तस्याः किल पलायन्ते कल्पान्ते तुम्बुरादयः।।२१।।

The horrible roaring of the giddy clouds *Puṣkara* and *Āvarta* at the end of the *Kalpa*, serves to represent the beating of her *Ḍamaru* drum, and put to flight the heavenly choir of *Tumburu*.

नृत्यतोऽन्तःकृतान्तस्य चन्द्रमण्डलभासिनः।
तारकाचन्द्रिकाचारुव्योमपिच्छावचूलिनः।।२२।।

As death dances along, the moon appears like his ear-rings, and the moon-beams and stars appear like his crest made of peacocks' feathers.

एकस्मिञ्छ्रवणे दीप्ता हिमवानस्थिमुद्रिका।
अपरे च महामेरुः कान्ता काञ्चनकर्णिका।।२३।।

The snow-capt Himālaya, appears like a circlet of bones in the upper loop of his right ear, and the mount *Meru* as a golden areola in that of the left.

अत्रैव कुण्डले लोले चन्द्रार्कौ गण्डमण्डले।
लोकालोकाचलश्रेणी सर्वतः कटिमेखला।।२४।।

Under their lobes are suspended the moon and the sun, as pendant ear-rings glittering over his cheeks. The mountain ranges called the *lokāloka* are fastened like chains around his waist.

इतश्चेतश्च गच्छन्ती विद्युद्वलयकर्णिका।
अनिलान्दोलिता भाति नीरदांशुकपट्टिका।।२५।।

The lightning are the bracelets and arm-lets of Destiny, which move to and fro as she dances along. The clouds are her wrappers that fly about her in the air.

मुसलैः पट्टिशैः प्रासैः शूलैस्तोमरमुद्गरैः।
तीक्ष्णैः क्षीणजगद्वान्तकृतान्तैरिव संभृतैः।।२६।।

Death is furnished with many weapons, as clubs, axes, missiles, spears, shovels, mallets and sharp swords, all of which are sure weapons of destruction.

संसारबन्धना दीर्घे पाशे कालकरच्युते।
शेषभोगमहासूत्रप्रोते मालास्य शोभते।।२७।।

Mundane enjoyments are no other than long ropes dropped down by the hand of death, and keeping all mankind fast bound to the world; while the great thread of infinity (*ananta*) is worn by him as his wreath of flowers.

जीवोल्लसन्मकरिकारत्नतेजोभिरुज्ज्वला।
सप्ताब्धिकङ्कणश्रेणी भुजयोरस्य भूषणम्।।२८।।

The belts of the seven oceans are worn about the arms of Death as his bracelets resplendent with the living sea-animals, and the bright gems contained in their depths.

व्यवहारमहावर्ता सुखदुःखपरम्परा।
रजःपूर्णतमःश्यामा रोमाली तस्य राजते।।२९।।

The great vortices of customs, the successions of joy and grief, the excess of pride and the darkness of passions, from the streaks of hair on his body.

एवंप्रायः स कल्पान्ते कृतान्तस्ताण्डवोद्भवाम्।
उपसंहृत्य नृत्येहां सृष्ट्वा सह महेश्वरम्।।३०।।

After the end of the world, he ceases to dance, and creates a new all things from the lowest animal that lives in the earth, to the highest Brahmā and Śiva (when he resumes his dance).

पुनर्लास्यमयीं नृत्यलीलां सर्गस्वरूपिणीम्।
तनोतीमां जराशोकदुःखाभिभवभूषिताम्।।३१।।

Destiny as an actress, acts by turns her parts of creation and destruction, diversified by scenes of old age, sorrow and misery.

भूयः करोति भुवनानि वनान्तराणि
लोकान्तराणि जनजालककल्पनां च।
आचारचारुकलनामचलां चलां च
पङ्क्तिद्यथार्भकजनो रचनामखिन्नः।।३२।।

Time repeatedly creates the worlds and their woods, with the different abodes and localities

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teeming with population. He forms the moveable and immovable substances, establishes customs and again dissolves them, as boys make their dolls of clay and break them soon afterwards.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे कृतान्तविलसितं नाम पञ्चविंशतितमः सर्गः।।२५।।

CHAPTER 26

THE ACTS OF DESTINY

श्रीराम उवाच

वृत्तेऽस्मिन्नेवमेतेषां कालादीनां महामुने।
संसारनाम्नि कैवार्ष्स्था मादृशानां वदत्विह।।१।।

Rāma said— Such being the all destructive conduct of time and others (as already described), what confidence, O great sage, can men like me, have upon them?

विक्रीता इव तिष्ठाम एतैर्दैवादिभिर्वयम्।
मुने प्रपञ्चरचनैर्मुग्धा वनमृगा इव।।२।।

We all remain here, O sage! as slaves sold to Fate and Destiny, and are deceived by their allurements as beasts of the forest.

एषोऽनार्यसमाम्नायः कालः कवलनोन्मुखः।
जगत्यविरतं लोकं पातयत्यापदर्णवे।।३।।

This Fate whose conduct is so very in human, is always up to devour all beings, and is incessantly throwing men into the sea of troubles.

दहत्यन्तर्दुराशाभिर्देवो दारुणचेष्टया।
लोकमुष्णप्रकाशाभिर्ज्वालाभिर्दहनो यथा।।४।।

He is led by his malicious attempts to inflame the mind with inordinary desires, as the fire raises its flames to burn down a habitation.

धृतिं विधुरयत्येषा मर्यादारूपवल्लभा।
स्त्रीत्वात्स्वभावचपला नियतिर्नियतोन्मुखी।।५।।

Destiny the faithful and obedient wife of Fate, is naturally fickle on account of her being a female, and is always bent on mischief and disturbing the patience (even of the wisest of men).

ग्रसतेऽविरतं भूतजालं सर्प इवानिलम्।
कृतान्तः कर्कशाचारो जरां नीत्वाऽजरं वपुः।।६।।

As the heinous serpent feeds upon the air, so does cruel Death ever swallow the living. He ripens the body with old age to create his zest, and then devours all animals warm with life.

यमो निर्घृणराजेन्द्रो नार्तं नामानुकम्पते।
सर्वभूतदयोदारो जनो दुर्लभतां गतः।।७।।

Death is called a relentless tyrant, having no pity even for the sick and weak; nor any regard for any one in any state of life.

सर्वा एव मुने फल्गुविभवा भूतजातयः।
दुःखायैव दुरन्ताय दारुणाभोगभूमयः।।८।।

Every one in this world is fond of affluence and pleasures, not knowing that these are only calculated to lead him to his ruin.

आयुरत्यन्तचपलं मृत्युरेकान्तनिष्ठुरः।
तारुण्यं चातितरलं बाल्यं जडतया हृतम्।।९।।

Life is very unsteady. Death is very cruel. Youth is very frail and fickle, and boyhood is full of dullness and insensibility.

कलाकलङ्कितो लोको बन्धवो भवबन्धनम्।
भोगा भवमहारोगास्तृष्णाश्च मृगतृष्णिकाः।।१०।।

Man is defiled by his worldliness, his friends are ties to the world, his enjoyments are the greatest of his diseases in life, and his avarice and ambition are the mirage that always allures him (to ruin).

शत्रवश्चेन्द्रियाण्येव सत्यं यातमसत्यताम्।
प्रहरत्यात्मनैवात्मा मनसैव मनो रिपुः।।११।।

Our very senses are our enemies, before which even truth appears as falsehood; the mind is the enemy of the mind and self is the enemy of self. (*i.e.* they are all deceptive).

अहंकारः कलङ्काय बुद्धयः परिपेलवा।
क्रिया दुष्फलदायिन्यो लीलाः स्त्रीनिष्ठतां गताः।।१२।।

Self-esteem is stained (with the name of selfishness), intelligence is blamed for its fallaciousness, our actions are attended with bad results, and our pleasures tend only to effeminacy.

वाञ्छाविषयशालिन्यः सच्चमत्कृतयः क्षताः।
नार्यो देषपताकिन्यो रसा नीरसतां गताः।।१३।।

All our desires are directed to enjoyments; our love of truth is lost; our women are the ensigns of vice, and all that were once so sweet, have become tasteless and vapid.

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वस्त्ववस्तुतया ज्ञातं दत्तं चित्तमहंकृतौ।
अभाववेधिता भावा भावान्तो नाधिगम्यते।।१४।।

Things that are not real, are believed as real, and have become the cause of our pride, by hardening us in untruth, and keeping us from the light of truth.

तप्यते केवलं साधो मतिराकुलितान्तरा।
रागरोगो विलसति विरागो नोपगच्छति।।१५।।

My mind is at a loss to think what to do; it regards at its increased appetite for pleasure, and for want of that self denial (which I require).

रजोगुणहता दृष्टिस्तमः संपरिवर्धते।
न चाधिगम्यते सत्त्वं तत्त्वमत्यन्तदूरतः।।१६।।

My sight is dimmed by the dust of sensuality: the darkness of self-esteem prevails upon me: the purity of mind is never reached to, and truth is far off from me.

स्थितिरस्थिरतां याता मृतिरागमन्नोन्मुखी।
धृतिर्वैधुर्यमायाता रतिर्नित्यमवस्तुनि।।१७।।

Life is become uncertain and death is always advancing nigh; my patience is disturbed, and there is an increased appetite for whatever is false.

मतिर्मान्द्येन मलिना पातैकपरमं वपुः।
ज्वलतीव जरा देहे प्रतिस्फुरति दुष्कृतम्।।१८।।

The mind is soiled by dullness, and the body is cloyed with surfeit and ready to fall; old age exults over the body, and sins are conspicuous at every step.

यत्नेन याति युवता दूरे सज्जनसंगतिः।
गतिर्न विद्यते काचित्क्वचिन्नोदेति सत्यता।।१९।।

Youth flies fast away with all our care to preserve it; the company of the good is at a distance; the light of truth shines from no where; and I can have recourse to nothing in this world.

मनो विमुह्यतीवान्तर्मुदिता दूरतां गता।
नोज्ज्वला करुणोदेति दूरादायाति नीचता।।२०।।

The mind is stupefied within itself, and its contentment has fled from it: there is no rise of enlightened sentiments in it, and meanness makes its advance to it from a distance.

धीरताऽधीरतामेति पातोत्पातपरो जनः।
सुलभो श्लेदुर्जनाऽऽश्लेषोदुर्लभः सत्समागमः।।२१।।

Patience is converted into impatience; man is liable to the states of birth and death; good company is rare, but bad company is ever within the reach of every body.

आगमापायिनो भावा भावना भवबन्धनी।
नीयते केवलं क्वापि नित्यं भूतपरम्परा।।२२।।

All individual existences are liable to appear and disappear; all desires are chains to the world, and all worldly being are ever seen to be led away per force where no body can tell.

दिशोऽपि हि न दृश्यन्ते देशोऽप्यन्यापदेशभाक्।
शैला अपि विशीर्यन्ते कैवास्था मादृशे जने।।२३।।

What reliance can there be on human life, when the points of the compass become indistinct and undiscernible; when the countries and places change their positions and names, and when mountains even are liable to be dilapidated?

अद्यते सत्तयापि द्यौर्भुवनं चापि भुज्यते।
धरापि याति वैधुर्यं कैवास्था मादृशे जने।।२४।।

What reliance can there be on man, when the heavens are swallowed in infinity, when this world is absorbed in nothingness, and the very earth loses her stability?

शुष्यन्त्यपि समुद्राश्च शीर्यन्ते तारका अपि।
सिद्धा अपि विनश्यन्ति कैवास्था मादृशे जने।।२५।।

What reliance can there be on men like ourselves, when the very seas are liable to be dried up, when the stars are doomed to fade away and disappear, and when the most perfect of beings are liable to dissolution?

दानवा अपि दीयन्ते ध्रुवाऽप्यध्रुवजीविताः।
अमरा अपि मार्यन्ते कैवास्था मादृशे जने।।२६।।

What reliance can there be on men like us, when even the demigods are liable to destruction, when the polar star is known to change its place, and when the immortal gods are doomed to mortality?

शक्रोऽप्याक्रम्यते वक्रैर्यमोऽपि हि नियम्यते।
वायुरप्येत्यवायुत्वं कैवास्था मादृशे जने।।२७।।

What reliance can there be on men like us, when Indra is doomed to be defeated by demons;

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when even death is hindered from his aim, and when the current air ceases to breathe?

सोमोऽपि व्योमतां याति मार्तण्डोऽप्येति खण्डताम्।
मग्नतामग्निरप्येति कैवास्था मादृशे जने।।२८।।

What reliance can there be on men like us, when the very moon is to vanish with the sky, when the very sun is to be split into pieces, and when fire itself is to become frigid and cold?

परमेष्ठ्यपि निष्ठावान्ह्रियते हरिरप्यजः।
भवोऽप्यभावमायाति कैवास्था मादृशे जने।।२९।।

What reliance can there be on men like us, when the very Hari and Brahmā are to be absorbed into the Great One, and when Śiva himself is to be no more.

कालः संकाल्यते येन नियतिश्चापि नीयते।
खमप्यालीयतेऽनन्तं कैवास्था मादृशे जने।।३०।।

What reliance can there be on men like us, when the duration of time comes to be counted, when Destiny is destined to her final destiny, and when all vacuity loses itself in infinity?

अश्राव्यावाच्यदूर्दर्शतत्त्वेनाज्ञातमूर्तिना।
भुवानानि विडम्ब्यन्ते केन चिर्भ्रमदायिना।।३१।।

That which is inaudible, unspeakable, invisible, and unknownable in his real form, displays to us these wondrous worlds by some fallacy (in our conceptions).

अहंकारकलामेत्य सर्वत्रान्तरवासिना।
न सोऽस्ति त्रिषु लोकेषु यस्तेनेह न वाध्यते।।३२।।

No one conscious of himself (his egoism), can disown his subjection to that Being, that dwells in the hearts of every one.

शिलाशैलकवप्रेषु साश्वभूतो दिवाकरः।
वनपाषाणवन्नित्यमवशः परिचोद्यते।।३३।।

This sun—the lord of worlds, is impelled (by that power) to run over hills, rocks and fields, like an inert piece of stone, hurled down from a mountain and borne away by a current stream.

धरागोलकमन्तस्थसुरासुरगणास्पदम्।
वेष्ट्यते धिष्ण्यचक्रेण पक्वाक्षोटमिव त्वचा।।३४।।

This globe of earth, the seat of all the *Suras* and *Asuras*, and surrounded by the luminous sphere in the manner of a walnut covered by its hard crust, subsists under His command.

दिवि देवा भुवि नराः पातालेषु च भोगिनः।
कल्पिताः कल्पमात्रेण नीयन्ते जर्जरां दशाम्।।३५।।

The Gods in the heavens, the men on earth and the serpents in the nether world, are brought into existence and led to decay His will only.

कामश्च जगदीशानरणलब्धपराक्रमः।
अक्रमेणैवविक्रान्तो लोकमाक्रम्य वल्गति।।३६।।

Kāma (Cupid) that is arbitrarily powerful, and has forcibly overpowered on all the living world, has derived his unconquerable might from the Lord of worlds.

वसन्तो मत्तमातंगो मदैः कुसुमवर्षणैः।
आमोदितककुप्चक्रश्चेतो नयति चापलम्।।३७।।

As the heated elephant regales the air with his spirituous exudation, so does the spring perfume the air with his profusion of flowers, unsetting the minds of men, (at the will of the Almighty).

अनुरक्ताङ्गनालोललोचनालोकिताकृति।
स्वस्थीकर्तुं मनः शक्तो न विवेको महानपि।।३८।।

So are the loose glances of loving damsels directed to in flict deep wounds in the heart of man, which his best reason is unable to heal.

परोपकारकारिण्या परार्तिपरितप्तया।
बुद्ध एव सुखी मन्ये स्वात्मशीतलया धिया।।३९।।

One whose best endeavour is always to do good to others, and who feels for others' woes, is really intelligent and happy under the influence of his cool judgement.

उत्पन्नध्वंसिनः कालवडवानलपातिनः।
संख्यातुं केन शक्यन्ते कल्लोलाजीविताम्बुधौ।।४०।।

Who can count the number of beings resembling the waves of the ocean, and on whom death has been darting the submarine fire of destruction.

सर्व एव नरा मोहाद्दराशापाशपाशिनः।
दोषगुल्मकसारङ्गा विशीर्णा जन्मजङ्गले।।४१।।

All mankind are deluded to entrap themselves in the share of avarice, and to be afflicted with all evils in life, as the deer entangled in the thickets of a jungle.

संक्षीयते जगति जन्मपरम्परासु
लोकस्य तैरिह कुकर्मभिरायुरेतत्।

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आकाशपादपलताकृतपाशकल्पं
येषां फलं नहि विचारविदोऽपि विद्मः।।४२।।

The term of human life in this world, is decreased in each generation in proportion to (the increase of their wicked acts). The desire of fruition is as vain as the expectation of reaping fruits from a creeper growing in the sky: yet I know not why men of reason would not understand this truth.

अद्योत्सवोऽयमृतुरेष तथेह यात्रा
ते बन्धवः सुखमिदं सविशेषभोगम्।
इत्थं मुधैव कलयन्सुविकल्पजाल-
मालोलपेलवमतिर्गलतीह लोकः।।४३।।

This is a day of festivity, a season of joy and a time of procession. Here are our friends, here the pleasures and here the variety of our entertainments. Thus do men of vacant minds amuse themselves with weaving the web of their desires, until they become extinct.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे दैवदूर्विलासवर्णनं नाम षड्विंशः सर्गः।।२६।।

CHAPTER 27

VANITY OF THE WORLD

श्रीराम उवाच

अन्यच्च तातोऽतितरामरम्ये
मनोरमे चेह जगत्स्वरूपे।
न किंचिदायाति तदर्थजातं
येनाऽतिविश्रान्तिमुपैति चेतः।।१।।

Rāma said— O sage! this seemingly pleasing but actually unpleasant world, has nothing in it that is productive of such a thing as can afford tranquility to the soul.

बाल्ये गते कल्पितकेलिलोले मनोमृगे दारदरीषु जीर्णे।
शरीरके जर्जरतां प्रयाते विदूयते केवलमेव लोकः।।२।।

After the playful boyhood is over, the mind wastes itself in the society of women like the deer fallen in a cavern, then the body bends down under old age, and the man has only to grieve (for his folly).

जरातुषाराभिहतां शरीरसरोजिनीं दूरतरे विमुच्य।
क्षणाद्गते जीवितचञ्चरीके जनस्य संसारसरोऽवशुष्कम्।।

As the body is stricken with the frost of old age, its beauty flies afar from it like the bloom of the fading lotus, and then the fountain of man's worldliness is at once dried up.

यदा यदा पाकमुपैति नूनं तदा तदेयं रतिमातनोति।
जरा भराऽनल्पनवप्रसूना विजर्जरा कायलता नराणाम्।।

As the body gets towards its decline, so much does death rejoice in it. The body grows lean with grey hairs upon the head, just as a creeper fades away with the flowers upon it.

तृष्णानदी सारतरप्रवाहग्रस्ताखिलानन्तपदार्थजाता।
तटस्थसंतोषसुवृक्षमूलनिकाषदक्षा वहतीह लोके।।५।।

All living creatures are borne away by the stream of avarice, which upsets the tree of contentment growing on the bank and flows on for ever in this world.

शारीरनौश्चर्मनिबन्धद्धा भवाम्बुधावालुलिता भ्रमन्ती।
प्रलोड्यते पञ्चभिरिन्द्रियाख्यैरधोभवन्ती मकरैरधीरा।।६।

Human body is like a vessel covered with skin; and glides over the ocean of the world (without its helms-man of reason). It is tossed about by sensual pleasures, and goes down under the water by the pressure of its whale-like passions.

तृष्णालताकाननचारिणोऽमी
शाखाशतं काममहीरुहेषु।
परिभ्रमन्तः क्षपयन्ति कालं
मनोमृगा नो फलमाप्नुवन्ति।।७।।

The world is a wilderness abounding in creepers of avarice and trees of sensuality, with hundreds of desires as their branches. Our minds like monkeys pass their time in roving about this forest without getting the fruits (they seek).

कृच्छ्रेषु दूरास्तविषादमोहाः
स्वास्थ्येषु नोत्सिक्तमनोभिरामाः।
सुदुर्ल्लभाः संप्रति सुन्दरीभि-
रनाहतान्तः करणा महान्तः।।८।।

Those that do not yield to grief in troubles, that are not elated with prosperity, nor smitten at heart by women, are rare in this world.

तरन्ति मातङ्गघटातरङ्गं रणाम्बुधिं ये मयि ते न शूराः।
शूरास्त एवेह मनस्तरङ्गं देहेन्द्रियाम्भोधिमिमं तरन्ति।।९

Those who fight boldly in the battle fields and

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withstand the war-elephants, are not so very brave in my opinion, as those who withstand the surges of the mind amidst the streams of carnal appetites.

अक्लिष्टपर्यन्त फलाभिरामा
न दृश्यते कस्य चिदेव काचित्।
क्रियादुराशाहतचित्तवृत्तिर्यामेत्य
विश्रान्तिमुपैति लोकः।।१०।।

I see no such deeds in the world which endure to the last (or final emancipation) of men. Actions proceeding from a desire of fruition in fools, serve only for their restlessness on earth.

कीर्त्या जगद्दिक्कुहरं प्रतापैः
श्रिया गृहं सत्त्वबलेन लक्ष्मीम्।
ये पूरयन्त्यक्षतधैर्यबन्धा न ते
जगत्यां सुलभा महान्तः।।११।।

Such men are rare in the world, that have filled the corners of the world with their fame and valour, who have filled their houses with true riches acquired by honest means and an unwavering patience.

अप्यन्तरस्थं गिरिशैलभित्ते-
र्वज्रालयाभ्यन्तरसंस्थितं वा।
सर्वं समायान्ति ससिद्धिवेगा
सर्वाः श्रियः सन्ततमापदश्च।।१२।।

Good and bad fortune always overtake a man, even if he were living in an aperture of the rock or within the walls of mountains, or even if he were enclosed within an iron built closet.

पुत्राश्च दाराश्च धनं च बुद्ध्या
प्रकल्प्यते तात रसायनाभम्।
सर्वं तुतन्नोपकरोत्यथान्ते
यत्रातिरम्या विषमूर्छनैव।।१३।।

Our sons and riches are mere objects of delight to us. It is as erroneous to suppose them to be of any good to us at the end, as to expect any benefit from the decoction of poison.

विषादयुक्तो विषमामवस्था-
मुपागतः कायवयोवसाने।
भावान्स्मरन्स्वानिह धर्मरिक्तान्
जन्तुर्जरावानिह दह्यतेऽन्तः।।१४।।

Old people being reduced to calamitous circumstances at the pitiable state of the decay of their bodies and decline of life, have greatly to be tormented at the thoughts of the impious deeds (of their past lives).

कामार्थधर्माप्तिकृतान्तराभिः
क्रियाभिरादौ दिवसानि नीत्वा।
चेतश्चलद्बर्हिणपिच्छलोलं
विश्रान्तिमागच्छतु केन पुंसः।।१५।।

Men having passed their early days in the gratification of their desires and other worldly pursuits at the expense of the acts of virtue and piety, are as much troubled with anxieties at the end, that their minds are seized with a tremor like that of the plumage of a peacock shaken by the breeze. How then can a man attain to tranquility at any time?

पुरोगतैरप्यनवाप्तरूपैस्तरङ्गिणीतुङ्गतरङ्गकल्पैः।
क्रियाफलैर्दैववशादुपेतैर्विडम्ब्यते भित्रुचिर्हिलोकः।।१६

Wealth whether forthcoming or unattainable, whether got by labour or given by fortune, is all as deceitful to the worldly minded, as the high waters of rivers (swelling only to subside).

इमान्यमूनीति विभावितानि कार्याण्यपर्यन्तमनोरमाणि।
जनस्य जायाजनरञ्जनेन जवाज्जरान्तं जरयन्ति चेतः।।१७

That such and such desirable acts are to be done, are the constant thoughts of men, who desire to please their sons and wives, until they are worn out with age and become crazy in their minds.

पर्णानि जीर्णानि यथा तरूणां
समेत्य जन्माशु लयं प्रयान्ति।
तथैव लोकाः स्वविवेकहीनाः
समेत्य गच्छन्ति कुतोऽप्यहोभिः।।१८।।

Like leaves on trees that grow to fall, and falling make room for others to shoot forth, are those men who devoid of reason, die away daily to be born again.

इतस्ततो दूरतरं विहृत्य
प्रविश्य गेहं दिवसावसाने।
विवेकिलोकाश्रयसाधुकर्म-
रिक्तेऽह्नि रात्रौ क उपैति निद्राम्।।१९।।

Men having travelled here and there and far and near, return to their homes at the end of the

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day; but none of them can have rest by day or night, except the virtuous few that live by honest dealings.

विद्राविते शत्रुजने समस्ते
समागतायामभितश्च लक्ष्म्याम्।
सेव्यन्त एतानि सुखानि
यावत्तावत्समायाति कुतोऽपि मृत्युः।।२०।।

After quelling his enemies and getting enough of riches in his clutches, the rich man just sits down to enjoy his gains; when death comes upon him, and interrupts his joy.

कुतोऽपि संवर्धिततुच्छरूपै-
र्भावैरमीभिः क्षणनष्टदृष्टैः।
विलोड्यमाना जनता जगत्यां
न वेत्युपायातमहो नु पातम्।।२१।।

Seeing the vile trash of worldly gains earned and accumulated by the basest means to be but transitory, the infatuated mob do not perceive their approaching dissolution.

प्रियासुभिः कालमुखं क्रियन्ते
जनैडकास्ते हतकर्मबद्धाः।
यैः पीनतामेव बलादुपेत्य
शरीरबाधेन न ते भवन्ति।।२२।।

Men loving their own lives, and making mouths at the demise of others, are like a herd of sheep bound to the stake, and staring at the slaughter of their fellows, yet feeding themselves to fall as fattened victims to death.

अजस्रमागच्छति सत्वरैव मनारतं गच्छति सत्वरैव।
कुतोऽपि लोला जनता जगत्यां तरङ्गमाला क्षणभङ्गुरेव।।

The multitude of people on earth, is even seen to appear in and disappear from it as fast as the passing waves of the sea, but who can tell whence they come and whither they return.

प्राणापहारैकपरा नराणां मनो मनोहारितया हरन्ति।
रक्तच्छदाश्चञ्चलषट्पदाक्ष्यो विषद्रुमालोललताः स्त्रियश्च।।

Women are as delicate as poisonous creepers, that with their red petaled lips and garments, and their eyes as busy as fluttering bees, are killers of mankind and stealers of their ravished hearts.

इतोऽन्यतश्चोपगतां मुधैव समानसंकेतनिबद्धभावा।
यात्रा समासंगसमा नराणां कलत्रमित्रव्यवहारमाया।।२५।

Men are as passengers in a procession, repairing from this side and that to join at the place of their meeting. Such is the delusive union of our wives and friends here (for our meeting in the next world).

प्रदीपशान्तिष्विव भुक्तभूरिदशास्वतिस्नेह निबन्धनीषु।
संसारमालासु चलाचलासु न ज्ञायते तत्त्वमतात्त्विकीषु।।

As the burning and extinguishing of the lamp depend on the wick and its moistening oil; so does not course in this transitory world (depend on our acts and affections only). Nobody knows the true cause of this mysterious existence.

संसारसंरम्भकुचक्रिकेयं प्रावृट्पयोबुद्बुदभङ्गुरापि।
असावधानस्य जनस्य बुद्धौ चिरस्थिरप्रत्ययमातनोति।।२७

The revolution of the world is comparable with that of the potter's wheel and the floating bubbles of rain water; that appear to be lasting to the ignorant observer only.

शोभेज्ज्वला दैववशाद्विनष्टा
गुणाः स्थिताः संप्रति जर्जरत्वे।
आश्वासना दूरतरं प्रयाता
जनस्य हेमन्त इवाम्बुजस्य।।२८।।

The blooming beauty and graces (of youth), are destined to be snatched away at the approach of old age. The youthful hopes also of men fly at a distance like the bloom of lotus buds in winter.

पुनः पुनर्दैववशादुपेत्य स्वदेहभारेण कृतोपकारः।
विलूयते यत्र तरुः कुठारैराश्वासने तत्र हि कः प्रसङ्गः।।

The tree which is ordained to be useful to mankind by the loads of fruits and flowers that it bears upon its body, is fated also to be hewn down by the cruel axe at last. How then can beneficient men expect to avoid the cruel hand of death.

मनोरमस्याप्यतिदोषवृत्तेरन्तर्विघाताय समुत्थितस्य।
विषद्रुमस्येव जनस्य सङ्गादासाद्यते संप्रति मूर्च्छनैव।।

Society with relatives is (of all others) as perilous as that of a poisonous plant; it is pleasant for its domestic affections, which are in reality but delusions of the soul.

कास्तादृशो यासु न सन्ति दोषाः
कास्ता दिशो यासु न दुःखदाहः।

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कास्ताः प्रजा यासु न भङ्गुरत्वं
कास्ताः क्रिया यासु न नाम माया।।३१।।

What is that thing in the world, which has no fault in it; and what is that which does not afflict or grieve us; what being is born that is not subjected to death, and what are those acts that are free from deceit?

कल्पाभिधानक्षणजीविनो हि
कल्पौघसंख्याकलने विरिञ्चयाः।
अतः कलाशालिनि कालजाले
लघुत्वदीर्घत्वधियोऽप्यसत्याः।।३२।।

Those living a *Kalpa* age are reckoned as short-lived compared with those living for many *Kalpas*, and they again are so in respect to Brahmā. Hence the parts of time being all finite, the ideas of their length or shortness are altogether false.

सर्वत्र पाषाणमया महीध्रा मृदा मही दारुभिरेव वृक्षाः।
मांसैर्जनाः पौरुषबद्धभावा नापूर्वमस्तीह विकारहीनम्।।

Things that are called mountains are made of rocks, those that are called trees are made of wood, and those that are made of flesh are called animals, and man is the best of them. But they are all made of matter, and doomed to death and decay.

आलोक्यते चेतनयाऽनुविद्धा
पयोनुबद्धोऽस्तनयो नभः स्थः।
पृथग्विभागेन पदार्थलक्ष्म्या
एतज्जगन्नेतरदस्ति किंचित्।।३४।।

Many things appear to be endued with intelligence, and the heavenly bodies seem to be full of water; but physicists have found out by analysis that, there is no other thing any where except (*minutia of*) matter.

चमत्कृतिश्चेह मनस्विलोक-
चेतश्चमत्कारकरी नराणाम्।
स्वप्नेऽपि साधो विषयं कदाचित्
केषां चिदभ्येति न चित्ररूपा।।३५।।

It is no wonder that this (unreal world) should appear a miraculous (reality) to the wise, and seem marvellously striking in the minds of mankind; since the visions in our dreams also appear so very fascinating to every one in their state of dreaming.

अद्यापि यातेऽपि च कल्पनाया
आकाशवल्लीफलवन्महत्त्वे।
उदेति नो लोभलवाहताना-
मुदारवृत्तान्तमयी कथैव।।३६।।

Those that are corrupted in their greediness (after worldly enjoyments), will not even in their old age, receive the sermons on their eternal concerns, which they think to be false chimeras as those of a flower or a creeper growing in the sky.

आदातुमिच्छन्पदमुत्तमानां स्वचेतसैवापहतोऽद्य लोकः।
पतत्यशङ्कं पशुरद्रिकूटादानीलवल्लीफलावाञ्छयैव।।३७।।

People are still deluded in their minds in wishing to attain the state of their superiors; but they fall down still lower like beasts (goats) from the top of a hill, in wishing to lay hold on the fruits of a verdant creeper out of their reach.

अवान्तरन्यस्तनिरर्थकांशच्छायालतापत्रफलप्रसूनाः।
शरीर एव क्षतसंपदश्च श्वभ्रद्रुमा अद्यतना नराश्च।।३८।।

Young men spending their wealth in personal gratifications, are as useless as plants growing in the bowels of a deep and inaccessible cavern, which spread their fruits and flowers, leaves and branches and their shades to the use of nobody.

क्वचिज्जना मार्दवसुन्दरेषु क्वचित्कठोरेषु च संचरन्ति।
देशान्तरालेषु निरन्तरेषु वनान्तखण्डेष्विव कृष्णसाराः।।

Men are found to resemble the black antelopes (in their wanderings): some of them roving about the sweet, soft and beautiful sceneries of the country, and others roaming in sterile tracts and parts of boundless forests. (*i.e.* Some living in the society of men, and others as recluses from it).

धातुर्नवानि दिवसं प्रति भीषणानि
रम्याणि वा विलुलितान्ततमाकुलानि।
कार्याणि कष्टफलपाकहतोदयानि
विस्मापयन्ति न शवस्य मनांसि केषाम्।।४०।।

The daily and diversified acts of nature are all pernicious in their nature; they appear pleasant and ravishing to the heart for a time, but are attainded with pain in the end, and fill the mind of the wise with dismay.

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जनः कामासक्तो विविधकुकलाचेष्टनपरः
स तु स्वप्नेऽयस्मिन्जगति सुलभो नाद्य सुजनः।
क्रिया दुःखासङ्गा विधुरविधुरा नूनमखिला
न जाने नेतव्या कथमिव दशा जीवितमयी।।४१।।

Man is addicted to greediness, and is prone to a variety of wicked shifts and plots; a good man is not now to be seen even in a dream, and there is no act which is free from difficulty. I know not how to pass this state of human life.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे निःश्रेयसविरोधिभावानित्यताप्रतिपादनं नाम सप्तविंशतितमः सर्गः।।२७।।

CHAPTER 28

MUTABILITY OF THE WORLD

श्रीराम उवाच

यच्चेदं दृश्यते किंचिज्जगत्स्थावरजंगमम्।
तत्सर्वमस्थिरं ब्रह्मन्स्वप्नसंगमसंनिभम्।।१।।

Rāma said— Whatever we see of all moveable or immovable things in this world, they are all as evanescent as things viewed in a dream.

शुष्कसागरसंकाशो निखातो योऽद्य दृश्यते।
स प्रातरभ्रसंवीतो नगः संपद्यते मुने।।२।।

The hollow desert that appears as the dried bed of a sea to-day, will be found to-morrow to be a running flood by the accumulation of rain-water in it.

यो वनव्यूहविस्तीर्णो विलीढगगनो महान्।
दिनैरेव स यात्युर्वीसमतां कूपतां च वा।।३।।

What is to-day a mountain reaching the sky and with extensive forests on it, is in course of time levelled to the ground, and is afterwards dug into a pit.

यदङ्गमद्य संवीतं कौशेयस्रग्विलेपनैः।
दिगम्बरं तदेव श्वो दूरे विशरिताऽवटे।।४।।

The body that is clothed to-day with garments of silk, and decorated with garlands and fragrance, is to be cast away naked into a ditch to-morrow.

यत्राद्य नगरं दृष्टं विचित्राचारचञ्चलम्।
तत्रैवोदेति दिवसैः संशून्यारण्यधूर्मता।।५।।

What is seen to be a city to-day, and busy with the bustle of various occupations, passes in course of a few days into the condition of an uninhabited wilderness.

यः पुमानद्य तेजस्वी मण्डलान्यधितिष्ठति।
स भस्मकूटतां राजन्दिवसैरधिगच्छति।।६।।

The man who is very powerful to-day and presides over principalities, is reduced in a few days to a heap of ashes.

अरण्यानी महाभीमा या नभोमडलोपमा।
पताकाच्छादिताकाशा सैव संपद्यते पुरी।।७।।

The very forest which is so formidable to-day and appears as blue as the azure skies, turns to be a city in the course of time, with its banners hoisted in the air.

या लता वलिता भीमा भात्यद्य विपिनावली।
दिवसैरेव सा याति पुनर्मरुमहीपदम्।।८।।

What is (to-day) a formidable jungle of thick forests, turns in time to be a table-land as on the mount Meru.

सलिलं स्थलतां याति स्थलीभवति वारिभूः।
विपर्यस्यति सर्वं हि सकाष्ठाम्बुतृणं जगत्।।९।।

Water becomes land and land becomes water. Thus the world composed of wood, grass and water becomes otherwise with all its contents in course of time.

अनित्यं यौवनं बाल्यं शरीरं द्रव्यसंचयाः।
भावाद्भावान्तरं यान्ति तरङ्गवदनारतम्।।१०।।

Our boyhood and youth, bodies and possessions are all but transient things, and they change from one state to another, as the ever fluctuating waves of the ocean.

वातान्तर्दीपकशिखालोलं जगति जीवितम्।
तडित्स्फुरणसंकाशा पदार्थश्रीर्जगत्त्रये।।११।।

Our lives in this (mortal) world, are as unsteady as the flame of a lamp placed at the window, and the splendour of all the objects in the three worlds, is as flickering as the flashing of the lightning.

विपर्यासमियं याति भूरिभूतपरम्परा।
बीजराशिरिवाजस्रं पूर्यमाणः पुनः पुनः।।१२।।

As a granary stored with heaps of grains is exhausted by its continued waste, so is the stock

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of life spent away by its repeated respirations.

मनः पवनपर्यस्तभूरिभूतरजःपटा।
पातोत्पातपरावर्तपराभिनयभूषिता।।१३।।

The mind of man is as fluctuating as a flag waving in the air and filled with the dust of sin, to indicate its wavering between the paths of heaven and hell.

आलक्ष्यते स्थितिरियं जागती जनितभ्रमा।
नृत्तावेशविवृत्तेव संसाररभटीनटी।।१४।।

The existence of this delusive world, is as the appearance of an actress on the stage, shuffling her vests as she trudges along in her dancing.

गंधर्वनगराकारविपार्यासविधायिनी।
अपाङ्ग भङ्गुरोदारव्यवहारमनोरमा।।१५।।

It's scenes are as changeful and fascinating as those of a magic city; and its dealings as bewitching and momentary as the glances of a juggling girl.

तडित्तरलमालोकमातन्वाना पुनः पुनः।
संसाररचना राजन्नृत्तसक्तेव राजते।।१६।।

The stage of the world presents as a scene of continued dancing (of the sorceress of deception), and the deceptive glances of her eyes resembling the fleeting flashes of lightning.

दिवसास्ते महान्तस्ते संपदस्ताः क्रियाश्च ताः।
सर्वं स्मृतिपथं यातं यामो वयमपि क्षणात्।।१७।।

The days, the great men, their hey-days and deeds (that are past and gone), are now retained in our memory only, and such must be our cases also in a short time.

प्रत्यहं क्षयमायाति प्रत्यहं जायते पुनः।
अद्यापि हतरूपाया नान्तोऽस्या दग्धसंसृतेः।।१८।।

Many things are going to decay and many coming a new day by day; and there is yet no end of this accursed course of events in this ever-changeful world.

तिर्यक्त्वं पुरुषा यान्ति तिर्यञ्चो नरतामपि।
देवाश्चादेवतां यान्ति किमिवेह विभो स्थिरम्।।१९।।

Men degenerate into lower animals, and those again rise to humanity (by metempsychosis), gods become no-gods, and there is nothing that remains the same.

रचयन्नश्मिजालेन रात्र्यहानि पुनः पुनः।
अतिवाह्य रविः कालो विनाशावधिमीक्षते।।२०।।

The sun displays every thing to light by his rays, and watches over the rotations of days and nights, to witness like time the dissolution of all things.

ब्रह्मा विष्णुश्च रुद्रश्च सर्वा वा भूतजातयः।
नाशमेवानुधावन्ति सलिलानीव वाडवम्।।२१।।

The gods Brahmā, Viṣṇu and Śiva and all material productions, are reduced to nothingness, like the submarine fire subsiding under the waters of the deep.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः।
विनाशवाडवस्यैतत्सर्वं संशुष्कमिन्धनम्।।२२।।

The heaven, the earth, the air, the sky, the mountains, the rivers, and all the quarters of the globe, are subject to destruction like the dry fuel by the all-destroying fire of the last day.

धनानि बान्धवा भृत्या मित्राणि विभवाश्च ये।
विनाशभयभीतस्य सर्वं नीरसतां गतम्।।२३।।

Riches and relatives, friends, servants and affluence, are of no pleasure to him who is in constant dread of death.

स्वदन्ते लावदेवैते भावा जगति धीमते।
यावत्स्मृतिपथं याति न विनाशकुराक्षसः।।२४।।

All these are so long delightful to a sensible man, as the monster of death does not appear before the eye of his mind.

क्षणमैश्वर्यमायाति क्षणमेति दरिद्रताम्।
क्षणं विगतरोगत्वं क्षणमागतरोगताम्।।२५।।

We have prosperity at one moment, succeeded by adversity at another; so we have health at one time, followed by sickness soon after.

प्रतिक्षणविपर्यासदायिना निहतात्मना।
जगद्भ्रमेण के नाम धीमन्तो हि न मोहिताः।।२६।।

What intelligent being is there, that is not misled by these delusions of the world, which represent things otherwise than what they are, and serve to bewilder the mind?

तमःपङ्कसमालब्धं क्षणमाकाशमण्डलम्।
क्षणं कनकनिष्यन्दकोमलालोकसुन्दरम्।।२७।।

(The world is as varying) as the face of the

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skies; it is now as black as dark clay, and in the next moment bright with the golden hues of fair light.

क्षणं जलदनीलाब्जमालावलितकोटरम्।
क्षणमुड्डामररवं क्षणं मूकमिव स्थितम्।।२८।।

It is now over-cast by azure clouds resembling the blue lotuses of the lake, and roaring loudly for a time and then being dumb and silent on a sudden:

क्षणं ताराविरचितं क्षणमर्केण भूषितम्।
क्षणमिन्दुकृताह्लादं क्षणं सर्वबहिष्कृतम्।।२९।।

Now studded with stars, and now glowing with the glory of the sun; then graced by the pleasant moon-beams, and at last without any light at all.

आगमापायपरया क्षणसंस्थितिनाशया।
न बिभेति हि संसारे धीरोऽपि क इवानया।।३०।।

Who is there so sedate and firm, that is not terrified at these sudden appearances and their, disappearance, and the momentary durations and final dissolution of worldly things?

आपदः क्षणमायान्ति क्षणमायान्ति संपदः।
क्षणं जन्म क्षणं मृत्युर्मुने किमिव न क्षणम्।।३१।।

What is the nature of this world, where we are overtaken by adversity at one moment, and elated by prosperity at another, where one is born at a time, and dies away at another?

प्रागासीदन्य एवेह जातस्त्वन्यो नरो दिनैः।
सदेकरूपं भगवन्किंचिदस्ति न सुस्थिरम्।।३२।।

One that was something else before, is born as a man in this life, and is changed to another state in course of a few days; thus there is no being that remains steadily in the same state:

घटस्य पटता दृष्टा पटस्यापि घटस्थितिः।
न तदस्ति न यद्दृष्टं विपर्यस्यति संसृतौ।।३३।।

A pot is made of clay, and cloth is made of cotton, and they are still the same dull materials of which they are composed: thus there is nothing new in this world that was not seen or known before, and that changes not its form. (*i.e.* all is but a formal and no material change).

तनोत्युत्पादयत्यत्ति निहत्यासृजति क्रमात्।
सततं रात्र्यहानीव निवर्तन्ते नरं प्रति।।३४।

The acts of creation and destruction, of diffusion, production, and sustentation follow one another, as the revolution of day and night to man.

अशूरेण हतः शूर एकेनापि हतं शतम्।
प्राकृताः प्रभुतां याताः सर्वमावर्त्यते जगत्।।३५।।

It happens sometimes, that an impotent man slays a hero, and that hundreds are killed by one individual; so also a commoner becomes a noble man, and thus every thing is changeful in this varying world.

जनतेयं विपर्यासमजस्रमनुगच्छति।
जडस्पन्दपरामर्शात्तरङ्गाणामिवावली।।३६।।

These bodies of men that are always changing their states, are as bodies of waters rising and falling in waves by motion of the winds.

बाल्यमल्पदिनैरेव यौवनश्रीस्ततो जरा।
देहेऽपि नैकरूपत्वं कास्था बाह्येषु वस्तुषु।।३७।।

Boyhood lasts but a few days, and then it is succeeded by youth which is as quickly followed by old age: thus there being no identity of the same person, how can one rely on the uniformity of external objects?

क्षणमानन्दितामेति क्षणमेति विषादिताम्।
क्षणं सौम्यत्वमायाति सर्वस्मिन्नटवन्मनः।।३८।।

The mind that gets delighted in a moment and becomes dejected in the next, and assumes likewise its equanimity at another, is indeed as changeful as an actor.

इतश्चान्यदितश्चान्यदितश्चान्यदयं विधिः।
रचयन्वस्तुना याति खेदं लीलास्विवार्भकः।।३९।।

The creator who is ever turning one thing into another in his work of creation, is like a child who makes and breaks his doll without concern.

चिनोत्युत्पादयत्यत्ति निहत्यासृजति क्रमात्।
सततं रात्र्यहानीव निवर्तन्ते नरं प्रति।।४०।।

The actions of producing and collecting (of grains), of feeding (one's self) and destroying (others), come by turns to mankind like the rotation of day and night.

आविर्भावतिरोभावभागिनो भवभागिनः।
जनस्य स्थिरतां यान्ति नापदो न च संपदः।।४१।।

Neither adversity nor prosperity is of long

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continuance in the case of worldly people, but they are ever subject to appearance and disappearance by turns.

कालः क्रीडत्यथं प्रायः सर्वमापदि पातयन्।
हेलाविचलिताशेषचतुराचारचञ्चुरः।।४२।।

Time is a skilful player and plays many parts with ease; but he is chiefly skilled in tragedy, and often plays his tragic part in the affairs of men.

समविषमविपाकतो विभिन्ना–
स्त्रिभुवनभूतपरम्पराफलौघाः।
समयपवनपातिताः पतन्ति
प्रतिदिनमाततसं सृतिद्रुमेभ्यः।।४३।।

All beings are produced as fruits in the great forest of the universe, by virtue of their good and bad acts (of past lives): and *time* like a gust of wind blasts them day by day before their maturity.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे सर्वभावाऽविरतविपर्यासप्रतिपादनं नामाष्टाविंशः सर्गः।।२८।।

CHAPTER 29

UNRELIABLENESS OF WORLDLY THINGS

श्रीराम उवाच

इति मे दोषदावाग्निदग्धे महति चेतसि।
प्रस्फुरन्ति न भोगाशा मृगतृष्णाः सरःस्विव।।१।।

Thus is my heart consumed by the wild-fire of these great worldly evils, and there rises in me no desire of enjoying them, as there rises no mirage from a lake.

प्रत्यहं याति कटुतामेषा संसारसंस्थितिः।
कालपाकवशाल्लोला रसा निम्बलता यथा।।२।।

My existence upon earth, gets bitter day by day, and though I have got some experience in it, yet its association have made me as sour as the *Nimba* plant by its immersion in water.

वृद्धिमायाति दौर्जन्यं सौजन्यं याति तानवम्।
करञ्जकर्कशे राजन्प्रत्यहं जनचेतसि।।३।।

I see wickedness on the increase, and righteousness on the decline in the mind of man, which like the sour *Karanja* (crab) fruit, becomes sourer every day.

भज्यते भुवि मर्यादा झटित्येव दिनं प्रति।
शुष्केव माषशिम्बीका टङ्कारकरवं विना।।४।।

I see honour is eaten up every day by mutual altercations of men, using harsh words to each other as they crack the nuts under their teeth.

राज्येभ्यो भोगपूगेभ्यश्चिन्तावद्भ्यो मुनीश्वर।
निरस्तचिन्ताकलिता वरमेकान्तशीलता।।५।।

Too much eagerness for royalty and worldly enjoyments, is equally prejudicial to our welfare; as we loose our future prospects by the former, and our present happiness by the latter.

नानन्दाय ममोद्यानं न सुखाय मम स्त्रियः।
न हर्षाय ममर्थासा शाम्यामि मनसा सह।।६।।

I take no delight in my gardens nor have any pleasure in women; I feel no joy at the prospect of riches, but enjoy my solace in my own heart and mind.

अनित्यश्चासुखो लोकस्तृष्णा तात दुरुद्वहा।
चापलोपहतं चेतः कथं यास्यामि निर्वृतिम्।।७।।

Frail are the pleasure of the world, and avarice is altogether intolerable; the bustle of business has broken down my heart, and (I know not) where to have my tranquility.

नाभिनन्दामि मरणं नाभिनन्दामि जीवितम्।
यथा तिष्ठामि तिष्ठामि तथैव विगतज्वरम्।।८।।

Neither do I hail death nor am I in love with my life; but remain as I do, devoid of all anxiety and care.

किं मे राज्येन किं भोगैः किमर्थेन किमीहितैः।
अहंकारवशादेतत्स एव गलितो मम।।९।।

What have I to do with a kingdom and with all its enjoyments? Of what avail are riches to me, and what is the end of all our exertions? All these are but requirements of self-love, from which I am entirely free.

जन्मावलिवित्रायामिन्द्रियग्रन्थयो दृढाः।
ये बद्धास्तद्विमोक्षार्थं यतन्ते ये त उत्तमाः।।१०।।

The chain of (repeated) births is a bond that binds fast all men by its strong knots of the senses; those striving to break loose from this bondage for their liberation, are (said to be) the

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best of men.

मथितं मानिनीलोकैर्मनो मकरकेतुना।
कोमलं खुरनिष्पेषैः कमलं करिणा यथा।।११।।

These haughty damsels whom the god of love employs to ravage the hearts of men, resemble a group of elephants subverting a lotus bed under their feet.

अद्य चेत्स्वच्छया बुद्ध्या मुनीन्द्र न चिकित्स्यते।
भूयश्चित्तचिकित्सायास्तत्किलावसरः कुतः।।१२।।

The treatment of the mind with pure reason being neglected now (in youth), it is hard to heal it afterwards (in age), when it admits of no cure.

विषं विषयवैषम्यं न विषं विषमुच्यते।
जन्मान्तरघ्ना विषया एकदेहहरं विषम्।।१३।।

It is the worldliness of man that is his true poison, while real poison is no poison to him. It is the poison of worldliness which destroys his future life, while real poison is only locally injurious to him. (in his present state).

न सुखानि न दुःखानि न मित्राणि न बान्धवाः।
न जीवितं न मरणं बन्धाय ज्ञस्य चेतसः।।१४।।

Neither pleasure nor pain, nor friends nor relatives, nor even life and death, can enchain (effect) the mind that has received the light of truth.

तद्ब्रवामि यथा ब्रह्मन्पूर्वापरविदां वर।
वीतशोकभयायासो ज्ञस्तथोपदिशाशु मे।।१५।।

Teach me, Oh *Brāhmaṇa*! that are the best of the learned in the mysteries of the past and future, teach me so that I may soon become like one devoid of grief and fear and worldly troubles, and may have the light of truth beaming upon me.

वासनाजालवलिता दुःखकण्टकसंकुला।
निपातोत्पातबहुला भीमरूपाऽज्ञताटवी।।१६।।

The forest of ignorance is laid over with the share of desire, it is full of the thorns of misery, and is the dreadful seat of destruction and the danger (of repeated births and deaths).

क्रकचाग्रविनिष्पेवं सोढुं शक्नोम्यहं मुने।
संसारव्यवहारोत्थं नाशाविषयवैशसम्।।१७।।

I can rather suffer myself to be put under the jaws of death with his rows of teeth like saws, but cannot bear the dreadly pains of worldly cares and anxieties.

इदं नास्तीदमस्तीति व्यवहाराज्ञन भ्रमः।
धुनोतीदं चलं चेतो रजोराशिमिवानिलः।।१८।।

It is a gloomy error in this world to think that I have this and have not the other; it serves to toss about our minds as a gust of wind disperses the dust of the earth.

तृष्णातन्तुलवप्रोतं जीवसंचयमौक्तिकम्।
चिदच्छाङ्गतया नित्यं विकसच्चित्तनायकम्।।१९।।

It is the thread of avarice that links together all living beings like a chaplet of pearls; the mind serves to twirl about this chain, but pure consciousness sits quiet to observe its rotation.

संसारहारमरतिः कालव्यालविभूषणम्।
त्रोटयाम्यहमक्रूरं वागुरामिव केसरी।।२०।।

I who am devoid of desires, would like to break this ornamental chain of worldliness, hanging about me as a deadly serpent, in the same manner, as a lion breaks as under the net (which is laid to ensnare him).

नीहारं हृदयाटव्यां मनस्तिमिरमाशु मे।
केन विज्ञानदीपेन भिन्धि तत्त्वविदांवर।।२१।।

Do you now, O most learned sage, scatter the mist which has overspread the forest of my heart, and the darkness which has overcast my mind, by the light of true knowledge.

विद्यन्त एवेह न ते महात्मन्
दुराधयो न क्षयमाप्नुवन्ति।
ये सङ्गमेनोत्तममानसानां
निशातमांसीव निशाकरेण।।२२।।

There are no anxieties, O sage! which cannot be put to an end by the society of good minded men; the darkness of night can be well removed by moon-beams.

आयुर्वायुविघट्टिताभ्रपटलीलम्बाम्बुवद्भङ्गुरं
भोगा मेघवितानमध्यविलसत्सौदामिनीचञ्चलाः।
लोलायौवनलालना जलरयश्चेत्याकलय्य द्रुतं
मुद्रैवाद्य दृढार्पिता ननु मया चित्ते चिरं शान्तये।।२३।।

Life is as fickle as a drop of water pending on a mass of clouds blown away by the winds. Our enjoyments are as unsteady as the lightning that

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flickers in the midst of clouds. The pleasures of youth are as slippery as water. With these reflections in my mind, I have subdued them all under the province of peace and tranquility.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे सकलपदार्थानास्थाप्रतिपादनं नामैकोनेत्रिंशः सर्गः।।२९।।

CHAPTER 30

SELF-DISPARAGEMENT

श्रीराम उवाच

एवमभ्युत्थितानर्थशतसंकटकोटरे।

जगदालोक्य निर्मग्नं मनो मननकर्दमे।।१।।

Seeing the world thus ingulphed amidst the abyss of hundreds of rising dangers and difficulties, my mind is immersed in the mire of anxieties.

मनो मे भ्रमतीवेदं संभ्रमश्चोपजायते।

गात्राणि परिकम्पन्ते पत्राणीव जरत्तरोः।।२।।

My mind is wandering everywhere and I am struck with fear at everything; my limbs are shaking with fear like the leaves of a withered tree.

अनाप्तोत्तमसंतोषधैर्योत्सङ्गाकुला मतिः।

शून्यास्पदा बिभेतीह बालेवाल्पबलेश्वरा।।३।।

My mind is bewildered by impatience for its want of true contentment, just as a young woman is afraid in a desert for want of the company of her strong handed husband.

विकल्पेभ्यो लुठन्त्येताश्चान्तःकरणवृत्तयः।

श्वभ्रेभ्य इव सारङ्गास्तुच्छालम्बविडम्बिताः।।४।।

The thoughts of my mind are entangled in my desire for worldly enjoyments, as stages are caught in the pit strewn with grass over it.

अविवेकास्पदा भ्रष्टाः कष्टे रूढा न सत्पदे।

अन्धकूपमिवापन्ना वराकाश्चक्षुरादयः।।५।।

The senses of an unreasonable man, ever run astray to the wrong and never turn to the right way; so the eyes of a blind man lead him but to fall into the pit.

नावस्थितिमुपायाति नच याति यथेप्सितम्।

चिन्ताजीवेश्वरायत्ता कान्तेव प्रियसद्मनि।।६।।

Human thoughts are linked to the animal soul as consorts to their lords. They can neither sit idle nor ramble at liberty but must remain as wives under the control of their husbands.

जर्जरीकृत्य वस्तूनि त्यजन्ती बिभ्रति तथा।

मार्गशीर्षान्तवल्लीव धृतिर्विधुरतां गता।।७।।

My patience is almost worn out, like that of a creeper under the winter frost. It is decayed, and neither lives nor perishes at once.

अपहस्तितसर्वार्थमनवस्थितिरास्थिता।

गृहीत्वोत्सृज्य चात्मानं भवस्थितिरवस्थिता।।८।।

Our minds are partly settled in worldly things, and partly fixed in their giver (the Supreme soul). This divided state of the mind is termed its half waking condition.

चलिता चलितेनान्तरवष्टम्भेन मे मतिः।

दरिद्राछिन्नवृक्षस्य मूलेनेव विडम्ब्यते।।९।।

My mind is in a state of suspense, being unable to ascertain the real nature of my soul. I am like one in the dark, who is deceived by the stump of a fallen tree at a distance, to think it a human figure.

चेतश्चञ्चलमाभोगि भुवनान्तर्विहारि च।

न संभ्रमं जहातीदं स्वविमानमिवाऽमराः।।१०।।

Our minds are naturally fickle and wandering all about the earth. They cannot forsake their restlessness, as the vital airs cannot subsist without their motion.

अतोऽतुच्छमनायासमनुपाधि गतभ्रमम्।

किं तत्स्थितिपदं साधो यत्र शोको ३७३ न विद्यते।।११

Tell me Oh sage, what is that state of life which is dignified above others, which is unassociated with the troubles (incident to birth and death), unqualified by the conditions of humanity, and apart from errors, and wherein griefs are unknown.

सर्वारम्भसमारूढाः सुजना जनकादयः।

व्यवहारपरा एव कथमुत्तमतां गताः।।१२।।

(Tell me also) how Janaka and the other good men, who are conspicuous for their ceremonious acts, and distinguished for their good conduct, have acquired their excellence (in holy knowledge).

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लग्नेनापि किलाङ्गेषु बहुधा बहुमानद।
कथं संसारपङ्केन पुमानिह न लिप्यते।।१३।।

(Tell me likewise) Oh source of my honour, how a man, who is besmeared all over his body with the dirt of worldliness, may yet be cleansed and get rid of it.

कां दृष्टिं समुपाश्रित्य भवन्तो वीतकल्मषाः।
महान्तो विचरन्तीह जीवन्मुक्ता महाशयाः।।१४।।

Tell me what is that knowledge, by resorting to which the serpents of worldliness, may be freed from their worldly crookedness, and become straight in their conduct.

लोभयन्तो भयायैव विषयाभोगभोगिनः।
भङ्गुराकारविभवाः कथमायान्ति भव्यताम्।।१५।।

Tell me how the foulness of my heart may regain its clearness, after it is so much soiled by errors and tainted with evils, like a lake disturbed by elephants and polluted with dirt.

मोहमातङ्गमृदिता कलङ्ककलितान्तरा।
परं प्रसादमायाति शेमुषीसरसी कथम्।।१६।।

How is it possible for one engaged in the affairs of the world, to be untainted with its blemishes, and remain as pure and intact as a drop of water on the lotus leaf.

संसार एव निवहे जनो व्यवहरन्नपि।
न बन्धं कथमाप्नोति पद्मपत्रे पयो यथा।।१७।।

How may one attain his excellence by dealing with others as with himself, and minding the goods of others as straws, and by remaining aloof from love.

आत्मवत्तृणवच्चेदं सकलं कलयञ्जनः।
कथमुत्तमतमेति मनो मन्मथमस्पृशन्।।१८।।

Who is that great man that has got over the great ocean of the world, whose exemplary conduct (if followed) exempts one from misery.

कं महापुरुषं पारमुपयातं महोदधेः।
आचारेणानुसंसृत्य जनो याति न दुःखिताम्।।१९।।

What is the best of things that ought to be pursued after, and what is that fruit which is worth obtaining? Which is the best course of life in this inconsistent world.

किं तत्स्यादुचितं श्रेयः किं तत्स्यादुचितं फलम्।
वर्तितव्यं च संसारे कथं नामासुमञ्जसे।।२०।।

Tell me the manner by which I may have a knowledge of the past and future events of the world, and the nature of the unsteady works of its creator.

तत्त्वं कथय मे किंचिद्येनास्य जगतः प्रभो।
वेद्मि पूर्वापरं धातुश्चेष्टितस्यानवस्थितेः।।२१।।

Do so, that my mind which is as the moon in the sky of my heart, may be cleared of its impurities.

हृदयाकाशशशिनश्चेतसो मलमार्जनम्।
यथा मे जायते ब्रह्मंस्तथा निर्विघ्नमाचर।।२२।।

Tell me what thing is most detectable to the mind, and what most abominable to it; as also how this fickle and inconstant mind may get its fixedness like that of a rock.

किमिह स्यादुपादेयं किंवा हेयमथेतरत्।
कथं विश्रान्तिमायातु चेतश्चपलमद्रिवत्।।२३।।

Tell me what is that holy charm, which can remove this cholic pain of worldliness, that is attended with numberless troubles.

केन पावनमन्त्रेण दुःसंसृतिविषूचिका।
शाम्यतीयमनायासमायासशतकारिणी।।२४।।

Tell me how can I entertain within my heart, the blossoms of the arbour of heavenly happiness, that sheds about it the coolness of the full moon-beams.

कथं शीतलतामन्तरानन्दतरुमञ्जरीम्।
पूर्णचंद्र इवाक्षीणां भृशमासादयाम्यहम्।।२५।।

Oh ye good men! that are present and learned in divine knowledge, teach me so that I may obtain the fullness of my heart, and may not come to grief and sorrow any more.

प्राप्यान्तः पूर्णतां पूर्णो न शोचामि यथा पुनः।
सन्तो भवन्तस्तत्त्वज्ञास्तथेहोपदिशन्तु माम्।।२६।।

अनुत्तमानन्दपदप्रधान–
विश्रान्तिरिक्तं सततं महात्मन्।
कदर्थयंतीह भृशं विकल्पाः
श्वानो वने देहमिवाल्पजीवम्।।२७।।

My mind is devoid of that tranquility which results chiefly from holy happiness, and is perplexed with endless doubts, that disturb my peace as the dogs molest smaller animals in the desert.

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इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये प्रयोजनकथनं नाम त्रिंशत्तमः सर्गः॥३०॥

CHAPTER 31

QUERIES OF RĀMA

श्रीराम उवाच

प्रोच्चवृक्षचलत्पत्रलम्बाम्बुलवभङ्गुरे।
आयुषीशानशीतांशुकलामृदुनि देहके॥१॥

Rāma said— I have no reliance on the durability of life, which is as transient as a drop of water that sticks to the point of a shaking leaf on a lofty tree; and as short as the cusp of the moon on Śiva's forehead.

केदारविरटद्भेककण्ठत्वक्कोणभङ्गुरे।
वागुरावलये जन्तोः सुहृत्सुजनसंगमे॥२॥

I have no credit in the durability of life, which is transient as the swelling that take place in the pouch of a frog while it croaks in the meadow. Nor have I any trust in the company of friends, which are as dangerous as the treacherous snare of hunters.

वासनावातवलिते कदाशातडिति स्फुटे।
मोहोग्रमिहिकामेघे घनं स्फूर्जति गर्जति॥३॥

What can we do under the misty cloud of error (over hanging our minds), and raising our tempestuous desires which flash forth in lightning of ambition, and burst out in the thunder claps of selfishness?

नृत्यत्युत्ताण्डवं चण्डे लोले लोभकलापिनि।
सुविकासिनि सास्फोटे ह्यनर्थकुटजद्रुमे॥४॥

How shall we save ourselves from the temptations of our desires dancing like peacocks (and displaying their gaudy train) around us; and from the bustle of the world breaking in upon us as thickly as the blossoms of the *Kurci* plant.

क्रूरे कृतान्तमाजरि सर्वभूताखुहारिणि।
अश्रान्तस्यन्दसंचारे कुतोऽप्युपरिपातिनि॥५॥

How can we fly from the clutches of cruel Fate, who like a cat kills the living as poor mice, and falls unwearied and unexpectedly upon his prey in the twinkling of an eye.

क उपायो गतिः का वा का चिन्ता कः समाश्रयः।
केनेयमशुभोदर्का न भवेज्जीविताटवी॥६॥

What expedient, what course, what reflections, and what refuge must we have recourse to, inorder to avoid the unknown tracks of future lives?

नतदस्ति पृथिव्यां वा दिवि देवेषु वा क्वचित्।
सुधियस्तुच्छमप्येतद्यन्नयन्ति न रम्यताम्॥७॥

There is nothing so trifling in this earth below, or in the heavens above, which ye gifted men cannot raise to consequence.

अयं हि दग्धसंसारो नीरन्ध्रकलनाकुलः।
कथं सुस्वादुतामेति नीरसो मूढतां विना॥८॥

How can this accursed, troublesome and vapid world, be relished by one unless he is infatuated by ignorance?

आशाप्रतिविपाकेन क्षीरस्नानेन रम्यताम्।
उपैति पुष्पशुभ्रेण मधुनेव वसुंधरा॥९॥

It is the fusion of desires, which produces the milk; beverage of contentment, and fills the earth with delights and the spring adorns it with flowers.

अपमृष्टमलोदेति क्षालनेनामृतद्युतिः।
मनश्चन्द्रमसः केन तेन कामकलङ्कितात्॥१०॥

Tell me O sage, how the mist of our desires, which darkens the moon of our intellects, is to be dispelled from our minds, so as to make it shine forth in its full brightness.

दृष्टसंसारगतिना दृष्टादृष्टविनाशिना।
केनेव व्यवहर्तव्यं संसारवनवीथिषु॥११॥

How are we to deal in this wilderness of the world, knowing well that it is destructive both of our present and future interest?

रागद्वेषमहारोगा भोगपूगा विभूतयः।
कथं जन्तुं न बाधन्ते संसारार्णवचारिणम्॥१२॥

What man is there that moves about in this ocean of the earth, who has not to buffet in the waves of his passions and diseases, and the currents of his enjoyments and prosperity.

कथं च धीरवर्याग्नौ पतितापि न दह्यते।
पावके पारदेनेव रसेन रसशालिना॥१३॥

Tell me, O you best of sages, how one may escape unburnt like mercury (in its chemical process), when fallen upon the furnace of the earth.

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यस्मात्किल जगत्यस्मिन्व्यवहारक्रियां बिना।
न स्थितिः संभवत्यब्धौ पतितस्याचला ईई यथा।।१४।

(How can one get rid of the world) when it is impossible for him to avoid dealing in it, in the same manner as it is not possible for aquatic animals to live without their native element.

रागछेषविनिर्मुक्ता सुखदुःखविवर्जिता।
कृशानोर्दाहहीनेव शिखा नास्तीह सत्क्रिया।।१५।।

Our good deeds even are not devoid (of their motives) of affection and hatred, pleasure and pain, similarly as no flame of fire is unaccompanied by its power of burning.

मनोमननशालिन्याः सत्ताया भुवनत्रये।
क्षयो युक्तिं विना नास्ति ब्रूत तामलमुत्तमाम्।।१६।।

As it is not possible to restrain the mind from thinking on worldly matters, without the process of right reasoning, deign to communicate to me therefore, the dictates of sound reason for my guidance.

व्यवहारवतो युक्त्या दुःखं नायाति मे यया।
अथवा व्यवहारस्य ब्रूत तां युक्तिमुत्तमाम्।।१७।।

Give me the best instruction for warding off the miseries (of the world), either by my dealing with or renouncing (the affairs of life).

तत्कथं केन वा किं वा कृतमुत्तमचेतसा।
पूर्वं येनैति विश्रामं परमं पावनं मनः।।१८।।

Tell me of that man of enlightened understanding, who had attained to the highest state of holiness and tranquility of his mind of yore, and the deeds and manner by which he achieved the same.

यथा जानासि भगवस्तथा मोहनिवृत्तये।
ब्रूहि मे साधवो येन नूनं निर्दुःखतां गताः।।१९।।

Tell me good sir, how the saints (of old) fled out of the reach of misery, that I may learn the same for suppression of my erroneous conceptions.

अथवा तादृशी युक्तिर्यदि ब्रह्मन्न विद्यते।
न वक्ति मम वा कश्चिद्विद्यमानामपि स्फुटम्।।२०।।

Or if there be no such precept (as I am need of) in existence, or being *in essc*, it is not to be revealed to me by any body.

स्वयं चैव न चाप्नोमि तां विश्रान्तिमनुत्तमाम्।
तदहं त्यक्तसर्वेहो निरहंकारतां गतः।।२१।।

And should I fail of myself (by intuition) to attain that highest state of tranquility, then I must-remain inactive (as I am), and avoid my sense of egoism altogether.

न भोक्ष्ये न पिबाम्यम्बु नाहं परिदधेऽबरम्।
करोमि नाहं व्यापारं स्नानदानाशनादिकम्।।२२।।

I will refrain from eating and drinking even of water, and from clothing myself with apparels; I will cease from all my actions of bathing and making offerings, as also from my diet and the like.

न च तिष्ठामि कार्येषु संपत्स्वापद्दशासु च।
न किंचिदपि वाञ्छामि देहत्यागादृते मुने।।२३।।

I will attend to no duty, nor care about prosperity or calamity. I will be free from all desires except that of the abandonment of this body.

केवलं विगताशङ्को निर्ममो गतमत्सरः।
मौन एवेह तिष्ठामि लिपिकर्मस्विवार्पितः।।२४।।

I must remain aloof from all fears and sympathics, from selfish feelings and emulation, and continue to sit quietly as a figure in painting.

अथ क्रमेण संत्यज्य प्रश्वासोच्छ्वाससंविदः।
संनिवेशं त्यजामीममनर्थं देहनामकम्।।२५।।

I will gradually do away with the inspiration and respiration of my breath and outward sensations; till I part with this trifle—the seat all of troubles—this the so called body.

नाहमस्य न मे नान्यः शाम्याम्यस्नेदहीपवत्।
सर्वमेव परित्यज्य त्यजामीदं कलेवरम्।।२६।।

I do not belong to this body, nor does it belong to me, nor is any thing else mine; I shall be null and void like the oilless lamp, and abandon everything with this body.

श्रीवाल्मीकिरुवाच

इत्युक्तवानमलशीतकराभिरामो
रामो महत्तरविचारविकासिचेताः।
तूष्णींबभूव पुरतो महतां घनानां
केकारवं श्रमवशादिव नीलकण्ठः।।२७।।

Vālmīki said— Then Rāma who was as lovely as the moon, and whose mind was well

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fraught with reasoning, became silent before the assemblage of the eminent men, as the peacock ceases from his screaming before the gathering clouds in awe.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये राघवप्रश्नोनामैकत्रिंशत्तमः सर्गः।।३१।।

CHAPTER 32

PRAISES ON RĀMA SPEECH

श्रीवाल्मीकिरुवाच

वदत्येवं मनोमोहविनिवृत्तिकरं वचः।
रामे राजीवपत्राक्षे तस्मिन्राजकुमारके।।१।।

Vālmīki said— When the prince Rāma (having his eyes resembling the petals of a lotus), had concluded his speech calculated to remove all ignorance from the mind.

सर्वे बभूवुस्तत्रस्था विस्मयोत्फुल्ललोचनाः।
भिन्नाम्बरा देहरुहैर्गिरः श्रोतुमिवोद्धुरैः।।२।।

All the men in the assembly had their eyes beaming forth with wonder, and the hairs on their bodies stood erect and pierced through their garments, as if wishing to hear the speech.

विरागवासनापास्तसमस्तभववासनाः।
मुहूर्तममृताम्भोधिवीचीविलुलिता इव।।३।।

The assembly seemed for a moment to have lost their worldly desires in their eagerness after a stoic indifference,, and to be rolling in the sea of nectar.

ता गिरो रामभद्रस्य तस्य चित्रार्पितैरिव।
संश्रुताः शृणुकैरन्तरानन्दपदपीवरैः।।४।।

The audience remained (motionless) as the figures in a painting, being enraptured with internal delight at hearing the sweet words of the fortunate Rāma.

वसिष्ठविश्वामित्राद्यैर्मुनिभिः संसदि स्थितैः।
जयन्तधृष्टिप्रमुखैर्मन्त्रिभिमन्त्रकोविदैः।।५।।३२

There were Vasiṣṭha and Visvāmitra with other sages, and the Prime Minister Jayanta and other counsellors (of the king) then seated in that assembly.

नृपैर्दशरथप्रख्यैः पौरैः पारशवादिभिः।
सामन्तै राजपुत्रैश्च ब्राह्मणैर्ब्रह्मवादिभिः।।६।।

There were also king Daśaratha and his subordinate rajas, with the citizens and foreign deligates, the chieftains and princes, together with *Brāhmaṇas* and men learned in the Vedas and divine knowledge.

तथा भृत्यैरमात्यैश्च पञ्जरस्थैश्च पक्षिभिः।
क्रीडामृगैर्गतस्पन्दैस्तुरङ्गैस्त्यक्तचर्वणैः।।७।।

These accompanied by their friends and allies, with the birds in the cages and the royal antelopes and steeds of sport (about the palace), listened to Rāma with fixed and mute attention.

कौसल्याप्रमुखैश्चैव निजवातायनस्थितैः।
संशान्तभूषणारावैरस्पन्दैर्वनितागणै।।८।।

There were likewise the queen Kausalyā and other ladies adorned with their best jewels, and seated at the windows, all mute and motionless.

उद्यानवल्लीनिलयैर्विटङ्कनिलयैरपि।
अक्षुब्धपक्षततिभिर्विहङ्गैर्विरतारवैः।।९।।

Besides these the birds on the trees and creepers of the princely pleasure garden, were listening to Rāma without fluttering their wings or making any motion or sound.

सिद्धैर्नभश्चरैश्चैव तथा गन्धर्वकिन्नरैः।
नारदव्यासपुलहप्रमुखैर्मुनिपुङ्गवैः।।१०।।

There were the *Siddhas* and aerial beings, and the tribes of *Gandharvas* and *Kinnaras*, together with Nārada, Vyāsa and Pulaha the chiefs of sages (present at that place).

अन्यैश्च देवदेवेशविद्याधरमहोरगैः।
रामस्य ता विचित्रार्था महोदारा गिरः श्रुताः।।११।।

There were also some of the gods and chiefs of gods. Vidyādharas and the Nāgas, who heard the speech of Rāma which was full of meaning and clearness.

अथ तूष्णीं स्थितवति रामे राजीवलोचने।
तस्मिन्रघुकुलाकाशशशाङ्के शशिसुन्दरे।।१२।।

As Rāma whose eyes were beautiful as the lotus, whose face was as lovely as the moon, and who likened the nocturnal luminary in the atmosphere of Raghu's family, held his silence.

साधुवादगिरा सार्धं सिद्धसार्थसमीरिता।
वितानकसमा व्योम्नः पौष्पी वृष्टिः पपात ह।।१३।।

Flowers were cast upon him from heaven in showers by the hands of the divine personages with their loud cheers and blessings.

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मन्दारकोशविश्रान्तभ्रमरद्वन्द्वनादिनी।
मधुरामोदसौन्दर्यमुदितोन्मदमानवा।।१४।।

The people in the assembly were highly regaled with the sweet scent and beauty of these flowers of paradise fraught with humming bees in their cells.

व्योमवातविनुन्नेव तारकाणां परम्परा।
पतितेव धरापीठे स्वर्गस्त्रीहसितच्छटा।।१५।।

These flowers when blown in the air by the breeze of heaven, appeared as they were clusters of stars, which after their fall brightened the ground with their beauty as with the beaming smiles of heavenly maids.

वृष्यमूककचन्मेघलवावलिरिव च्युता।
हैयंगवीनपिण्डानामीरितेव परम्परा।।१६।।

They appeared in the form of rain drops falling from the clouds, and blazing by the light of mute lightenings, and scattering about like balls of fresh butter.

हिमवृष्टिरिवोदारा मुक्ताहारचयोपमा।
ऐन्दवी रश्मिमालेव क्षीरोर्मीणामिवाततिः।।१७।।

They resembled also as particles of snow-balls, or as the grains of a necklace of pearls or as beams of moon-light, or as the little billows of the sea of milk, or like drops of ice-cream.

किञ्जल्काम्भोजवलिता भ्रमद्भृङ्गकदम्बका।
सीत्कारगायदामोदिमधुरानिललोलिता।।१८।।

There were also borne by the loose and sweet winds of heaven, some lotuses with long filaments, and attended by clustlers of bees humming and flying about them.

प्रभ्रमत्केतकीव्यूहा प्रस्फुरत्कैरवोत्करा।
प्रपतत्कुन्दवलया चलत्कुवलयालया।।१९।।

There were also to be seen heaps of *ketakī* and *Kairava, Kunda* and blue lotus flowers, falling and shining brightly among them.

आपूरिताङ्गणरसा गृहाच्छादनचत्वना।
उद्‌ग्नीवपुरवास्तव्यनरनारीविलोकिता।।२०।।

These flowers covered the court hall and the roofs of houses and their court yards. The men and women in the city raised their heads to behold them falling.

निरभ्रोत्पलसंकाशव्योमवृष्टिरनाकुला।
अदृष्टपूर्वा सर्वस्य जनस्य जनितस्मया।।२१।।

The sky was quite unclouded when the flowers fell incessantly from above. A sight like this that was never seen before struck the people with wonder.

अदृश्याम्बरसिद्धौघकरोत्करसमीरिता।
सा मुहूर्त्तचतुर्भागं पुष्पवृष्टिः पपात ह।।२२।।

The shower of flowers fell for quarter of an hour, but the *Siddhas* from whose hands they fell were unseen all the while.

आपूरितसभालोके शान्ते कुसुमवर्षणे।
इमं सिद्धगणालापं शुश्रुवुस्ते सभागताः।।२३।।

The falling of the flowers, having ceased after the assembly was covered with them, they heard the following words, coming to them from the divine personages in the sky.

आकल्पं सिद्धसेनासु भ्रमद्भिरभितोदिवम्।
अपूर्वमिदमस्माभिः श्रुतं श्रुतिरसायनम्।।२४।।

We have been travelling every where in whole bodies of the *Siddhas* from the beginning of creation; but never have we heard any where so sweet a speech as this.

यदनेन किलोदारमुक्तं रघुकुलेन्दुना।
वीतरागतया तद्धि वाक्पतेरप्यगोचरम्।।२५।।

Such a magnanimous speech of indifference has been just now spoken my Rāma—the moon of Raghu's race, was never heard even by gods like ourselves.

अहो बत महत्पुण्यमद्यास्माभिरिदं श्रुतम्।
वचो राममुखोद्भूतं महाल्हादकरं धियः।।२६।।

We account ourselves truly blessed to hear this highly charming and wondrous speech from the mouth of Rāma himself to-day.

उपशमामृतसुन्दरमादरा-
दधिगतोत्तमतापदमेष यत्।
कथितवानुचितं रघुनन्दनः
सपदि तेन वयं प्रतिबोधिताः।।२७।।

Indeed we are awakened and edified by attending diligently to this truly excellent speech, delivered by Rāma on the ambrosial bliss of asceticism, and leading to the highest felicity of men.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये नभश्चरसाधुवादोनाम द्वात्रिंशः सर्गः।।३२।।

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CHAPTER 33

ASSOCIATION OF AERIAL AND EARTHLY BEINGS

सिद्धा ऊचुः

पावनस्यास्य वचसः प्रोक्तस्य रघुकेतुना।
निर्णयं श्रोतुमुचितं वक्ष्यमाणं महर्षिभिः।।१।।

The Siddhas said— It behoves us to hear the decision of the great sages, in reply to the holy sermon, already delivered by the chief of Raghu's race.

नारदव्यासपुलहप्रमुखा मुनिपुङ्गवाः।
आगच्छताश्वविघ्नेन सर्व एव महर्षयः।।२।।

Come forward you great chiefs of the sages, you Narada, Vyāsa, Pulaha and all ye great sages, and be ready (to hear).

यतामः परितः पुण्यामेतां दाशरथीं सभाम्।
नीरन्ध्रां कनकोद्योतां पद्मिनीमिव षट्पदाः।।३।।

Let us descend to the full open court of Daśaratha, which is as bright as gold and free from stain, in the manner of bees alighting on the aureate and immaculate lotus.

श्रीवाल्मीकिरुवाच

इत्युक्ता सा समस्तैव व्योमावासनिवासिनी।
तां पपात सभां तत्र दिव्या मुनिपरम्परा।।४।।

Vālmīki said— So saying, the whole company of divine sages alighted themselves in that court from their aerial abode.

अग्रस्थितमनुत्सृष्टरणद्वीणं मुनीश्वरम्।
पयःपीनघनश्यामं व्यासमेव किलान्तरा।।५।।

There Narada the chief of sages, sat foremost playing on his lute, and in the midst was Vyāsa, with his dark blue complexion resembling a rainy cloud.

भृग्वङ्गिरः पुलस्त्यादिमुनिनायकमण्डिता।
च्यवनोद्दालकोशीरशरलोमादिमालिता।।६।।

It was more over adorned with the presence of the chief sages Bhṛgu, Aṅgiras, Pulastya and others, with Cyavana, Uddālaka, Uśīra, Śaraloman and many more about them.

परस्परपरासर्शदुःसंस्थानमृगाजिना।
लोलाक्षमालावलया सुकमण्डलुधारिणी।।७।।

Their garments of deer skins hang loosely down as they embraced one another. Their beads of *rudrākṣa* moved in one hand, and their water pots shook in the other.

तारावलिरिव व्योम्नि तेजःप्रसरपाटला।
सूर्यावलिरिवान्योऽन्यं भासिताननमण्डना।।८।।

Their bodies shed a luster in the Court-hall, resembling the yellow light of the stars in the sky, and like the beams of so many suns blazing upon one another.

रत्नावलिरिवान्योन्यं नानावर्णकृताङ्गिका।
मुक्तावलिरिवान्योन्यं कृतशोभातिशायिनी।।९।।

They appeared as a shower of moon-beams or as a halo about the full moon, or as a circle about the orb of the sun out of its season.

कौमुदिवृष्टिरन्येव द्वितीयेवार्कमण्डली।
संभृतेवातिकालेन पूर्णचन्द्रपरम्परा।।१०।।

They looked like a circlet of gems of varied colors, or like a belt of pearls of great luster.

ताराजाल इवाम्भोदो व्यासो यत्र विराजते।
तारौघ इव शीतांशुर्नारदोऽत्र विराजते।।११।।

Vyāsa appeared at the place where he sat, to be as a dark could amidst the stars; and Nārada was beheld upon his seat as the white orb of the moon amongst the starry group.

देवेष्विव सुराधीशः पुलस्त्योऽत्र विराजते।
आदित्य इव देवानामङ्गिरास्तु विराजते।।१२।।

Here Pulastya shone as Indra among the gods, and there Aṅgirā blazed as the sun amidst the heavenly bodies.

अथास्यां सिद्धसेनायां पतन्त्यां नभसो रसाम्।
उत्तस्थौ मुनिसंपूर्णा तदा दाशरथी सभा।।१३।।

On seeing the body of *Siddhas* descending from the sky on earth, the whole court of king Daśaratha rose up (to great them).

मिश्रीभूता विरेजुस्ते नभश्चरमहीचराः।
परस्परवृताङ्गाभा भासयन्तो दिशो दश।।१४।।

There was a promiseuous assemblage of the aerial and earthly sages, whose commingled glory spread a luster to the ten sides of the Court.

वेणुदण्डावृतकरालीलाकमलधारिणः।
दूर्वाङ्कुराक्रान्तशिखाः सचूडामणिमूर्धजाः।।१५।।

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Some of them held bamboo sticks in their hands, and others had lotuses in theirs. Some had put the sacred grass in their crests, while others had inserted some gems to the braids of their hair.

जटाजूटैश्च कपिला मौलिमालितमस्तकाः।
प्रकोष्ठगाक्षवलया मल्लिकावलयान्विताः।।१६।।

Some had matted and tawny brown hairs on their heads, and others wore garlands of flowers on theirs. Some had strings of beads for their bracelets and others wore wristlets made of the jasmine flowers.

चीरवल्कलसंवीताः स्वक्कौशेयावगुण्ठिताः।
विलोलमेखलापाशाश्चलन्मुक्ताकलापिनः।।१७।।

Some were clothed in tatters, and others wore garments made of bark, while there were othes who wore raiments of silk. Some were girt with girdles of grass and skin about their waists, and others wore waist bands with pendant strings of pearl.

वसिष्ठविश्वामित्रौ तान्पूजयामासतुः क्रमात्।
अर्घ्यैः पाद्यैर्वचोभिश्च सर्वानेव नभश्चरान्।।१८।।

Vasiṣṭha and Viśvāmitra honoured the aerials one by one; with respectful offerings and water and courteous address.

वसिष्ठविश्वामित्रौ ते पूजयामासुरादरात्।
अर्घ्यैः पाद्यैर्वचोभिश्च नभश्चरमहागणाः।।१९।।

The great body of the ethereals also honored Vasiṣṭha and Viśvāmitra in their turn, with water and offerings worthy of them and with polite speeches.

सर्वादरेण सिद्धौघं पूजयामास भूपतिः।
सिद्धौघो भूपतिं चैव कुशलप्रश्नवार्त्तया।।२०।।

The king also honoured the gods and the body of the *Siddhas*, who in return greeted the monarch with inquiries about his welfare.

तैस्तैः प्रणयसंरम्भैरन्योऽन्यं प्राप्तसत्क्रियाः।
उपाविशन्विष्टरेषु नभश्चरमहीचराः।।२१।।

Then the heavenly and earthly saints interchanged their greetings with one another with cordial welcomes and gestures, and were all seated afterwards on seats made of the *kuśa* grass.

वचोभिः पुष्पवर्षेण साधुवादेन चाभितः।
रामं ते पूजयामासुः पुरःप्रणतमास्थितम्।।२२।।

They next honoured Rāma, who lay bowing before them, with gentle words and congratulations accompanied with shedding of flowers.

आसांचक्रे च तत्रासौ राज्यलक्ष्मीविराजितः।
विश्वामित्रो वसिष्ठश्च वामदेवोऽथ मन्त्रिणः।।२३।।

There were seated in that assembly the sages— Viśvāmitra, Vasiṣṭha, Vāmadeva and the ministers of state.

नारदो देवपुत्रश्च व्यासश्च मुनिपुंगवः।
मरीचिरथ दुर्वासा मुनिरांगिरसस्तथा।।२४।।

There were also Nārada, the son of Brahmā, Vyāsa the greatest of sages, Marīci, Durvāsa and Aṅgirā.

क्रतुः पुलस्त्यः पुलहः शरलोमा मुनीश्वरः।
वात्स्यायनो भरद्वाजो वाल्मीकिर्मुनिपुङ्गवः।।२५।।

There were Kratu, Pulastya, Pulaha, Saraloma, the great sage Vātsāyana, Bharadvāja, Vālmīki the great bard and sage.

उद्दालक ऋचीकश्च शर्यादिश्च्यवनस्तथा।।२६।।

There were also Uddālaka, Ricika, Sarjati as well as Cyavana.

एते चान्ये च बहवो वेदवेदाङ्गपारगाः।
ज्ञातज्ञेया महात्मान आस्थितास्तत्र नायकाः।।२७।।

These and many others versed in the Vedas and their branches, and knowing all things worth knowing, were the leading members (of the assembly).

वसिष्ठविश्वामित्राभ्यां सह ते नारदादयः।
इदमूचुरनूचाना राममानमिताननम्।।२८।।

Then Nārada and others joined with Viśvāmitra and Vasiṣṭha in adderessing Rāma, who was sitting silent with his face turned downwards; and said—

अहो बत कुमारेण कल्याणगुणशालिनी।
वागुक्ता परमोदारा वैराग्यरसगर्भिणी।।२९।।

We admire the blest and graceful speech of the price which is dignified with the spirit of stoicism that breathes through the whole of it.

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परिनिष्ठितवक्तव्यं सबोधमुचितं स्फुटम्।

उदारं प्रियंमार्यार्हमविह्वलमपि स्फुटम्।।३०।।

It is full of thought, perspicuous, elegant, clear, dignified, sweet and worthy of noble minded men, by its lucid style and wants of faults.

अभिव्यक्तपदं स्पष्टमिष्टं स्पष्टं च तुष्टिमत्।

करोति राघवप्रोक्तं वचः कस्य न विस्मयम्।।३१।।

Who is there that is not struck with admiration at the speech of Rāma? It is well expressive of his thoughts, correct in its diction plain and sweet and agreeable to all:

शतादेकतमस्यैव सर्वोदारचमत्कृतिः।

ईप्सितार्थार्पणैकांतदक्षा भवति भारती।।३२।।

It is rare to find one man among a hundred who is so eloquent as to combine dignity and force with a clearness and sweetness, that may command the admiration of all.

कुमार त्वां विना कस्य विवेकफलशालिनी।

परं विकासमायाति प्रज्ञा शरलता तता।।३३।।

Who has such a clear head as our prince, a head which is as penetrating as the best pointed arrow, and as fruitful and beauteous as the creeping plant.

प्रज्ञादीपशिखा यस्य रामस्येव हृदि स्थिता।

प्रज्वलत्यसमालोककारिणी स पुमान्स्मृतः।।३४।।

He is truly a man whose intellectual light like that of Rāma's, burns as the flame of a lamp within himself and enlightens all about him.

रक्तमांसास्थियन्त्राणि बहून्यतितराणि च।

पदार्थानभिकर्षन्ति नास्ति तेषु सचेतनः।।३५।।

Man's blood, flesh, and bones with other (parts of his body) serve as machines to supply him with sensations of external object; but there is no intelligence in them.

जन्ममृत्युंजरादुःखमनुयान्ति पुनः पुनः।

विमृशन्ति न संसारं पशवः परिमोहिताः।।३६।।

Life and death, old age and troubles, repeatedly overtake every man; but they are beasts who are so infatuated as never to think of these.

कथंचित्क्वचिदेवैको दृश्यते विमलाशयः।

पूर्वापरविचारार्हो यथायमरिमर्दनः।।३७।।

There is scarcely any man to be seen, who is of so clear an understanding as Rāma (the destroyer of his enemies), who is able to judge of the future by the past.

अनुत्तमचमत्कारफलाः सुभगमूर्त्तयः।

भव्या हि विरला लोके सहकारद्रुमा इव।।३८।।

Rāma is the most excellent, admirable, useful, and well shaped person amongst men, as is the mangoe tree (in the vegetable world).

सम्यग्दृष्टजगद्यात्रा स्वविवेकचमत्कृतिः।

अस्मिन्मान्यमतावन्तरियमद्यैव दृश्यते।।३९।।

It is only to-day that we see that a man of Rāma's age has acquired so much experience of the world, and such extraordinarily mature an understanding.

सुभगाः सुलभारोहाः फलपल्लवशालिनः।

जायन्ते तरवो देशे न तु चन्दनपादपाः।।४०।।

There are many such trees found growing in every place as are beautiful to see, easy of ascent, abundant in flowers and leaves; but there is no tree of paradise growing on earth.

वृक्षाः प्रतिवनन सन्ति नित्यं सफलपल्लवाः।

नत्वपूर्वचमत्कारो लवङ्गः सुलभः सदा।।४१।।

There may grow in every forest, trees with goodly flowers and leaves; but the extraordinary and fair clove tree is not always to be met with.

ज्योत्स्नेव शीता शशिनः सुतरोरिव मञ्जरी।

पुष्पादामोदलेखेव दृष्टा रामाच्चमत्कृतिः।।४२।।

Rāma has displayed the wonder of his knowledge, as the moon displays her cooling beams and good trees their clusters of blossoms, and as the flowers diffuse their fragrance all about.

अस्मिन्नुद्दामदौरात्म्यदैवनिर्माणनिर्मिते।

द्विजेन्द्रा दग्धसंसारे सारो ह्यत्यन्तदुर्लभः।।४३।।

It is very difficult to get the essence of true knowledge in this accursed world, which is constructed by the ungovernable and dominant predestination (of our past acts for misleading us to error and misery).

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यतन्ते सारसंप्राप्तौ ये यशोनिधयो धियः।
धन्या धुरि सतां गण्यास्त एव पुरुषोत्तमाः।।४४।।

Those only are reckoned the best of men, and leaders of the good, who try their best to gain the essence of truth, and whose minds are fixed on glory as their best treasure.

न रामेण समोऽस्तीह दृष्टो लोकेषु कश्चन।
विवेकवानुदारात्मा न भावी चेति नो मतिः।।४५।।

We do not see any one in all this world, who is equal to Rāma in discrimination and magnanimity; nor shall there be one like him in future. This is our firm conviction.

सकललोकचमत्कृतिकारिणो–
ऽप्यभिमतं यदि राघवचेतसः।
फलति नो तदिमे वयमेव हि
स्फुटतरं मुनयो हतबुद्धयः।।४६।।

If this speech of Rāma, which has filled every one here with admiration, fail to get its reply to the satisfaction of Rāma's mind, it is certain that all of us here, must pass for senseless sages (on earth).

इत्यार्षे श्रीमद्वाल्मीकिविरचिते वासिष्ठमहारामायणे देवदूतोक्ते द्वात्रिंशत्साहस्र्यां संहितायां मोक्षोपाये वैराग्यप्रकरणे नभश्चरमहीचरसंमेरनंनाम त्रयस्त्रिंशः सर्गः।।३३।।

।। वैराग्यप्रकरणं संपूर्णम् ।।

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YOGA VĀSIṢṬHA

BOOK II

MUMUKṢU-VYAVAHĀRA-PRAKARAṆA

OR

THE MEANS OF FINAL LIBERATION

CHAPTER 1

Liberation of Śukadeva

श्रीवाल्मीकिरुवाच

इति नादेन महता वचस्युक्ते सभागतैः।

राममग्रगतं प्रीत्या विश्वामित्रोऽभ्यभाषत।।१।।

After Rāma had delivered his speech in an audible voice before the assembly, he was tenderly accosted by the sage Viśvāmitra who sat before him; saying—

न राघव तवास्त्यन्यज्ज्ञेयं ज्ञानवतां वर।

स्वयैव सूक्ष्मया बुद्ध्या सर्वं विज्ञातवानसि।।२।।

Rāma! who is the best of the most intelligent, and have nothing more to learn besides all that you have come to know by the nice observation.

केवलं मार्जनामात्रं मनागेवोपयुज्यते।

स्वभावविमले नित्यं स्वबुद्धिमुकुरे तव।।३।।

You have an understanding clear as the mirror by its own nature (reflecting every image within itself); and yet your queries about the same, serve as the cleansing of the reflector (in order to refract, its light to others).

भगवद्व्यासपुत्रस्य शुकस्येव मतिस्तव।

विश्रान्तिमात्रमेवान्तर्ज्ञातज्ञेयाप्यपेक्षते।।४।।

You have a mind like that of Śuka—the son of the great Vyāsa, who knowing the knowable by intuition, was yet in need of some precepts for confirmation of his belief.

श्रीराम उवाच

भगवद्व्यासपुत्रस्य शुकस्य भगवन्कथम्।

ज्ञेयेऽप्यादौ न विश्रान्तं विश्रान्तं च धिया पुनः।।५।।

Rāma said— How was it sir, that Śuka—the son of the great Vyāsa who did not rest assured at first of his knowledge of the knowable, came to be settled in his belief afterwards.

विश्वामित्र उवाच

आत्मोदन्तसमं राम कथ्यमानमिदं मया।

शृणु व्यासात्मजोदन्तं जन्मनामन्तकारणम्।।६।।

Viśvāmitra answered— "Hear me relate to you Rāma, the narrative of Śukadeva, whose case was exactly like yours, and the narration of which is a preventive of future births (in this world).

योऽयमञ्जनशैलाभो निविष्टो हेमविष्टरे।

पार्श्वे तव पितुर्व्यासो भगवान्भास्करद्युतिः।।७।।३

There is the great Vyāsa sitting on his seat of gold by your father's side, swarthy in his complexion like a coal-black hill, but blazing as the burning sun (by his brilliancy).

अस्याभूदिन्दुवदनस्तनयो नयकोविदः।

शुको नाम महाप्रज्ञो यज्ञो मूर्त्येव सुस्थितः।।८।।

His son was named Śuka, a boy of great learning and wisdom, of a moon-like countenance, and a stature sedate as the sacrificial altar.

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प्रविचारयतो लोकयात्रामलमिमां हृदि।
तवेव किल तस्यापि विवेक उदभूदयम्।।९।।

He reflected in his mind the vanity of wordly affairs like yourself, and became equally indifferent to all its concerns.

तेनासौ स्वविवेकेन स्वयमेव महामनाः।
प्रविचार्य चिरं चारु यत्सत्यं तदवाप्तवान्।।१०।।

It was then that this great minded youth was led by his own discriminative understanding to a long inquiry after what was true, which he found out at last by his own investigation.

स्वयं प्राप्ति परे वस्तुन्यविश्रान्तमनाः स्थितः।
इदं वस्त्विति विश्वासं नासावात्मन्युपाययौ।।११।।

Having obtained the highest truth, he was still unsettled in his mind, and could not come to the belief of the certainty of his knowledge.

केवलं विररामास्य चेतो विगतचापलम्।
भोगेभ्यो भूरिभङ्गेभ्यो धाराभ्य इव चातकः।।१२।।

His mind grew indifferent to its perceptions of the transitory enjoyments of the world, and like the *Cātaka* thirsted only after the dew drops of heavenly bliss.

एकदा सोऽमलप्रज्ञो मेरावेकान्तसुस्थितम्।
पप्रच्छ पितरं भक्त्या कृष्णद्वैपायनं मुनिम्।।१३।।

Once upon a time the clear sighted Śuka finding his father the sage *Kṛṣṇa-Dvaipāyana*-Vyāsa, sitting quietly alone by himself, he asked him with reverence; saying—

संसाराडम्बरमिदं कथमभ्युत्थितं मुने।
कथं च प्रशमं याति कियत्कस्य कदेति वा।।१४।।

Tell me, O sage! whence this commotion of the world had its rise, and how it may subside. What is its cause, how far is it to extend, and where is it to end?

इति पृष्टेन मुनिना व्यासेनाखिलमात्मजे।
यथावदमलं प्रोक्तं वक्तव्यं विदितात्मना।।१५।।

The sage Vyāsa who knew the nature of the soul, being thus asked by his son, explained to him clearly all that was to be said (on the subject).

आज्ञासिषं पूर्वमेतदहमित्यथ तत्पितुः।
स शुकः शुभया बुद्ध्या न वाक्यं बह्वमन्यत।।१६।।

Śuka thought that he already knew all this by his good understanding, and did not therefore think much of his father's instructions.

व्यासोऽपि भगवान्बुध्वा पुत्राभिप्रायमीदृशम्।
प्रत्युवाच पुनः पुत्रं नाहं जानामि तत्त्वतः।।१७।।

Vyāsa understanding the thoughts of his son, replied to him saying that, he knew no better the true nature of these things.

जनको नाम भूपालो विद्यते वसुधातले।
यथावद्वेत्त्यसौ वेद्यं तस्मात्सर्वमवाप्स्यसि।।१८।।

But that there was a prince named Janaka in this land, who well knew the knowledge of the knowable, and from whom Śuka could learn every thing.

पित्रेत्युक्ते शुकः प्रायात्सुमेरोर्वसुधातले।
विदेहनगरीं प्राप जनकेनाभिपालिताम्।।१९।।

Śuka being thus directed by his father, repaired to the city of Videha at the foot of mount Sumeru, which was under the rule of Janaka.

आवेदितोऽसौ याष्टीकैर्जनकाय महात्मने।
द्वारि व्याससुतो राजन्शुकोऽत्र स्थितवानिति।।२०।।

The club-bearer (door keeper) informed the high minded Janaka of his coming, telling him that Śuka the son of Vyāsa was waiting at the gate.

जिज्ञासार्थं शुकस्यासावास्तामेवेत्यवज्ञया।
उक्त्वा बभूव जनकस्तूष्णीं सप्तदिनान्यथ।।२१।।

Janaka who understood that Śuka had come to learn from him, gave no heed to the informant, but held his silence for seven days afterwards.

ततः प्रवेशयामास जनकः शुकमङ्गणम्।
तत्राऽहानि स सप्तैव तथैवावसदुन्मनाः।।२२।।

The prince then ordered him to be brought in the outer compound, where he had to remain in the vexation of his spirit for seven days more as before.

अथ प्रवेशयामास जनकोऽन्तःपुरं शुकम्।
राजा न दृश्यते तावदिति सप्त दिनानि च।।२३।।

Śuka was then commanded to enter the inner apartment, where the continued a week more without seeing the prince.

तत्रोन्मदाभिः कान्ताभिर्भोजनैर्भोगसंचयैः।
जनको लालयामास शुकं शशिसमाननम्।।२४।।

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Here Janaka entertained the moon-faced Śuka with abundance of eatables, perfumeries and lusty damsels.

ते भोगस्तानि दुःखानि व्यासपुत्रस्य तन्मनः।
नाजन्हुमन्दपवना बद्धपीठमिवाचलम्।।२५।।

But neither those vexations nor these entertainments could affect the tenor of Śuka's mind, which remained firm as a rock at the blasts of wind.

केवलं सुसमःस्वस्थो मौनी मुदितमानसः।
अतिष्ठत्स शुकस्तत्र संपूर्ण इव चन्द्रमाः।।२६।।

He remained there as the full moon (without any wane or increase), tranquil in his desires, silent and contented in his mind.

परिज्ञातस्वभावं तं शुकं स जनको नृपः।
आनीतं मुदितात्मानमवलोक्य ननाम ह।।२७।।

The prince Janaka having thus known the (unalterable) disposition of Śuka's mind, had him introduced to his presence, where seeing the complacency of his soul, he rose up and bowed down to him.

निःशेषितजगत्कार्य प्राप्ताखिलामनोरथ।
किमीप्सितं तवेत्याशु कृतस्वागतमाहतम्।।२८।।

Janaka said— "You have accomplished to the full all your duties in this world, and obtained the object of your heart's desire to its utmost extent; what is it that you now desire for which you are welcome at mine.

श्रीशुक उवाच

संसाराडम्बरमिदं कथमभ्युत्थितं गुरो।
कथं प्रशममायाति यथावत्कथयाशु मे।।२९।।

Śuka said— "Tell me my guide whence sprang all this bustle (of wordly life); and tell me also how it may soon come to its subsidence."

विश्वामित्र उवाच

जनकेनेति पृष्टेन शुकस्य कथितं तदा।
तदेव यत्पुरा प्रोक्तं तस्य पित्रा महात्मना।।३०।।

Viśvāmitra said— Being thus asked by Śuka, Janaka spoke to him the same things which he had learned from his great souled father.

श्रीशुक उवाच

स्वयमेव मया पूर्वमेतज्ज्ञातं विवेकतः।
एतदेव च पृष्टेन पित्रा मे समुदाहृतम्।।३१।।

Śuka then said— "All this I have come to know long before by my own intuition, and then from the speech of my father in answer to my query.

भवताप्येष एवार्थः कथितो वाग्विदां वर।
एष एव च वाक्यार्थः शास्त्रेषु परिदृश्यते।।३१।।

"You sir, who are the most eloquent of all, have spoken to the same purport, and the same is found to be the true sense of the *Śāstras*.

यथायं स्वविकल्पोत्थः स्वविकल्पपरिक्षयात्।
क्षीयते दग्धसंसारो निःसार इति निश्चयः।।३३।।

"That the world is a creation of volition, and loses itself with the absence of our desires: and that it is an accursed and unsubstantial world after all, is the conclusion arrived at by all sages.

तत्किमेतन्महाबाहो सत्यं ब्रूहि ममाचलम्।
त्वत्तो विश्रान्तिमाप्नोति चेतसा भ्रमता जगत्।।३४।।

"Now tell me truly you long armed prince, what you think this world to be (whether a reality or unreality); that my mind may be set at rest by you from its wandering all about the world) in search of truth)."

जनक उवाच

नातः परतरः कश्चिनिश्चयोऽस्त्यपरो मुने।
स्वयमेव त्वया ज्ञातं गुरुतश्च पुनः श्रुतम्।।३५।।

Janaka replied— "There is nothing more certain, O sage! than what you have known by yourself and heard from your father.

अविच्छिन्नचिदात्मैकः पुमानस्तीह नेतरत्।
स्वसंकल्पवशाद्बद्धो निःसंकल्पश्च मुच्यते।।३६।।

"There is but one undivided intelligent spirit known as the universal soul and nothing besides; it becomes confined by its desires, and freed by its want of them.

तेन त्वया स्फुटं ज्ञातं ज्ञेयं यस्य महात्मनः।
भोगेभ्यो विरतिर्जाता दृश्यात्प्राक्सकलादिह।।३७।।

"You have truly come to the knowledge of the knowable, whereby your great soul has desisted from its attachment to objects of enjoyment and vision.

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तव बाल महावीर मतिर्विरतिमागता।
भोगेभ्ये दीर्घरोगेभ्येः किमन्यच्छ्रोतुमिच्छसि।।३८।।

You must be a hero to have overcome your desire in the lengthening chain of attractive enjoyments from your early youth. What more do you want to hear?

न तथा पूर्णता जाता सर्वज्ञानमहानिधेः।
तिष्ठतस्तपसि स्फारे पितुस्तव यथा तव।।३९।।

Even your father, with all his learning in every science, and devotedness to austerities, has not arrived to the state of perfection like you.

व्यासादधिक एवाहं व्यासशिष्योऽसि तत्सुतः।
भोगेच्छातानवेनेह मत्तोऽप्यत्यधिको भवान्।।४०।।

I am a pupil of Vyāsa, and you are his son; but you are greater than both of us, by your abandonment of the taste for the enjoyments of life.

प्राप्तं प्राप्तव्यमखिलं भवता पूर्णचेतसा।
न दृश्ये पतसि ब्रह्मन्मुक्तस्त्वं भान्तिमुत्सृज।।४१।।

You have obtained whatever is obtainable by the comprehensiveness of your mind; and as you take no interest in the outer and visible world, you are liberated from it, and have nothing to doubt of.

अनुशिष्टः स इत्येवं जनकेन महात्मना।
अतिष्ठत्स शुकस्तूष्णीं स्वच्छे परमवस्तुनि।।४२।।

Being thus advised by the magnanimous Janaka, Śuka remained silent with his mind fixed in the purely supreme objects.

वीतशोकभयायासो निरीहश्छिन्नसंशयः।
जगाम शिखरं मेरोः समाध्यर्थमनिन्दितम्।।४३।।

Then being devoid of sorrow and fear, and released from all efforts, exertions and doubts, he repaired to a peaceful summit of the mount Meru to obtain his final absorption.

तत्र वर्षसहस्राणि निर्विकल्पसमाधिना।
दश स्थित्वा शशामासावात्मन्यस्नेहदिपवत्।।४४।।

There he passed ten thousands of rains in a state of unalterable meditation, till at last he broke his mortal coil, and was extinguished in the supreme soul like a lamp without oil.

व्यपगतकलनाकलङ्कशुद्धः
स्वयममलात्मनि पावने पदेऽसौ।
सलिलकण इवाम्बुधौ महात्मा
विगलितवासनमेकतां जगाम।।४५।।

Thus purified from the stain of transmigration by abstaining from earthly desires, the great souled Śuka sank into the holy state of the Supreme Spirit, as a drop of water mixes with the waters or merges into the depth of the ocean.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकिये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे शुकनिर्याणंनाम प्रथमः सर्गः।।१।।

CHAPTER 2

SPEECH OF VISVĀMITRA

श्रीविश्वामित्र उवाच

तस्यव्यासतनूजस्य मलमात्रोपमार्जनम्।
यथोपयुक्तं ते राम तावदेवोपयुज्यते।।१।।

Viśvāmitra said— Rāma! it now becomes you to have your mind properly purified from its doubts, as it was done in the case of the son of Vyāsa.

ज्ञेयमेतेन विज्ञातमशेषेण मुनीश्वराः।
स्वदन्तेऽस्मै न यद्भोगा रोगा इव सुमेधसे।।२।।

You see, O great sages! how perfectly the knowable is known to Rāma, whose good understanding has learnt to feel a distaste for worldly enjoyments, as if they were diseases unto him.

ज्ञातज्ञेयस्य मनसो नूनमेतद्धि लक्षणम्।
न स्वदन्ते समाग्राणि भोगवृन्दानि यत्पुनः।।३।।

You well know that the fixed principle in the mind of one knowing the knowable, is to have an aversion to all the enjoyment of life.

भोगभावनया याति बन्धो दाढर्यमवस्तुजः।
तयोपशान्तया याति बन्धो जगति तानवम्।।४।।

It is the desire of fruition that chains down a man fastly to the earth; but the knowledge of the frailties here serves to dispel his darkness.

वासनातानवं राम मोक्ष इत्युच्यते बुधैः।
पदार्थवासनादार्ढ्यं बन्ध इत्याभिधीयते।।५।।

Know Rāma that it is the curtailing of desires

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which the wise call liberty, and the fastening of our desires to earthly objects, is what is termed our confinement here.

स्वात्मतत्त्वभिगमनं भवति प्रायशो नृणाम्।
मुने विषयवैरस्यं कदर्थादुपजायते।।६।।

Spiritual knowledge is easily obtainable by most men here, but a distaste to (pleasurable) objects is hard to be had, (however painful it is to procure them).

सम्यक्पश्यति यस्तज्ज्ञो ज्ञातज्ञेयः स पण्डितः।
न स्वतन्ते बलादेव तस्मै भोगा महात्मने।।७।।

He who fully comprehends a thing, is said to know it, and who so knows what is knowable, is called a learned man; no earthly enjoyments can be delectable to such high minded men.

यशः प्रभृतिना यस्मै हेतुनैव विना पुनः।
भुवि भोगा न रोचन्ते स जीवन्मुक्त उच्यते।।८।।

The mind that has no zest for earthly pleasures, except the glory of disinterested deeds, is said to be liberated even in the present life.

ज्ञेयं यावन्न विज्ञातं तावत्तावन्न जायते।
विषयेष्वरतिर्जन्तोर्मरुभूमौ लता यथा।।९।।

As there grows no vegetable in a sterile soil, so there grows no disinclination to worldiness, until one comes to know the knowable reality. (*i.e.* to say; neither the godly can be worldly, nor the worldly be godly).

अतएव हि विज्ञात ज्ञेयं विद्धि रघूद्वहम्।
यदेनं रञ्जयन्त्येता न रम्या भोगभूमयः।।१०।।

Hence know this supporter of Raghu's race to have verily known the knowable, which has made him disgusted with his princely enjoyments.

रामो यदन्तर्जानाति तद्वस्त्वित्येव सन्मुखात्।
आकर्ण्य चित्तविश्रांतिमाप्नोत्येव मुनीश्वराः।।११।।

I tell you great sages that, whatever Rāma has come to know by his intuition, requires to be confirmed by Vasiṣṭha for the tranquility of his mind.

केवलं केवलीभावविश्रान्ति समपेक्षते।
रामबुद्धिः शरल्लक्ष्मीः खलु विश्रमणं यथा।।१२।।

It is only a reliance in the Unity, that Rāma now requires for his repose, just as the beauty of autumn depends on the clearness of the firmament.

अत्रास्य चित्तविश्रान्त्यै राघवस्य महात्मनः।
युक्तिं कथयतु श्रीमान्वसिष्ठो भगवानयम्।।१३।।

Let the venerable Vasiṣṭha then reason with the high minded Rāma, and restore the peace of his mind.

रघूणामेष सर्वेषां प्रभुः कुलगुरुः सदा।
सर्वज्ञः सर्वसाक्षी च त्रिकालामलदर्शनः।।१४।।

For he is the master and family preceptor of the whole race of the Raghus; besides he is all knowing and all seeing; and has a clear insight (into all things) of the three times (present, past and future).

वसिष्ठ भगवन्पूर्वं कच्चित्स्मरसि यत्स्वयम्।
आवयोर्वैरशान्त्यर्थं श्रेयसे च महाधियाम्।।१५।।

Then addressing himself to Vasiṣṭha he said—you *well remember sir*, the instruction given us of old, for pacifying our mutual enmity, and promoting the welfare of the high minded sages.

निषधाद्रेर्मुनीनां च सानौ सरलसंकुले।
उपदिष्टं भगवता ज्ञानं पद्मभुवा बहु।।१६।।

When our lord the lotus-born Brahmā, seated on the table land of Niṣadha mountain, and shaded by the *Sarala* trees, delivered his wise lectures to us and the sages.

येन युक्तिमते ब्रह्मन्ज्ञानेनेयं हि वासना।
सांसारी नूनमायाति शमं श्यामेव भास्वता।।१७।।

It is by means of that knowledge of liberation that our worldly desires are dispelled like the darkness of night by sun-beams.

तदेव युक्तिमज्ज्ञेयं रामायान्तेनिवासिने।
ब्रह्मन्नुपदिशाशु त्वं येन विश्रान्तिमेष्यति।।१८।।

Please now, O *Brāhmaṇa*, to communicate that rational knowledge of the knowable to your pupil Rāma, whereby he may gain the peace of his mind.

कदर्थना च नैवैषा रामो हि गतकल्मषः।
निर्मले मुकुरे वक्त्रमयत्नेनैव बिम्बति।।१९।।

It will be no difficult task for you to teach the spotless Rāma, whose mirror-like mind is quite clear to take the reflection.

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तज्ज्ञानं स च शास्त्रार्थस्तद्वैदग्ध्यमनिन्दितम्।

सच्छिष्याय विरक्ताय साधो ३थ्३ यदुपदिश्यते।।२०।।

The wisdom of the holy, their learning of the *Śāstras*, and the scholarship of the learned, are then only praiseworthy, when they are communicated to a good student, and those who are disgusted with the world.

अशिष्यायाविरक्ताय यत्किंचिदुपदिश्यते।

तत्प्रयात्यपवित्रत्वं गोक्षीरं श्वदृताविव।।२१।।

But instruction given to one who is no student not disgusted with the world, becomes as polluted as milk put in a hide vessel.

वीतरागभयक्रोधा निर्माना गलितैनसः।

वदन्ति त्वादृशा यत्र तत्र विश्राम्यतीह धीः।।२२।।

Again the instruction imparted by one devoid of passions and affections, fear and anger, pride and sin, serves to infuse tranquility into the mind.

इत्युक्ते गाधिपुत्रेण व्यासनारदपूर्वकाः।

मुनयस्ते तमेवार्थं साधुसाध्वित्यपूजयन्।।२३।।

At these words of Viśvāmitra the son of Gadhi, the assembled sages Vyāsa, Nārada and others, honoured his saying with the exclamation "bravo" "well said".

अथोवाच महातेजा राज्ञः पार्श्वे व्यासास्थितः।

ब्रह्मेण ब्रह्मणः पुत्रो वसिष्ठो भगवान्मुनिः।।२४।।

Then the venerable Vasiṣṭha brilliant as Brahmā his father, and seated by the side of the king, spoke in reply.

वसिष्ठ उवाच

मुने यदादिशसि मे तदविघ्नं करोम्यहम्।

कः समर्थः समर्थोऽपि सतां लङ्घयितुं वचः।।२५।।

O sage, I will perform without fail, what you have commanded me to do, for who, though mighty, can refuse to perform the behests of the good and wise?

अहं हि राजपुत्राणां रामादीनां मनस्तमः।

ज्ञानेनापनयाम्याशु दीपेनेव निशातमः।।२६।।

I will destroy the mental darkness of the princes Rāma and others by the light of knowledge, as we dispel the gloom of night by the light of a lamp.

स्मराम्यखण्डितं सर्वं संसारभ्रमशान्तये।

निषधाद्रौ पुरा प्रोक्तं यज्ज्ञानं पद्मजन्मना।।२७।।

I well remember the instructions which were given of yore by the lotus-born Brahmā on the Niṣadha mountain, for despelling the errors of the world.

वाल्मीकिरुवाच

इति निगदितवानसौ महात्मा परिकरबंधगृहीत वक्तृतेजाः

अकथयदिदमज्ञतोपशांत्यै परमपदैकविबोधनं वसिष्ठः।।२८

Having said so, the high-minded Vasiṣṭha made up his mind as one girds up his loins, to deliver his lecture to Rāma for dispelling his ignorance, and showing him the state of supreme felicity.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकिये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे विश्वामित्रवाक्यं नाम द्वितीयः सर्गः।।२।।

CHAPTER 3

ON THE REPEATED CREATIONS OF THE WORLD

श्रीवसिष्ठ उवाच

पूर्वमुक्तं भगवता यज्ज्ञानं पद्मजन्मना।

सर्गादौ लोकशान्त्यर्थं तदिदं कथयाम्यहम्।।१।।

Vasiṣṭha said— "I will now expound to you Rāma! the knowledge that was imparted of old by our lord the lotus-born (Brahmā), after creation of the world, for the peace of mankind."

श्रीराम उवाच

कथयिष्यसि विस्तीर्णां भगवन्मोक्षसंहिताम्।

इमं तावत्क्षणं जातं संशयं मे निवारय।।२।।

Rāma said— I know sir, you will expound to me the subject of liberation in full length; but remove first my fallacy about the frailty of this world.

पिता शुकस्य सर्वज्ञो गुरुर्व्यासो महामतिः।

विदेहमुक्तो न कथं कथं मुक्तः सुतोऽस्य सः।।३।।

And how it was that, the great sage Vyāsa—the father and guide of Śuka, did not

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attain to disembodied emancipation (after his death) with all his omniscience, while his son did so.

श्रीवसिष्ठ उवाच

परमार्कप्रकाशान्तस्त्रिजगत्रसरेणवः।
उत्पत्योत्पत्य लीना ये न संख्यामुपयान्तिते।।४।।

Vasiṣṭha said— (Hear me Rāma), there is no counting of the atoms proceeding from the spirit and forming the three worlds both before and after the birth of the glorious sun.

वर्तमानाश्च याः सन्ति त्रैलोक्यगणकोटयः।
शक्यन्ते ताश्च संख्यातुं नैव काश्चन केनचित्।।५।।

There is no body even who can count the millions of orbs which at present form the three worlds.

भविष्यन्ति पराम्भोधौ जनत्सर्गतरङ्गकाः।
तांश्च वै परिसंख्यातुं सा कथैव न विद्यते।।६।।

Nor can any one say by calculation, what numbers of creation, will rise from the (unlimited), ocean of divine existence, like its interminable waves (for ever).

श्रीराम उवाच

या भूता या भविष्यन्त्यो जगत्सर्गपरम्पराः।
तासां विचारणा युक्ता वर्तमानास्तु का इव।।७।।

Rāma said— It is needless to talk of worlds gone by or yet to come; say what you will of the present (state of existence).

श्रीवसिष्ठ उवाच

तिर्यक्पुरुषदेवादेर्यो नाम स विनश्यति।
यस्मिन्नेव प्रदेशेऽसौ तदैवेदं प्रपश्यति।।८।।

Vasiṣṭha said— This world consists of brute, human and heavenly beings, whose lives when they are said to perish in any part of it are really existent in the same part.

आतिवाहिकनाम्नः स्वहृद्येव जगत्रयम्।
व्योम्नि चित्तशरीरेण व्योमात्मानुभवत्यजः।।९।।

The mind is called to be ever-fluctuating, and gives rise to (all things in) the three worlds in itself. It resides in vacuity in the form of the heart, and the increate (God) also residing in the vacuous soul (gives the mind the power to realize the latent ideas of the soul).

एवं मृता म्रियन्ते च मरिष्यन्ति च कोटयः।
भूतानां यां जगन्त्याशामुदितानि पृथक् पृथक्।।१०।।

The millions of beings that are dead, those that are dying and will die hereafter, are all to be reborn here according to the different desires in their minds.

संकल्पनिर्माणमिव मनोराज्यविलासवत्।
इन्द्रजालामाल इव कथार्थप्रतिभासवत।।११।।

The external world appearing as a reality, is in truth but a creation of our desires; it is an ideal castle in the air, and a magic view spread before us.

दुर्वातभूकम्प इव त्रस्तबालपिशाचवत्।
मुक्तालीवामले व्योम्नि नौस्पदन्तरुयानवत्।।१२।।

It is as false as an earthquake in a fit of delirium, as a hobgoblin that is shown to terrify children, as a string of pearls in the clear firmament, and as the moving trees on the bank to a passenger in the boat.

स्वप्नसंम्वित्तिपुरवत्स्मृतिजातखपुष्पवत्।
जगत्संसरणं स्वान्तर्मृतोऽनुभवति स्वयम्।।१३।।

It is an illusion as the phantom of a city in a dream, and as untrue as the imagination of a flower growing in the air. The unreality of the world best appears to one at the point of and after his death.

तत्रातिपरिणामेन तदेव घनतां गतम्।
इह लोकोऽयमित्येव जीवाकाशे विजृम्भते।।१४।।

But this knowledge of (the unreality of the world) becomes darkened upon one's being reborn on earth, when the shadow of this world falls again on the mirror of his sentient soul.

पुनस्तत्रैव जन्मेहामरणाद्यनुभूतिमान्।
परं लोकं कल्पयति मृतस्तत्र तथा पुनः।।१५।।

Thus there is a struggle for repeated births and deaths here, and a fancy for the next world after one's death.

तदन्तरेऽन्ये पुरुषास्तेषामन्तस्तथेतरे।
संसार इति भान्तीमे कदलीदलपीठवत्।।१६।।

After one's shuffling off his body, he assumes another and then another form, and thus the world is as unstable as a stool made of plantain leaves and its coatings.

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न पृथ्व्यादिमहाभूतगणा न च जगत्क्रमाः।
मृतानां सन्ति तत्रापि तथाप्येषां जगद्भ्रमाः।।१७।।

The dead have no sensation of the earth and other elementary bodies, nor of the course of the world; but they fall again to these errors upon their being reborn here.

अविद्यैव ह्यनन्तेयं नानाप्रसरशालिनी।
जडानां सरिदादीर्घा तरत्सर्गतरङ्गिणी।।१८।।

There is an interminable ignorance resembling an immense river enveloping the face of creation, and breaking into stream-lets of unfordable ignorance.

परमार्थाबुधौ स्फारे राम सर्गतरङ्गकाः।
भूयोभूयोऽनुवर्तते त एवान्ये च भूरिशः।।१९।।

The Divinity like a sea shootsforth in the various waves of creation, which rise incessantly and plentifully one after the other.

सर्वतः सदृशा केचित्कुलक्रममनोगुणैः।
केचिदर्धेन सदृशा केचिच्चातिविलक्षणाः।।२०।।

All beings here are but the waves of this sea, of which some are alike to one another in their minds and natures, while others are half alike, and some quite different from the rest.

इमं व्यासमुनिं तत्र द्वात्रिंशं संस्मराम्यहम्।
यथा सम्भवविज्ञानदृशा संदृश्यमानया।।२१।।

I reckon yonder sagely Vyāsa as one of the thirty two of these waves, on account of his vast knowledge, and good looking appearance.

द्वादशाल्पधिपस्तत्र कुलाकारोहितैः समाः।
दश सर्वे समाकाराः शिष्टाः कुलविलक्षणाः।।२२।।

There were twelve of them possessed of a lesser understanding, they were the patriarchs of men, and endued with equal energy. Ten of them were men of subdued spirits, and the rest were adopts in their family duties.

अद्याप्यन्ये भविष्यन्ति व्यासवाल्मीकयस्तथा।
भृग्वङ्गिरः पूलस्त्याश्च तथैवाप्यन्यथैव च।।२३।।

There will be born again other Vyāsas and Vālmīkis, and likewise some other Bhṛgus and Aṅgirās, as well as other Pulastyas and others in different forms.

नराः सुरर्षिदेवानां गणाः संभूय भूरिशः।
उत्पद्यते विलीयन्ते कदाचिच्च पृथक् पृथक्।।२४।।

All other men, Asuras and gods with all their hosts are repeatedly born and destroyed either in their former or different shapes.

ब्राह्मे द्वासप्ततिस्त्रेता आसीदस्ति भवष्यति।
स एवान्यश्च लोकाश्च त्वं चाहं चेति वेद्महम्।।२५।।

Like this there are seventy two *Tretā* cycles in a *Kalpa* age of Brahmā, some of which have passed by and others to follow. Thus will there be other people like those that have gone by, and as I understand, another Rāma and Vasiṣṭha like ourselves (by the eternal rotation of ideas in the Divine mind).

क्रमेणस्य मुनेरित्थं व्यासस्याद्भुतकर्मणः।
संलक्ष्यतेऽवतारोऽयं दशमो दीर्घदर्शनः।।२६।।

There have been ten successive incarnations of this Vyāsa, who has done such wondrous acts, and is famed for his vast knowledge.

अभूम व्यासवाल्मीकियुक्ता वयमनेकशः।
अभूम वयमेवेमे बहुशश्च पृथक् पृथक्।।२७।।

Myself and Vālmīki have been contemporaries many a time, as also born in different ages and very many times.

अभूम वयमेवेमे सदृशा इतरे विदः।
अभूम वयमेवेमे नानाकाराः समाशयाः।।२८।।

We have been many times, and there were others also like myself, and so was I born also in many forms (in many ages).

भाव्यमद्याप्यनेनेह ननु वाराष्टकं पुनः।
भूयोऽपि भारतं नाम सेतिहासं करिष्यति।।२९।।

This Vyāsa will again be born eight times hereafter, and again will he write his Mahābhārata and the Purāṇa histories.

कृत्वा वेदविभागं च नीत्वानेन कुलप्रथाम्।
ब्रह्मत्वं च तथा कृत्वा भाव्यं वैदेहमोक्षणम्।।३०।।

He having divided the Vedas and described the acts of Bhārata's race (in the Mahābhārata), and established the knowledge of Brahmā (in the Vedānta), is to attain to his disembodied liberation (after his final termination).

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वीतशोक भयः शान्तनिर्वणो गतकल्पनः।
जीवन्मुक्तो जितमनाः व्यासोऽयमिति वर्णितः।।३१।।

This Vyāsa who is devoid of fear and sorrow, and has become tranquil and emancipate in himself after subduing his mind and discarding the worldly desires is said to be liberated even in his present life time.

वित्तबन्धु वयः कर्मविद्याविज्ञानचेष्टितैः।
समानि सन्ति भूतानि कदाचिन्नतु तानि तु।।३२।।

The living emancipate may sometimes be associated by his relatives and estates, his acts and duties, his knowledge and wisdom, and all his exertions like other men's or he may forsake them all at once.

क्वचित्सर्गशतैस्तानि भवन्ति नभवन्ति वा।
कदाचिदपि मायेयमित्थमन्तविवर्जिता।।३३।।

These beings are either reborn a hundred times in some age or never at all; (as in the case of divine incarnations), and depending on the inscrutable will (Māyā) of God.

यच्छतीयं विपर्यासं भूरिभूतपरम्पराः।
बीजराशिरिवाजस्रं पूर्यमाणः पुनः पुनः।।३४।।

There souls undergo the like changes by repetition, as a bushel of grain, which is collected to be sown repeatedly, and to be reaped again and again (in the same or some other field).

तेनैव सन्निवेशेन तथान्येन पुनः पुनः।
सर्गाकाराः प्रवर्त्तन्ते तरङ्गाः कालवारिधेः।।३५।।

As the sea heaves its incessant surges of different shapes, so are all beings born incessantly in various forms in the vast ocean of time.

आश्वस्तान्तः करणः शातविकल्पः स्वरूपसारमयः।
परमशमामृततृप्तस्तिष्ठति विद्वान्निरावरणः।।३६।।

The wise man who is liberated in his life time, lives with his internal belief (of God) in a state of tranquility, without any doubt in his mind, and quite content with the ambrosia of equanimity.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे भूयोभूयः सर्गानुवर्णनं नाम तृतीयः सर्गः।।३।।

CHAPTER 4

PRAISE OF ACTS AND EXERTIONS

वसिष्ठ उवाच

सौम्याम्बुत्वे तरङ्गत्वे सलिलस्याम्बुता यथा।
समैवाब्धौ तथाऽदेहसदेहमुनिमुक्तता।।१।।

Vasiṣṭha said— I know gentle Rāma that, liberation of the soul, whether in its embodied or disembodied state is both alike, as the sea-water and its waves are the same liquid substance.

सदेहा वास्त्वदेहा वा मुक्तता विषय न च।
अनास्विदितभोगस्य कुत्तो भोज्यानुभूतयः।।२।।

The liberation whether of embodied or disembodied spirits, consists in their detachment from the objects of sense: hence the soul unattached to sensual gratification, is (said to be) liberated, having no idea of sensible objects.

जीवन्मुक्तं मुनिश्रेष्ठं केवलं हि पदार्थवत्।
पश्यामः पुरतो नास्य पुनर्विघ्नोऽन्तराशः यम्।।३।।

And though we see before us the living liberated sage (Vyāsa) as an embodied person, yet we have no doubt of the detachment of his inward soul from the (mortal coil of his) body.

सदेहा देहमुक्ताना भेदः को बोधरूपिणाम्।
यदेवाम्बुतरङ्गत्वे सौम्यत्वेऽपि तदेव तत्।।४।।

The difference between the embodied and disembodied souls, when they are equally enlightened and liberated, is like that of the sea-water in its calm and billowy states.

न मनागति भेदोऽस्ति सदेहादेहमुक्तयोः।
सस्पन्दोऽप्यथवाऽस्पन्दो वायुरेव यथानिलः।।५।।

There is no more difference between bodily and unembodied liberation than there is betwixt the air in motion and at rest.

सदेहा वा विदेहा वा मुक्तता न प्रमास्पदम्।
अस्माकमपि तस्यास्ति स्वैकतास्त्यविभागिनी।।६।।

Liberation whether with or without the body, is productive of unselfishness; we have lost our selfishness ever since we have come to the knowledge of an undivided unity (of the soul).

तस्मात्प्रकृतमेवेदं शृणु श्रवणभूषणम्।
मयोपदिश्यमानं त्वं ज्ञानमज्ञान्ध्यनाशनम्।।७।।

Now therefore attend to the true doctrine that I

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am going to deliver to you, which will be a jewel to your ears as it will dispel the darkness of ignorance (from your mind).

सर्वमेवेह हि सदा संसारे रघुनन्दन।
सम्यक्प्रयुक्तात्सर्वेण पौरुषात्समवाप्यते।।८।।

Know, O son of Raghu, that every thing in this world is obtainable by our efforts being properly employed (to our purposes).

इह ही दोरिवोदेति शीतलाह्लादूनं हृदि।
परिस्पन्दफलप्राप्तौ पौरुषादेव नान्यतः।।९।।

This (knowledge of truth) rises as the moon (in the human mind), and sheds its cooling and delight-some influence to the heart, that there is no other way to gain the fruits of our exertions but by our efforts.

पौरुषं स्पन्दफलवदृष्टं प्रत्यक्षतो न यत्।
कल्पितं मोहितैर्मन्दैर्दैवं किंचित्न विद्यते।।१०।।

We evidently see the results of the exercise of our efforts, and nothing coming out from what the dull and mistaken call as chance or fate.

साधूपदिष्टमार्गेण यन्मनोङ्गविचेष्टितम्।
तत्पौरुषं तत्सफलमन्यदुन्मत्तचेष्टितम्।।११।।

An effort when directed according to the counsel and conduct of the good in the exercise of the action of the body and mind, it is attended with success, otherwise it is as vain as the freak of a madman.

यो यमर्थं प्रार्थयते तदर्थं चेहते क्रमात्।
अवश्यं स तमाप्नोति न चेदर्धान्निवर्तते।।१२।।

Thus he who wishes to acquire riches, and perseveres in its acquisition, surely succeeds in gaining them; or else he stops short in the midway.

पौरुषेण प्रयत्नेन त्रैलोक्यैश्वर्यसुन्दराम्।
कश्चित्प्राणिविशेषो हि शक्रतां समुपागतः।।१३।।

It was by means of the exertion of their efforts that, some particular persons have obtained the paramount dominion of Indra ever the three worlds.

पौरुषेणैव यत्नेन सहसाम्भोरुहास्पदम्।
कश्चिदेव चिदुल्लासो ब्रह्मतामधितिष्ठति।।१४।।

It is by the exertion of one's efforts that he attains to the rank of the lotus-born (Brahmā); and some even gain the inward joy of the state of *Brahman* by it.

सारेण पुरुषार्थेन स्वेनैव गरुडध्वजः।
कश्चिदेव पुमानेव पुरुषोत्तमतां गतः।।१५।।

It was by virtue of his self-exertion that some body has become the best among men, even as he who bears the ensign of the eagle (Viṣṇu among the gods).

पौरुषेणैव यत्नेन ललनावलिताकृतिः।
शरीरी कश्चिदेवेह गतश्चन्द्रार्धचूडताम्।।१६।।

It was by the exertion of one's efforts that some persons succeeded to obtain the form of Śiva accompanied by his female power, and adorned by the semi-circle of the moon in his crest.

प्राक्तनं चैहिकं चेति द्विविधं विद्धि पौरुषम्।
प्राक्तनोऽद्यतनेनाशु पुरुषार्थेन जीयते।।१७।।

Know our actions to be of two kinds namely, those of former and present lives: and that acts of the life generally super-side those of the past.

यत्नवद्भिर्दृढाभ्यासैः प्रज्ञोत्साहससमन्वितैः।
मेरवोऽपि निगीर्यंते कैव प्राक्पौरुषे कथा।।१८।।

Know also that energy joined with constant practice, and supported by wisdom and some stimulating force, is able to break down the mount of Meru, and the demerits of acts in the former lives of men.

शास्त्रनियन्त्रिततपौरुषपरमा पुरुषस्य पुरुषता या स्यात्।
अभिमतफलभरसिद्ध्यै भवति हि सैवान्यथात्वनर्थाय।।

The exertions of a man proceeding from his good efforts and countenanced by the law, lead to his success, or else they either go for nothing or turn to his disadvantage.

कस्यांचित्स्वयमात्मदुःस्थितिवशात्पुंसोदशायां शनै-
रङ्गुल्यग्रनिपीडितैकचुलुकादावापबिन्दुर्बहुः।
कस्यांचिज्जलराशिपर्वतपुरद्वीपान्तरालीकृता
भर्तव्योचितसंविभागकरणे पृथ्वी न पृथ्वी भवेत्।।२०।।

So a man laid up in a state of disability, is unable to twist his figures inorder to hold a little water in the hollow of his palm for drink: while there is another who (by his well directed efforts gets the possession of seas and islands,

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mountains and cities for himself, supports all his dependents and relations, and does not think this earth too great for him.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे पौरुषप्रकरणं नाम चतुर्थः सर्गः।।४।।

CHAPTER 5

NECESSITY OF ACTIVITY

श्रीवसिष्ठ उवाच

प्रवृत्तिरेव प्रथमं यथा शास्त्रविहारिणाम्।
प्रभेव वर्णभेदानां साधनी सर्वकर्मणाम्।।१।।

Vasiṣṭha said— It is the will or inclination that is the prime instrument of all actions done even according to the rules of law and *Śāstras*, as it is the reflection of light that gives various hues to things.

मनसा वाञ्छ्यते यच्च यथाशास्त्रं न कर्मणा।
साध्यते मत्तलीलासौ मोहनी नार्थसाधनी।।२।।

Whoever wishes to do anything desirable to him by unlawful acts, it becomes as fruitless as the endeavours of a madman.

यथा संयतते येन तथा तेनानुभूयते।
स्वकर्मैवेति चास्तेऽन्या व्यतिरिक्ता न दैवदृक्।।३।।

As you try so you get both of good and evil: and fortune and exertion are the joint causes of acts according to fatalists.

उच्छास्त्रं शास्त्रितं चेति द्विविधं पौरुषं स्मृतम्।
तत्रोच्छास्त्रमनर्थाय परमार्थाय शास्त्रितम्।।४।।

Human exertions are either lawful or unlawful; the former leading to success, and the latter to dangerous consequences.

द्वौ हूडाविव युध्येते पुरुषार्थौ समासमौ।
प्राक्तनश्चैहिकश्चैव शाम्यत्यत्राल्पवीर्यवान्।।५।।

Fortune and exertions contend with each other like two rams of unequal strength, wherein the mightier overcomes the other.

अतःपुरुषयत्नेन यतितव्यं यथा तथा।
पुंसा तन्त्रेण सद्योगाद्येनाश्वद्यतनो जयेत्।।६।।

Therefore should man apply himself diligently (to his duties), and employ his skill and promptness after them in such a way, as his to-day may overcome the morrow (*i.e.*, do the works of to-morrow to-day).

द्वौ हुडाविव युध्येते पुरुषार्थौ समासमौ।
आत्मीयश्चान्यदीयश्च जयत्यतिबलस्तयोः।।७।।

When two unequal forces (of two persons) contend with one another like two rams, the stronger force whether of this or that men, overcomes the other.

अनर्थः प्राप्यते यत्र शास्त्रितादपि पौरुषात्।
अनर्थकर्तृ बलवत्तत्र ज्ञेयं स्वपौरुषम्।।८।।

When one incurs a failure or danger even by his lawful exertions, he should know it to be the result of his misapplied exertions.

परं पौरुषमाश्रित्य दन्तैर्दन्तानविचूर्णयन्।
शुभेनाऽशुभमुद्युक्तं प्राक्तनं पौरुषं जयेत्।।९।।३३

One by his utmost exertion in the right way, as by the gashing of his teeth (and the like), can overcome his misfortune and so does his bad luck sometimes baffle his exertions.

प्राक्तनः पुरुषार्थोऽसौ मां नियोजयतीति धीः।
बलादधस्पदीकार्या प्रत्यक्षादधिका न सा।।१०।।

When one finds himself to be led astray by the demerit of his acts of a former state of existence, he must attempt to subdue the same by greater energy of his present state.

तावत्तावत्प्रयत्नेन यतितव्यं सुपौरुषम्।
प्राक्तनं पौरुषं यावदशुभं शाम्यति स्वयम्।।११।।

So far should one deligently endeavour to exercise his exertions, as he may be able to beat down the evils resulting from his bad fortune (or predestination).

दोषः शाम्यत्यसन्देहं प्राक्तनोऽद्यतनैर्गुणैः।
दृष्टांतोऽत्र ह्यस्तनस्य दोषस्याद्य गुणैः क्षयः।।१२।।

The evils of bad fortune are undoubtedly removal by the meritorious acts of the present life, as the bad consequence of an act of yesterday is averted by its remedy of today.

असद्दैवमधःकृत्वा नित्यमुद्रिक्तया धिया।
संसारोत्तरणं भूत्यै यतेताऽऽधातुमात्मनि।।१३।।

Having trampled over an unfavourable fortune by one's reliance on his continuous energy, he must attempt to secure to himself every good for his well—being in his present life.

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न गन्तव्यमनुद्योगैः साम्यं पुरुषगर्दभैः।
उद्योगस्तु यथाशास्त्रं लोकद्वितयसिद्धये।।१४।।

Know that tranquility is not to be found by the effortlessness of dull ass-like men; it is the lawful energy of men which is said to secure his welfare in both worlds.

संसारकुहरादस्मान्निर्गन्तव्यं स्वयं बलात्।
पौरुषं यत्नमाश्रित्य हरिणेवारिपञ्जरात्।।१५।।

And that one should make his way out of the pit of this world by force of his energy and diligence, just as the lion breaks out from his cage.

प्रत्यहं प्रत्यवेक्षेत देहं नश्वरमात्मनः।
संत्यजेत्पशुभिस्तुल्यं श्रयेत्सत्पुरुषोचितम्।।१६।।

One must ponder in himself every day that his body is subject to corruption, his beastly act must be kept backward and man like acts put forward.

किंचित्कान्तान्नपानादिकलिलं कोमलं गृहे।
व्रणे कीट इवास्वाद्य वयः कार्यं न भस्मसात्।।१७।।

It is our good exertions that are attended by good results as the bad ones are followed by bad consequences. Chance is a mere meaningless word.

शुभेन पौरुषेणाशु शुभमासाद्यते फलम्।
अशुभेनाशुभं नित्यं दैवं नाम न किंचन।।१८।।

Do not make your bloom of youth useless as ashes by sitting idly at home and enjoying the bliss of the harem like a worm in the sore.

प्रत्यक्षमानमुत्सृज्य योऽनुमानमुपैत्यसौ।
स्वभुजाभ्यामिमौ सर्पाविति प्रेक्ष्य पलायते।।१९।।

He who has no reliance on present objects, but depends upon suppositions of the past, is as a man flying for fear of his own hands supposing them as snakes.

दैवं संप्रेरयति मामिति दग्धधियां मुखम्।
अदृष्टश्रेष्ठदृष्टीनां दृष्ट्वा लक्ष्मीर्निवर्तते।।२०।।

It is a pleasure to men of perverted understandings to think themselves guided by their fortunes, prosperity flies away far off from such men who depend on their fortunes.

तस्मात्पुरुशयत्नेन विवेकं पूर्वमाश्रयेत्।
आत्मज्ञानमहार्थानि शास्त्राणि प्रविचारयेत्।।२१।।

Therefore let a man diligently apply himself first to (the cultivation of) his reason, and then investigate into the works of abstruse spiritual knowledge.

चित्ते चिन्तयतामर्थं यथाशास्त्र निजेहितैः।
असंसाधयतामेव मूढानां धिग्दुरीप्सितम्।।२२।।

Those who do not set their hearts to acts according to the dictates of the *Śāstras*, but exert themselves otherwise to gain (their ends), are accursed as mad men for their vain attempts.

पौरुषं च नवानन्तं न यत्नमभिवाञ्छ्यते।
न यत्नेनापि महता प्राप्यते रत्नमश्मतः।।२३।।

Thinking there is no end of exertions one declines to take the pains (after anything), and says that, no pains can bring out a gem from a stone (or oil from water).

यथा घटः परिमितो यथा परिमितः पटः।
नियतः परिमाणस्थः पुरुषार्थस्तथैव च।।२४।।

Know that there is a limitation both of human lot and exertion, as of all other things as a pot or picture having a (limited capacity and length).

स च सच्छास्त्रसत्सङ्गसदाचौरैर्निजं फलम्।
ददातीति स्वभावोऽयमन्यथा नार्थसिद्धये।।२५।।

And that it is by means of good conduct derived from best precepts and the company of the good, that one succeeds to his object, and a disposition that breaks loose of these (bounds), is sure to fall to the contrary (extreme of) ruin.

स्वरूपं पौरुषस्यैतदेवं व्यवहरन्नरः।
याति निष्फलयत्नत्वं न कदाचन कश्चन।।२६।।

Again any man who conducts himself in the right course of action, never fails in his attempts at any time.

दैन्यदारिद्यदुःखार्त्ता अप्यन्ये पुरुषोत्तमाः।
पौरुषेणैव यत्नेन याता देवेन्द्रतुल्यताम्।।२७।।

Some among the best of men, who had been reduced to misery by their poverty and helplessness, have again rise to the eminence of Indra by exertion of their manhood.

आबाल्यादलमभ्यस्तैः शास्त्रसत्सङ्गमादिभिः।
गुणैः पुरुषयत्नेन स्वार्थः संप्राप्यते यतः।।२८।।३३

By learning the *Śāstras* well from boyhood, by keeping company with the good, and by

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possession of good qualities, as also by diligent application, a man is sure to gain his objects.

इति प्रत्यक्षतो दृष्टमनुभूतं श्रुतं कृतम्।
दैवात्तमिति मन्यन्ते ये हतास्ते कुबुद्धयः।।२९।।

It has been seen, known, heard, and experienced (by us) that acts are rewarded with success; and they are dull-headed who think of obtaining it from fortune or by chance.

आलस्यं यदि न भवेज्जगत्यनर्थः
को न स्याद्बहुधनको बहुश्रुतो वा।
आलस्यादियमवनिः ससागरान्ता
संपूर्णा नरपशुभिश्च निर्धनैश्च।।३०।।

Had there not been the folly of idleness in this world, what man would fail either to be rich or learned? It is by reason of idleness that this earth is filled to its utmost limit of the sea with indigent and beastly men.

बाल्ये गतेऽविरतकल्पितकेलिलोले
दोर्दण्डमण्डितवयः प्रभृति प्रयत्नात्।
सत्सङ्गमैः पदपदार्थविशुद्धबुद्धिः
कुर्यान्नरः स्वगुणदोषविचारणानि।।३१।।

Let a man after passing his childhood, and getting rid of its false and idle playfulness and when he has attained the age of youthful vigour, apply himself diligently to the company of wise men, and to the cultivation of his understanding by a knowledge of the *Śāstras* and their meanings, and by scanning well his own faults and qualities.

श्रीवाल्मीकिरुवाच

इत्युक्तवत्यथ मुनौ दिवसो जगाम
सायंतनाय विधयेऽस्तमिनो जगाम।
स्नातुं सभा कृतनमस्करणा जगाम
श्यामाक्षये रविकरेण सहाजगाम।।३२।।

Vālmīki said— After the sage had said these sayings, the day passed away, and the sages went to bathe after taking leave of the assembly, where they joined again with the rising beams of the sun dispelling the gloom of night.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकिये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे पौरुषस्थापनं नाम पञ्चमः सर्गः।।५।।

CHAPTER 6

REPUTATION OF FATALISM

श्रीवसिष्ठ उवाच

तस्मात्प्राकपौरुषाद्दैवं नान्यत्तत्प्रोज्झ्य दूरतः।
साधुसंगमसच्छास्त्रैर्जीवमुत्तारयेद्बलात्।।१।।

Vasiṣṭha resumed saying— Now fate being no other than the result of our actions of the former state of our existence, it is possible to leave it at a distance, and to extricate one's self (from its fetters) by betaking himself to good company and study of moral *Śāstras*.

यथायथा प्रयत्नः स्याद्भवेदाशु फलं तथा।
इति पौरुषमेवास्ति दैवमस्तु तदेव च।।२।।

Whatever one attempts to do, he readily meets with its reward: this being the effect of exertion. Fate is no other but the same thing.

दुःखाद्यथा दुःखकाले हा कष्टमिति ३)३ कथ्यते।
हा कष्टशब्दपर्यायस्तथा हा दैवमित्यपि।।३।।

Men labouring hard, are heard to exclaim "O how painful it is": so men suffering under fate cry out "O hard is fate! (so the one is as bad as the other).

प्राक्स्वकर्मेतराकारं दैवं नाम न विद्यते।
बालः प्रबलपुंसेव तज्जेतुमिह शक्यते।।४।।

Thus then fate being no other than a name for our past actions, it is as easily overcome (by present acts) as a boy (is subdued) by an adult youth.

ह्यस्तनो दुष्ट आचार आचारेणाद्य चारुणा।
यथाशु शुभतामेति प्रक्तनं कर्म तत्तथा।।५।।

As some bad conduct of yesterday is corrected by proper behaviour of the present day, so the anterior fate is removed by (posterior) acts.

तज्जयाय यतन्ते ये न लोभलवलम्पटाः।
ते दीनाः प्राकृता मूढाः स्थिता दैवपरायणाः।।६।।

Those carnal minded libertines who do not try the means (of reforming their fate), but depend upon the favour of fortune, are perverted in their nature and marked for misery.

पौरुषेण कृतं कर्म दैवाद्यदभिनश्यति।
तत्र नाशयितुर्ज्ञेयं पौरुषं बलवत्तरम्।।७।।

Thus if the acts of manliness are capable of

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fore-fending ones misfortunes, it must be acknowledged that manliness which destroys the other, is the mightier of the two.

यदेकवृन्तफलयोरथैकं शून्यकोटरम्।
तत्र प्रयत्नः स्फुरितस्तथा तद्रससंविदः।।८।।

As of two fruits growing on the same fore-stalk, the one is found to be empty within and the other full of juice, so the fruit of fate is rendered abortive by that of manliness.

यत्प्रयान्ति जगद्भावाः संसिद्धा अपि संक्षयम्।
क्षयकारकयत्नस्य ह्यत्र ज्ञेयं महद्बलम्।।९।।

Seeing the decay of the best things in the world, we must own the predominant power of the cause of this decay.

द्वौ हुडाविव युध्येते पुरुषार्थौ परस्परम्।
य एव बलवांस्तत्र स एव जयति क्षणात्।।१०।।

Like two rams our fate and exertions are fighting with one another, wherein the victory is always on the side of the stronger.

भिक्षुको मङ्गलेभेन नृपो यत्क्रियते बलात्।
तदमात्येभपौराणां प्रयत्नस्य बलं महत्।।११।।

In the case of the royal elephant's taking up a beggar boy for being made the ruler (of a country), its cause is to be attributed more to the vote of the country-men and citizens (that to chance or fortune).

पौरुषेणात्रमाक्रम्य यथा दन्तेन चूर्ण्यते।
अन्यः पौरुषमाश्रित्य तथा शूरेण चूर्ण्यते।।१२।।

As a man takes his food and grinds it under his teeth, so is one (depending on fate) crushed by the stronger party relying on his exertions.

अत्रभूता हि महतां लघवो यत्नशालिनाम्।
यथेष्टं विनियोज्यन्ते तेन कर्मसु लोष्टवत्।।१३।।

Inferior servants are thus employed like clods of earth by their more active masters in any work they like.

शक्तस्य पौरुषं दृश्यमदृश्यं वापि यद्भवेत्।
तद्दैवमित्यशक्तेन बुद्धमात्मन्यबुद्धिना।।१४।।

Silly and impotent men seeing the strong thriving by their exertions whether apparent or unseen, are apt to attribute it to their good fortune (instead of their diligence).

भूतानां बलवद्भूतं दैवमिति स्थितम्।
तत्तेषामप्यधिष्ठातृ सतामेतत्स्फुटं मिथः।।१५।।

The strong efforts of men truly constitute their presiding fortune, and these two are viewed alike by the wise.

शास्त्रामात्येभपौराणामविकल्पा स्वभावधीः।
या सा भिक्षुकराज्यस्य कर्तृ धर्तृ प्रजास्थितेः।।१६।।

In the case of the (aforesaid) beggar boy's installation to the ruling and protection of the people of a realm, the unanimous concurrence of the law and ministers, of the elephant and citizens (is to be taken as the chief cause).

भिक्षुको मङ्गलेभेन नृपो यत्क्रियते क्वचित्।
प्राक्तनं पौरुषं तत्र बलवद्वापि कारणम्।।१७।।

Should the beggar boy be ever elected for a ruler by the royal elephant itself (without the assent of men), in that case it is to be attributed to the boy's good fortune only (because there was no sensible exertion on his side).

ऐहिकः प्राक्तनं हन्ति प्राक्तनोऽद्यतनं बलात्।
सर्वदा पुरुषस्पन्दस्तत्रानुद्वेगवाञ्जयी।।१८।।

Present acts destroy those of the past life and so also the vice-versa comes to pass; but the exertions of a man are undoubtedly successful (at all times).

द्वयोरद्यतनस्यैव प्रत्यक्षाद्बलिता भवेत्.
दैवं जेतुं यतो यत्नैर्बालो यूनेव शक्यते।।१९।।

Of these two powers that of the present state is manifestly superior to the other; hence it is possible to overcome the past by the present, as to lick a boy by an adult.

मेघेन नीयते यद्वद्वत्सरोपार्जिता कृषिः।
मेघस्य पुरुषार्थोऽसौ जयत्यधिकयत्नवान्।।२०।।

As a hail shower lays waste the cultivation of a whole year, so also does the predominant fate sometimes overpower the attempts of this life.

क्रमेणोपार्जितेऽप्यर्थे नष्टे कार्या न खेदिता।
न बलं यत्र मे शक्तं तत्र का परिदेवना।।२१।।

However it does not behave us to be sorry at the loss of our long earned treasures (as of the harvest), for what avails our sorrows at what is beyond our control.

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यत्न शक्नोमि तस्यार्थे यदि दुःखं करोम्यहम्।
तदमारितमृत्योर्मे युक्तं प्रत्यहरोदनम्।।२२।।

If I should sorrow for what I have not the power to prevent, I must then weep all the days of my life because I am not to be spared by death.

देशकालक्रियाद्रव्यवशतो विस्फुरन्त्यमी।
सर्व एव जगद्भावा जयत्यधिकयत्नवान्।।२३।।

All our acts are subject to their proper time and place, and to the modes of their operation and combination according to the course of nature; hence it is that the more diligent are the most successful (everywhere).

तस्मात्पौरुषमाश्रित्य सच्छास्त्रैः सत्समागमैः।
प्रज्ञाममलतां नीत्वा संसारजलधिं तरेत्।।२४।।

We ought therefore to rely in our exertions and clearness of understanding by the help of *Śāstras* and association with the wise, for fording over the ocean of this world.

प्राक्तनश्चैहिकश्चेमौ पुरुषार्थौ फलद्रुमौ।
संजातौ पुरुषारण्ये जयत्यभ्यधिकस्तयोः।।२५।।

Actions of the past and present lives are the two fruit trees growing in the garden of humanity; of which the one that is cultivated best, thrives and fruetifies the most.

कर्म यः प्राक्तनं तुच्छं न निहन्ति शुभेहितैः।
अज्ञो जन्तुरनीशोऽसावात्मनः सुखदुःखयोः।।२६।।

He who is unable to overcome his false fate by his best exertions (in this life), is no better than an ignorant beast that has no power over its pain or pleasure.

ईश्वरप्रेरितो गच्छेत्स्वर्गं नरकमेव वा।
स सदैव पराधीनः पशुरेव न संशयः।।२७।।

He who thinks of going to heaven or hell by the will of the Maker, is also a slave to destiny and no better than a beast.

यस्तूदारचमत्कारः सदाचारविहारवान्।
स निर्याति जगन्मोहान्मृगेन्द्रः पञ्जरादिव।।२८।।

The man of a noble mind and one employed in acts of goodness, breaks off from the errors of the world as a lion from his cage.

कश्चिन्मां प्रेरयत्येवमित्यनर्थकुकल्पने।
यः स्थितोदृष्टमुत्सृज्य त्याज्योऽसौ दूरतोऽधमः।।२९।।

Those who vainly imagine themselves to be led about by some (supernatural power), and so slight their necessary duties are to be shunned at a distance as the mean and base.

व्यवहारसहस्राणि यान्युपायान्ति यान्ति च।
यथाशास्त्रं विहर्तव्यं तेषु त्यक्त्वा सुखासुखे।।३०।।

There are thousands of acts that are attended with gain or loss to their doers; but it is the duty of man to do what is right whether they are pleasant or painful.

यथाशास्त्रमनुच्छित्रां मर्यादां स्वामनुज्झतः।
उपतिष्ठन्ति सर्वाणि रत्नान्यम्बुनिधाविव।।३१।।३२

He who does not transgress the bounds of law, nor forsake the duties (of his race), is attended by every blessing abundant as the pearls in the sea.

स्वार्थप्रापककार्यैकप्रयत्नपरता बुधैः।
प्रोक्ता पौरुषशब्देन सा सिद्ध्यै शास्त्रयन्त्रिता।।३२।।

Devoted diligence in acts leading to one's object, is termed to be his manliness by the wise; and that being guided by the *Śāstra* leads to his success.

क्रियया स्पन्दधर्मिण्या स्वार्थसाधकता स्वयम्।
साधुसंगमसच्छास्त्रतीक्ष्णयोत्रीयते धिया।।३३।।

An act accompanied by exertion, is of itself the accomplisher of one's object, and the company of the wise and study of good books serve to raise a man by brightening his understanding.

अनन्तं समतानन्दं परमार्थं विदुर्बुधाः।
स येभ्यः प्राप्यते नित्यंते सेव्याः शास्त्रसाधवः।।३४।।

The infinite happiness or a tranquil spirit is known as the *Summum bonum* by the wise; and those good works are fit for study which lead to that state.

देवलोकादिहागत्य लोकद्वयहितं भवेत्।
प्राक्तनं पौरुषं तद्वै दैवशब्देन कथ्यते।।३५।।

The acts of our former lives constitute what we call our destiny, and they return to us from the region of the gods for our good in both worlds.

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तद्युक्तमेतदेतस्मिन्नास्ति नापवदामहे।
मूढैःप्रकल्पितं दैवं मन्यन्ते ये क्षयं गताः।।३६।।

We blame the fate which is a creation of the fancy of the ignorant, who by their adoration of the same come to meet their destruction.

नित्यं स्वपौरुषादेव लोकद्वययहितं भवेत्।
ह्यस्तनी दुष्क्रियाभ्येति शोभां सत्क्रियया यथा।।३७।।

One benefits himself always by his activity in both worlds, as his good acts of to-day gives a grace to those of yesterday.

अद्यैवं प्राक्तनी तस्माद्यत्नाद्यः कार्यवान्भवेत्।
करामलकवदृष्टं पौरुषादेव तत्फलम्।
मूढः प्रत्यक्षमुत्सृज्य दैवमोहे निमज्जति।।३८।।

Whosoever therefore applies himself with diligence to his acts, reaps their fruits like that of an *Amalaki* in his palm, which though it is within his grasp, yet it could not be obtained without the cost of some labour:

सकलकारणकार्यविवर्जितं निजविकल्पबलादुपकल्पितम्।
तदनपेक्ष्य हि दैवमसन्मयं श्रय शुभाशयपौरुषमात्मनः।।

It is the ignorant only that depart from the beaten path and fall into the error of fatalism. Therefore give up that false faith in an unreal fate, which is a mere creation of the imagination and devoid of any cause or effect; and apply to your manly exertions.

शास्त्रैः सदाचरविजृम्भितदेशधर्मै-
र्यत्कल्पितं फलमतीव चिरप्ररूढम्।
तस्मिन्हृदि स्फुरति चोपनमेति चित्त-
मङ्गावली तदनु पौरुषमेतदाहुः।।४०।।

The fruit of following the *Śāstras* and observing the good customs and local usages, is long known (to be whole-some), as exciting the heart and the exertion of the limbs to action. This it is what they called "manly activity."

बुद्ध्वैव पौरुषफलं पुरुषत्वमेत-
दात्मप्रयत्नपरतैव सदैव कार्या।
नेया ततः सफलतां परमामथासौ
सच्छास्त्रसाधुजनपण्डितसेवनेन।।४१।।

All wise men after discussion of the subject of fate and acts, have applied themselves to activity by utter rejection of fatality, and accomplished their ends by attendance on the good and wise.

दैवपौरुषविचारचारुभिश्चैदमाचरितमात्मपौरुषम्।
नित्यमेव जयतीति भावितैः कार्य आर्यजनसेवयोद्यमः।।

Knowing the efficacy of activity, every one should betake himself to his personal exertions, and attain to his highest perfection by attending to good *Śāstras* and the wise counsels of learned men.

जन्मप्रबन्धमयमामयमेष जीवो
बुद्ध्वैहिकं सहजपौरुषमेव सिद्ध्यै।
शान्तिं नयत्ववितथेन वरौषधेन
मृष्टेन तुष्टपरपंडितसेवनेन।।४३।।

And knowing the bondage of our births to be full of pain, let people strive for the exercise of their activities, and obtain the true and sweet blessing of tranquility by their attendance on the wise.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे दैवनिराकरणं नाम षष्ठः सर्गः।।६।।

CHAPTER 7

ON THE NECESSITY OF ACTIVITY

श्रीवसिष्ठ उवाच

प्राप्य व्याधिविनिर्मुक्तं देहमल्पाधिवेदनम्।
तथात्मनि समादध्याद्यथा भूयो न जायते।।१।।

Having obtained a body free from disease and a mind free from trouble, one should try to know the knowable to prevent his further birth (in this world).

दैवं पुरुषकारेण यो निवर्तितुमिच्छति।
इह वामुत्र जगति स सम्पूर्णाभिवाञ्छितः।।२।।

Whosoever wishes to avert his destiny by means of his activity, obtains the acme of his wishes both in this world as well as in the next.

ये समुद्योगमुत्सृज्य स्थिता दैवपरायणाः।
ते धर्ममर्थं कामं च नाशयन्त्यात्मविद्विषः।।३।।

But whoever is averse to assiduity and relies in his luck, he is an enemy to his own soul, and sacrifices all his virtues, riches and hopes (to his idleness).

संवित्स्पन्दो मनःस्पन्द ऐन्द्रियस्पन्द एव च।
एतानि पुरुषार्थस्य रूपाण्येभ्यः फलोदयः।।४।।

It is the exercise of our sensuous and mental

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faculties as also of the members of the body, which are the different modes of our exertions, that leads us to success.

यथा संवेदनं चेतस्तस्थातत्स्पन्दमृच्छति।

तथैव कायश्चलति तथैव फलभोक्तृता।।५।।

Our perceptions are the cause of our mental activity, and this actuates the body to action, whereby we obtain the fruits of our desire.

आबालमेतत्संसिद्धं यत्रयत्र यथायथा।

दैवं तु न क्वचिद्दृष्टमतो जगति पौरुषम्।।६।।

In whatever case there is some act (enjoined in the *Śāstra*), it points us to our exertions and never to destiny. Even children are well aware of this.

पुरुषार्थेन देवानां गुरुरेव बृहस्पतिः।

शुक्रो दैत्येन्द्रगुरुतां पुरुषार्थेन चास्थितः।।७।।

It was by the exercise of their exertions that Divaspati (Jupiter) became the lord of gods, and Śukra obtained the preceptorship of demons.

दैन्यदारिद्र्यदुःखार्त्ता अपि साधो नरोत्तमाः।

पौरुषेणैव यत्नेन याता देवेन्द्रतुल्यताम्।।८।।

There have been many weak, poor and miserable men, who have by means of their manly exertions become equal to Indra himself.

महान्तो विभवास्वादैर्नानाश्चर्यसमाश्रयाः।

पौरुषेणैव दोषेण नरकातिथितां गताः।।९।।

So also there have been many great men on earth, who after enjoyment of a great many extraordinary things and luxuries here, have become guests in hell for want of the exercise of their manly virtues.

भावाभावसहस्रेषु दशासु विविधासु च।

स्वपौरुषवशादेव निवृत्ता भूतजातयः।।१०।।

In this manner have all beings evaded the effects of their various states of want and opulence by means of their own exertions (in the right way).

शास्त्रतो गुरुतश्चैव स्वतश्चैति त्रिसिद्धयः।

सर्वत्र पुरुषार्थस्य न दैवस्य कदाचन।।११।।

There are three fold benefits derived from the study of books, from lectures of a preceptor, and from one's own industry, all of which are attendant on our exertions and not destiny.

अशुभेषु समाविष्टं शुभेष्वेवावतारयेत्।

प्रयत्नाच्चित्तमित्येष सर्वशास्त्रार्थसंग्रहः।।१२।।

This is the long and short of all the *Śāstras*, that diligence preserves our minds from all evils, by employing them to whatever is good and right.

यच्छ्रेयो यदतुच्छं च यदपायविवर्जितम्।

तत्तदाचर यत्नेन पुत्रेति गुरवः स्थिताः।।१३।।

To apply with diligence to whatever is excellent, not low or mean and not liable to loss or decay, is the precept of parents and preceptors to their sons and pupils.

यथा यथा यप्रत्नो मे फलमाशु तथा तथा।

इत्यहं पौरुषादेव भरभाङ्न तु दैवतः।।१४।।

I get the immediate fruit of my labour in proportion to my exertion: hence I say, I enjoy the fruit of my labour and not of fortune.

पौरुषाद्दृश्यते सिद्धिः पौरुषाद्धीमतां क्रमः।

दैवमाश्वासनामात्रं दुःखे पेलवबुद्धिषु।।१५।।

Activity gives us success and it is this that elevates the intelligent. But men of little understandings rely only in fortune in their miserable state.

प्रत्यक्षप्रमुखैर्नित्यं प्रमाणैः पौरुषक्रमः।

फलितो दृश्यते लोके देशान्तरगमादिकः।।१६।।

We have ocular evidence (of the efficacy) of activity every day, in the instances of men travelling in distant countries (for the sake of gain).

भोक्ता तृप्यति नाभोक्ता गन्ता गच्छति नागतिः।

वक्ता वक्ति न चावक्ता पौरुषं सफलं नृणाम्।।१७।।

He that eats becomes satiate and not who starves: so he who walks is said to proceed and not one who rests: and in like manner who so speaks is called a speaker and not the silent man: thus action makes the man.

पौरुषेण दुरन्तेभ्यः संकटेभ्यः सुबुद्धयः।

समुत्तरन्त्ययत्नेन नतु मोघतयानया।।१८।।

Wise men escape from great difficulties by means of their exertions; but not so the mistaken fatalist by his fruitless mertness.

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यो यो यथा प्रयतते स स तत्तत्फलैकभाक्।
न तु तूष्णीं स्थितेनेह केनचित्प्राप्यते फलम्।।१९।।

Whosoever acts in any manner, gets his reward accordingly; but the restive man has nothing to expect anywhere.

शुभेन पुरुषार्थेन शुभमासाद्यते फलम्।
अशुभेनाशुभं राम यथेच्छसि तथा कुरु।।२०।।

By well directed industry a man reaps the best reward as he meets with its reverse by his misapplied labour: think upon this O Rāma! and do as you like.

पुरुषार्थात्फलप्राप्तिर्देशकालवशादिह।
प्राप्ता चिरेण शीघ्रं वा यासौ दैवमिति स्मृता।।२१।।

The reward of industry which a man meets with sooner or later at any time or place, the same is said by the wise to be his fortune.

न दैवं दृश्यते दृष्ट्या न च लोकान्तरे स्थितम्।
उक्तं दैवाभिधानेन स्वर्लोके कर्मणः फलम्।।२२।।

No one can see his fortune, nor has only body ever seen the same, nor is there such a thing to be found in any world: it is but the merit of our acts here which they place in the other world.

पुरुषो जायते लोके वर्धते जीर्यते पुनः।
न तत्र दृश्यते दैवं जरायौवनबाल्यवत्।।२३।।

A man is born on earth to grow up and decay in his time, and no destiny is seen therein in the same way as his childhood, youth and old age.

अर्थप्रापककार्यैकप्रयत्नपरता बुधैः।
प्रोक्ता पौरुषशब्देन सर्वमासाद्यतेऽनया।।२४।।

One's application to diligence and action for the attainment of an object, is known by the term exertion by the wise, whereby all things are accomplished, (and which is no destiny).

देशाद्देशान्तरप्राप्तिर्हस्तस्य द्रव्यधारणम्।
व्यापारश्च तङ्गानां पौरुषेण न दैवतः।।२५।।

One's going from one place to another, his holding a thing in the hand, and the movement of his limbs, are all the acts of his exertion and not his destiny.

अनर्थप्राप्तिकार्यैकप्रयत्नपरता तु या।
प्रोक्ता प्रोन्मत्तचेष्टेति न किंचित्प्राप्यतेऽनया।।२६।।

There is another kind of propensity to acts productive of evil; this sort of action is likened to the attempt of a mad man which yields no good.

क्रियया स्पन्दधर्मिण्या स्वार्थसाधकता स्वयम्।
साधुसंगमसच्छास्त्रतीक्ष्णयोन्नीयते धिया।।२७।।

Men of acute understandings raise themselves to elevation, by their association with the virtuous, study of good works and active employment to duties tending to their own good.

अनन्तसमतानन्दं परमार्थं स्वकं विदुः।
स येभ्यः प्राप्यते यत्नात्सेव्यास्ते शास्त्रसाधवः।।२८।।

The boundless joy arising from equanimity, is said to constitute one's *Summum bonum* (upon earth). This blessing also results from a man's diligent application to the *Śāstras* (and not from his destiny).

सच्छास्त्रादिगुणो मत्या सच्छास्त्रादिगुणान्मतिः।
विवर्धेते मिथोऽभ्यासात्सरोऽब्जाविव कालतः।।२९।।

It is the understanding that leads to the knowledge of the *Śāstras*, as it is the other that tends to our right under standing of things. Just so does the lotus serve to beautify a lake, as it is the lake which lends its grace to the lotus. (*i.e.* they serve mutually to assist each other).

आबाल्यादलमभ्यस्तैः शास्त्रसत्संगमादिभिः।
गुणैः पुरुषयत्नेन स्वार्थः संपद्यते हितः।।३०।।

It is also by virtue of one's deep study and good company in youth, that a man attains his desirable objects afterwards (which are the results of his exertions).

पौरुषेण जिता दैत्याः स्थापिता भुवनक्रियाः।
रचितानि जगन्तीह विष्णुना न च दैवतः।।३१।।

It was by means of his activity that Viṣṇu had conquered the demons, and established the order of the world. It was by this that he created the worlds none of which could be the work of fate.

जगति पुरुषकारकारणेऽस्मिन्
कुरु रघुनाथ चिरं तथा प्रयत्नम्।
व्रजसि तरुसरीसृपाभिधानां
सुभग यथा न दशामशङ्क एव।।३२।।

Now, O lord of Raghu's race! employ your efforts to the exertion of your manly activities in such a way in this earth, that you may live free

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from fear of being bitten by the serpentine people in this arbour of the world (*i.e.* crush the malice of your enemies).

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मुमुक्षुव्यवहार-प्रकरणे पौरुषप्राधान्यसमर्थनं नाम सप्तमः सर्गः।।७।।

CHAPTER 8

INVALIDATION OF DESTINY

श्रीवसिष्ठ उवाच

नाकृतिर्न च कर्माणि न स्पन्दो न पराक्रमः।
तन्मिथ्याज्ञानवदूढं दैवं नाम किमुच्यते।।१।।

Vasiṣṭha continued saying that— What does destiny mean, which has no form, nor act, no motion nor might, but is a false notion rooted in the (minds) of the ignorant.

स्वकर्मफलसंप्राप्ताविदमित्थमितीति याः।
गिरस्ता दैवनाम्नैताः प्रसिद्धिं समुपागताः।।२।।

It is a word that has come into vogue from the idea of the future retribution of one's past actions (or retributive justice) and the like, which is designated "destiny".

तत्रैव मूढमतिभिर्दैवमस्तीति निश्चयः।
आत्तो दुरवबोधेन रज्ज्वामिव भुजंगमः।।३।।

From this the ignorant are led to believe that there is a thing as destiny: the inscrutability of which has led them to the fallacy as that of the supposition of a snake in a rope.

ह्यस्तनी दुष्क्रियाभ्येति शोभां सत्क्रियया यथा।
अद्यैवं प्राक्तनी तस्माद्यत्नात्सत्कार्यवान्भवेत्।।४।।

As a past misdeed of yesterday is rectified by a good action of the following day, let this day therefore supersede the past, and employ yourself to-day to action.

मूढानुमानसंसिद्धं दैवं यस्यास्ति दुर्मतेः।
दैवाद्दाहोऽस्ति नैवेति गन्तव्यं तेन पावके।।५।।

The perverted understanding that believes in a destiny grounded on its erroneous conception, may well enter into the fire from his conviction that it will not burn him unless it is so destined.

दैवमेवेह चेत्कर्तृ पुंसः किमिव चेष्टया।
स्नानदानासनोच्चारान्दैवमेव करिष्यति।।६।।

If destiny is the sole cause of every thing, why then should a man betake himself to his actions of bathing and making his offerings, sitting and walking, all of which may be done by his destiny.

किंवा शास्त्रोपदेशेन मूकोऽयं पुरुषः किल।
संचार्यते तु दैवेन किं कस्येहोपदिश्यते।।७।।

What then is the necessity of one's advising another to do a thing when destiny is the director of all? Let then all be silent and say nothing to nobody.

न च निस्पन्दता लोके दृष्टेह शवतां विना।
स्पन्दाच्च फलसम्प्राप्तिस्तस्माद्दैवं निरर्थकम्।।८।।

There is no one to be seen on earth that is motionless except the bodies of the dead; and if it is action that produces anything, it is useless to believe in destiny.

नचामूर्तेन दैवेन मूर्तस्य सहकर्तृता।
पुंसः सन्दृश्यते काचित्तस्माद्दैवं ३३-निरर्थकम्।।९।।

Nor is there any co-operative power of the invisible destiny perceptible in the actions of men, whence it is but a meaningless word.

मिथोऽङ्गानि समासाद्य द्वयोरेकैककर्तृता।
हस्तादीनां हतत्वे ह न दैवेन क्वचित्कृतम्।।१०।।

Two things as the implements and members of the body being joined together, have each their several action; (as that of the pen and razor and the hand in writing and shaving); but the hand being wanted, nothing can be done by destiny (with its having those tools).

मनोबुद्धिवदप्येतद्दैवं नेहानुभूयते।
आगोपालं कृतप्रज्ञैस्तेन दैवमसत्सदा।।११।।

There is no such clear idea of a destiny like those of the mind and intellect, even in the (illiterate) cow-herd or in the (learned) Pandit. Hence it is a mere non-entity.

पृथक्केद्बुद्धिरन्योऽर्थः सैव चेत्कान्यता तयोः।
कल्पनायां प्रमाणं चेत्पौरुषं किं न कल्प्यते।।१२।।

If the concept of destiny be other (than that of an agent), it must mean something else; or if it be the samething (with the agent) why then give it a different name (as destiny)? If it be proved to be an imaginary term, then why not imagine your exertion to be agent (of your action)?

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नामूर्त्तेस्तेन सङ्गोऽस्ति नभसेव वपुष्मतः।
मूर्तं च दृश्यते लग्नं तस्माद्दैवं न विद्यते।।१३।।

The immaterial destiny like vacuity has no connection with the material body. If it had a form or figure it would be visible (to some one or other); hence destiny is a nullity.

विनियोक्त्रथ भूतानामस्त्यन्यच्चेज्जगत्त्रये।
शेरते भूतवृन्दानि दैवं सर्वं करिष्यति।।१४।।

If destiny is the main spring of the movements of all beings in the three worlds, then let all creatures rest at ease (with the assurance) that destiny will perform their parts.

दैवेन त्वभियुक्तोऽहं तत्करोमीदृशं स्थितम्।
समाश्वासनवागेषा न दैवं परमार्थतः।।१५।।

The belief that we are guided by destiny and do as we are led to do, is a deception and an allegation (of self-excuse); in fact there is no such thing as destiny.

मूढैः प्रकल्पितं दैवं तत्परास्ते क्षयं गताः।
प्राज्ञास्तु पौरुषार्थेन पदमुत्तमतां गताः।।१६।।

It is the fool that fancies to himself a destiny and relies on it to his own disadvantage; while the intelligent raise themselves to better states by means of their exertion.

ये शूरा ये च विक्रान्ता ये प्राज्ञा ये च पण्डिताः।
तैस्तैः किमिव लोकेऽस्मिन्वद दैवं प्रतीक्ष्यते।।१७।।

Say who is there among the mighty and brave, the intelligent and learned, that looks or waits upon destiny in this world?

कालविद्भिर्विनिर्णीता यस्यातिचिरजीविता।
स चेज्जीवति संछिन्नशिरास्तद्दैवमुत्तमम्।।१८।।

Destiny may be said good, if it can have the power of saving a man from being beheaded, whom fortune-tellers had pronounced by their calculation to be long lived.

कालविद्भिर्विनिर्णीतं पाण्डित्यं यस्य राघव।
अनध्यापित एवासौ तज्ज्ञश्चैदैवमुत्तमम्।।१९।।

Again, O Rāghava, should one who is foretold by his fortune-teller to become a learned man, attain his learning without being taught in it, then may we believe fortune to be true.

विश्वामित्रेण मुनिना दैवमुत्सृज्य दूरतः।
पौरुषेणैव संप्राप्तं ब्राह्मण्यं राम नान्यथा।।२०।।

Mark, O Rāma! how the sage Viśvāmitra has cast away his destiny at a distance; and attained to Brahmā-hood by his own exertions.

अस्माभिरपरै राम पुरुषैर्मुनितां गतैः।
पौरुषेणैव संप्राप्ता चिरं गगनगामिता।।२१।।

Look at us and others who have become sages, that it was by our industry we became aeronauts or wanderers in the ethereal regions.

उत्साद्य देवसंघातं चक्रुस्त्रिभुवनोदरे।
पौरुषेणैव यत्नेन साम्राज्यं दानवेश्वराः।।२२।।

Remember, O Rāma, how the chiefs of the Dānava race, have established their empires on earth by their prowess, and by discarding their destinies altogether.

आलूनशीर्णमाभोगि जगदाजह्रुरोजसा।
पौरुषेणैव यत्नेन दानवेभ्यः सुरेश्वराः।।२३।।

Look again how the chiefs of gods have wrested the extensive earth from those demons by their valorous deeds of slaying and harassing them (in battle).

राम पौरुषयुक्त्या च सलिलं धार्यतेऽनया।
चिरं करण्डके चारु न दैवं तत्र कारणम्।।२४।।

See Rāma! how they make handsome wicker vessels (of bamboo work) for the holding of water by their own industry, and without the aid of any destiny to the completion of the same.

भरणादानसंरम्भविभ्रमश्रमभूमिषु।
शक्तता दृश्यते राम न दैवस्यौषधेरिव।।२५।।

In all our works of giving and receiving, walking, resting and the like, we see no causality of destiny in their completion, as we see of medicines (in healing diseases).

सकलकारणकार्यविवर्जितं निजविकल्पवशादुपकल्पितम्
त्वमनपेक्ष्य हि दैवमसन्मयं श्रय शुभाशय पौरुषमुत्तमम्।।

Therefore O Rāma, give up this destiny of your mistaken fancy; which is in reality devoid of its cause or effect, and is a false and ideal nullity; and betake yourself to your best exertions.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे दैवनिराकरणं नाम अष्टमः सर्गः।।८।।

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CHAPTER 9

INVESTIGATION OF ACTS

श्रीराम उवाच

भगवन् सर्वधर्मज्ञ प्रतिष्ठाफलमागतम्।
यल्लोके तद्वद ब्रह्मन् दैवं नाम किमुच्यते।।१।।

Rāma asked— "Will you Sir, who are versed in all knowledge, kindly explain the true sense of destiny in popular use.

श्रीवसिष्ठ उवाच

पौरुषं सर्वकार्याणां कर्तृ राघव नेतरत्।
फलभोक्तृ च सर्वत्र न दैवं तत्र न कारणम्।।२।।

Vasiṣṭha replied— It is a man's activity and no other, O Rāghava, that is the cause of all his actions, and the recepient of their consequence, wherein destiny has nothing to do.

दैवं न किंचित्कुरुते न भुङ्क्ते न च विद्यते।
न दृश्यते नाद्रियते केवलं कल्पनेदृशी।।३।।

Destiny is a mere imaginary thing, which neither exists nor acts nor feels (their effects). It is neither seen nor regarded (by any body).

सिद्धस्य पौरुषेणेह फलस्य फलशालिना।
शुभाशुभार्थसंपत्तिर्दैवशब्देन कथ्यते।।४।।

The good or bad result which proceeds from the accomplished acts of successful activity, is expressed by the word destiny.

पौरुषोपनता नित्यमिष्टानिष्टस्य वस्तुनः।
प्राप्तिरिष्टाप्यनिष्टा वा दैवशब्देन कथ्यते।।५।।

The wished for and unwished for consequences resulting from the good and bad deeds of human activity, are termed the effects of destiny by people.

भावी त्ववश्यमेवार्थः पुरुषार्थैकसाधनः।
यः सोऽस्मिँल्लोकसंघाते दैवशब्देन कथ्यते।।६।।

Human activity which is the only cause of some unavoidable future consequence, is called as destiny by the majority of mankind.

ननु राघव लोकस्य कस्यचित्किंचिदेव हि।
दैवमाकाशरूपं हि करोति न करोति च।।७।।

Truly, O Rāghava! destiny though void as vacuity, appears as real to some body, who thinks it to be an active agent, while others know it to be inactive.

पुरुषार्थस्य सिद्धस्य शुभाशुभफलोदये।
इतमित्थं स्थितमिति योक्तिस्तद्दैवमुच्यते।।८।।

Again destiny is a mere saying uttered by men upon the result of some good or bad effect of their actual exertion, that "it is this which has produced the other."

इत्थं ममाभवद्बुद्धिरित्थं मे निश्चयो ह्यभूत्।
इति कर्मफलप्राप्तौ योक्तिस्तद्दैवमुच्यते।।९।।

It is my belief and I have known it for certain that, destiny is no more than the word uttered by people upon their attainment of the object of their exertions.

इष्टानिष्टफलप्राप्ताविदमित्यस्य वाचकम्।
आश्वासनामात्रवचो दैवमित्येव कथ्यते।।१०।।३३

Destiny is that word of consolation which is uttered by men, as significant of the good or evil which they meet with and which they call to be the effect of the other.

श्रीराम उवाच

भगवन्सर्वधर्मज्ञ यत्प्राक्कर्मोपसंचितम्।
तद्दैवं दैवमित्युक्तमपमृष्टं कथं त्वया।।११।।

Rāma asked— How is it sir, that you who are all wise, do now contradict your own assertion that destiny is the result of the stock of our former acts (of past life)?

श्रीवसिष्ठ उवाच

साधु राघव जानासि शृणु वक्ष्यामि तेखिलम्।
दैवं नास्तीति ते येन स्थिरा बुद्धिर्भविष्यति।।१२।।

Vasiṣṭha answered saying— Well said O Rāma! you know every thing; but hear me tell you the whole of it, whereby you will have a firm belief in the nullity of destiny.

या मनोवासना पूर्वं बभूव किल भूरिशः।
सैवेयं कर्मभावेन नृणां परिणतिं गता।।१३।।

All the various desires which men may have entertained in their minds before, even those come to be accounted as his deeds (or mental actions) at last.

जन्तुर्यद्वासनो राम तत्कर्ता भवति क्षणात्।
अन्यकर्मान्यभावश्चेत्येतत्रैवोपपद्यते।।१४।।

All animals are seen also to act according to

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their desires, and to do nothing to which an inclination was waning in their natures.

ग्रामगो ग्राममाप्नोति पत्तनार्थी च पत्तनम्।
यो यो यद्वासनस्तत्र स स प्रयतते सदा।।१५।।

As the villager goes to his village and the towns-man comes to the town: so it is the nature of the desire that leads men to their particular acts.

यदेव तीव्रसंवेगादृढं कर्म कृतं पुरा।
तदेव दैवशब्देन पर्यायेणेह कथ्यते।।१६।।

The keen and firm resolution with which an act was done in the former state of life, that verily is termed destiny in the successive births, or generations of living beings.

एवं कर्मस्थकर्माणि कर्मप्रौढा स्ववासना।
वासना मनसो नान्या मनो हि पुरुषः स्मृतः।।१७।।

Thus are the acts of all active beings conformable with their natures, and the actions of men are in accordance to their desires, the desire is no other than the mind itself, and the mind is self-same with the human soul.

यद्दैवं तानि कर्माणि कर्म साधो मनो हि तत्।
मनो हि पुरुषस्तस्माद्दैवं नास्तीति निश्चयः।।१८।।

The mind is the soul and cause of all acts which they call the doings of destiny, certainly there is no other thing as destiny beside the mind.

एष एव मनोजन्तुर्यद्यत्प्रयतते हितम्।
कृतं तत्तदवाप्नोति स्वत एव हि दैवतः।।१९।।

This mind is verily the living soul, which acts as it desires, and enjoys accordingly the fruits thereof, and is same with destiny.

मनश्चित्तं वासना च कर्म दैवं च निश्चयः।
राम दुर्निश्चयस्यैताः संज्ञाःसद्भिरुदाहृताः।।२०।।

Know Rāma that the mind, the heart, desire, action and destiny are synonymous terms, and applied by the virtuous to the unascertainable soul (evolved in these forms).

एवंनामा हि पुरुषो दृढभावनया यथा।
नित्यं प्रयतते राम फलमाप्नोत्यलं तथा।।२१।।

Now whatever the so named soul undertakes to do continually and with a firm resolution, it obtains the fruit thereof accordingly.

एवं पुरुषकारेण सर्वमेव रघूद्वह।
प्राप्यते नेतरेणेह तस्मात्स शुभदोऽस्तु ते।।२२।।

It is by means of the activity or exertion of this soul, and by no other means, O support of Raghu's race, that it obtains everything, and may it lead you to your good only.

श्रीराम उवाच

प्राक्तनं वासनाजालं नियोजयति मां यथा।
मुने तथैव तिष्ठामि कृपणः किं करोम्यहम्।।२३।।

Rāma said— Being caught in the net of my pre-existent desire, I remain a captive to them and do as they lead me to. Say then, O sage what else I can do.

श्रीवसिष्ठ उवाच

अतएव हि राम त्वं श्रेयः प्राप्नोति शाश्वतम्।
स्वप्रयत्नोपनीतेन पौरुषेणैव नान्यथा।।२४।।

Vasiṣṭha replied— So then O Rāma, you will be able to reach to your lasting good, if you will but exert your activity for it, without which there is no other way to it.

द्विविधो वासनाव्यूहः शुभश्चैवाशुभश्च ते।
प्राक्तनो विद्यते राम द्वयोरेकतरोऽथवा।।२५।।

These desires are of two kinds, some leading to good and others to evil. Hence the desire of one's prior state must have been of one kind or other.

वासनौघेन शुद्धेन तत्र चेतद्य नीयसे।
तत्क्रमेण शुभेनैव पदं प्राप्स्यसि शाश्वतम्।।२६।।

If you will be guided now by the pure desires (of your nature), you will be gradually led by means of your good acts to attain the state of your lasting welfare.

अथ चेदशुभो भावस्त्वां योजयति संकटे।
प्राक्तनस्तदसौ यत्नाज्जेतव्यो भवता बलात्।।२७।।

But if your wrong inclinations tend to lead you to difficulties, you must try your best to overcome such propensities *perforce*.

प्राज्ञश्चेतनमात्रस्त्वं न देहस्त्वं जडात्मकः।
अन्येन चेतसा तत्ते चेत्यत्वं क्वेव विद्यते।।२८।।

You Rāma are wise and perfectly intelligent, and not composed of a dull (material) body only;

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now if you should be in need of another's guidance to waken your intellect, say where lies your own intelligence.

अन्यस्त्वां चेतयति चेत्तं चेतयति कोऽपरः।
क इमं चेतयेत्तस्मादनवस्था न वास्तवी।।२९।।

If you would have one to enlighten your understanding, say where is that another to illumine him, and who is the other to illuminate him also. Hence as no one is wholly devoid of understanding, let him improve it himself.

शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासनासरित्।
पौरुषेण प्रयत्नेन योजनीया शुभे पथि।।३०।।

The current of our desires is flowing betwixt the two channels of good and evil; it must be by exertion of our activity that we must turn it to the right course.

अशुभेषु समाविष्टं शुभेष्वेवावतारय।
स्वं मनः पुरुषार्थेन बलेन बलिनां वर।।३१।।

You who are the mightiest of the mighty, must exert the force of your activity to turn your mind to a profitable course from its direction to the profitless.

अशुभाच्चालितं याति शुभं तस्मादपीतरत्।
जन्तोश्चित्तं तु शिशुवत्तस्मात्तच्चालदेद्बलात्।।३२।।

By directing the mind to the right way from the wrong, it will take the right course and so the vice versa. But as human mind is as (tender as) a child, it must not be employed by force (but gentle measures).

समतासान्त्वनेनाशु न द्रागिति शनैः शनैः।
पौरुषेणैव यत्नेन पालयेच्चित्तबालकम्।।३३।।

The training of the child like that of the mind, is effected slowly by gentleness and indulgence, and not by force and hurry.

वासनौघस्त्वया पूर्वमभ्यासेन घनीकृतः।
शुभो वाप्यशुभो वापि शुभमद्य घनीकुरु।।३४।।

You have already by your constant practice, got a mastery over all your good and bad desires; you have hence forward to direct your tendencies to good only.

प्रागभ्यासवशाद्याता यदा ते वासनोदयम्।
तदाभ्यासस्य साफल्यं विद्धि त्वमरिमर्दन।।३५।।

O Victorious Rāma! When by your pristine habits you have an aptitude to do what is good, learn that it is the result of your good nature.

इदानीमपि ते याति घनतां वासनानघ।
अभ्यासवशतस्तस्माच्छुभाभ्यासमुपाहर।।३६।।

O sinless Rāma, your desires are at present lying dormant in your mind, and require some practice to be employed only to the doing of good.

पूर्वे चेद्धनतां याता नाभ्यासात्तव वासना।
वर्धिष्यते तु नेदानीमपि तात सुखी भव।।३७।।

If you will not exert yourself at present to improve your dormant desires by constant practice, you can never expect to be happy.

संदिग्धायामपि भृशं शुभामेव समाहर।
अस्यां तु वासनावृद्धौ शुभाद्दोषो न कश्चन।।३८।।

When it is doubtful (to know the nature of the innate propensity), do you incline to what is good, and as you thrive in this, you shall have no evil to fear.

यद्यदभ्यस्यते लोके तन्मयेनैवं भूयते।
इत्याकुमारं प्राज्ञेषु दृष्टं संदेहवर्जितम्।।३९।।

Whatever one practices, he becomes perfect in that in time; as studying from childhood makes the learned free from error.

शुभवासनया युक्तस्तदत्र भव भूतये।
परं पौरुषमाश्रित्य विजित्येन्द्रियपञ्चकम्।।४०।।

When you have the good will in you, you must accomplish your purpose, by means of your activity and subjection of the organs of your body.

अव्युत्पन्नमना यावद्भवानज्ञाततत्पदः।
गुरुसास्त्रप्रमाणैस्तु निर्णीतं तावदाचर।।४१।।

So long as your mind is imperfect and unacquainted with the state of divine truth, you must attend to your teacher, books and reasoning, and act according to their directions (in the paths of truth).

ततः पक्वकषायेण नूनं विज्ञातवस्तुना।
शुभोऽप्यसौ त्वया त्याज्यो वासनौघो निराधिना।।४२।।

Having first finished your acts and known the truth, you must abandon even your meritorious deeds, and all your desires with them.

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यदतिसुभगमार्यसेवितं त-
च्छुभमनुसृत्य मनोज्ञभावबुद्ध्या।
अधिगमय पदं सदा विशोकं
तदनु तदप्यवमुच्य साधु तिष्ठ।।४३।।

Having known by your good understanding, that the virtuous course led by honourable men is truly good, give particular attention to know the nature of God, then forsake even that (enquiry), and remain (silent) as a saint (*muni*).

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे कर्मविचारो नाम नवमः सर्गः।।९।।

CHAPTER 10

DESCENSION OF KNOWLEDGE

श्रीवसिष्ठ उवाच

यथास्थितं ब्रह्मतत्त्वं सत्ता नियतिरुच्यते।
सा विनेतुर्विनेतृत्वं सा विनेयविनेयता।।१।।

Vasiṣṭha resumed— This thing called destiny is as true as the reality of God. It is the cause of causes and effect of effects. (It is an attribute of God.)

अतः पौरुषमाश्रित्य श्रेयसे नित्यबान्धवम्।
एकाग्रं कुरु तच्चित्तं शृणु चोक्तमिदं मम।।२।।

Now attend to my words and depend on your exertions, and intently apply your ever confidant mind to the attainment of your chief good.

अवान्तरनिपातीनि स्वारूढानि मनोरथम्।
पौरुषेणेन्द्रियाण्याशु संयम्य समतां नय।।३।।

Try your exertions to turn to your subjection the misleading senses from pursuing their objects.

इहामुत्र च सिद्ध्यर्थं पुरुषार्थफलप्रदाम्।
मोक्षोपायमयीं वक्ष्ये संहितां सारनिर्मिताम्।।४।।

I will now propound to you a code containing of the essence of the best means of liberation, which will confer the fruits of your exertions and lead you to your welfare in both worlds.

अपुनर्ग्रहणायान्तस्त्यक्त्वा संसारवासनाम्।
सम्पूर्णा शमसन्तोषावादायोदारया धिया।।५।।

Let them that have great minds, forsake their worldly desires in order to avoid their future births, and attend to these lectures with calm contentment (in their minds).

सपूर्वापरवाक्यार्थविचारविषयाहतम्।
मनः समरसं कृत्वा सानुसन्धानमात्मनि।।६।।

Weigh well the meanings of the antecedent and subsequent proposition, repress your mind from its worldly cares, and dispose your self to equanimity for its inquiry after truth.

सुखदुःखक्षयकरं महानन्दैककारणम्।
मोक्षोपायमिमं राम वक्ष्यमाणं मया शृणु।।७।।

Hear me relate to you Rāma, the way to emancipation, which will remove your feelings of pain and pleasure and become the surest means to lead you to supreme happiness.

इमां मोक्षकथां श्रुत्वा सह सर्वैर्विवेकिभिः।
परं यास्यसि निर्दुःखं नाशो यत्र न विद्यते।।८।।

On hearing this lecture on liberation in the company of all these reasonable men, you will know that highest state which is free from pain, and of which there is no termination.

इदमुक्तं पुराकल्पे ब्रह्मणा परमेष्ठिना।
सर्वदुःखक्षयकरं परमाश्वासनं धियः।।९।।

This was spoken of old in a former *Kalpa* age by Brahmā abiding in the Supreme spirit. It is the remover of all anxiety and giver of all comfort to the soul.

श्रीराम उवाच

केनोक्तं कारणेनेदं ब्रह्मन्पूर्वं स्वयंभुवा।
कथं च भवता प्राप्तमेतत्कथय मे प्रभो।।१०।।

Rāma asked saying— Say O *Brāhmaṇa*— who is my guide, what cause moved Brahmā himself of old to reveal this knowledge, and in what manner was it obtained by you.

श्रीवसिष्ठ उवाच

अस्त्यनन्तविलासात्मा सर्वगः सर्वसंश्रयः।
चिदाकाशोऽविनाशात्मा प्रदीपः सर्वजन्तुषु।।११।।

Vasiṣṭha replied— The supreme soul of infinite manifestations exists by itself; it passes through and supports the whole in the form of vacuity and understanding, and as light to all living beings.

स्पन्दास्पन्दसमाकारात्ततो विष्णुरजायत।
स्यन्दमानरसापूरात्तरङ्गः सागरादिव।।१२।।

From him who remains the same (unaltered

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being) in his rest and motion, the great Viṣṇu was born, like a moving wave on the quiet waters of the sea.

सुमेरुकर्णिकात्तस्य दिग्दलाद्धृदयाम्बुजात्।
तारकाकेसरवनः परमेष्ठी व्यजायत।।१३।।

Then was Brahmā produced from the lotus of his heart, having the mount Meru for its pericarp, and the points of the compass for its petals, and the stars for its pistils.

वेदवेदार्थविद्देवमुनिमण्डलमण्डितः।
सोऽसृजत्सकलं सर्गं विकल्पौघं यथा मनः।।१४।।

He being beset by gods and sages acquainted with the Vedas and their significations, created all the worlds and the minds with their various thoughts.

जम्बूद्वीपस्य कोणेऽस्मिन् वर्षे भारतनामनि।
ससर्ज जनसर्गौघं ह्याधिव्याधिपरिप्लुतम्।।१५।।

He then created the groups of men in the Bhārata division (India) in a corner of Jambūdvīpa (Asia), and subjected them to all manner of diseases and afflictions.

भावाभावविषण्णाङ्गमुत्पातध्वंसतत्परम्।
सर्गेऽस्मिन्भूतजातीनां नानाव्यसनसंकुलम्।।१६।।

They are also troubled with the possession and want of many things, and their subjection to dangers and diseases. Here all species of created beings are subjected to a variety of tribulations and afflictions.

जनस्यैतस्य दुःखं तदृष्ट्वा सकललोककृत्।
जगाम करुणामीशः पुत्रदुःखात्पिता यथा।।१७।।

The lord and creator of worlds, seeing the misery of these people, felt compassion for them, as a father does for his children.

क एतेषां हताशानां दुःखस्यान्तो हतायुषाम्।
स्यादिति क्षणमेकाग्रं चिन्तयामास भूतये।।१८।।

He then pondered within himself for a moment with intensity of thought and for the good of all creatures, how to exterminate the misery of these beings who were subjected to death and despair.

इति संचिन्त्य भगवान्ससर्ज स्वयमीश्वरः।
तपो धर्मं च दानं च सत्यं तीर्थानि चैव हि।।१९।।

With this thought the lord god (Brahmā), established himself the rules of austerity, piety, charity, veracity and pilgrimage.

एतत्सृष्ट्वा पुनर्देवश्चिन्तयामास भूतकृत्।
पुंसां नानेन सर्गस्य दुःखस्यान्त इति स्वयम्।।२०।।

Having established these, the lord and creator again thought within himself, how to make an end of the many miseries of the men he had created.

निर्वाणं नाम परमं सुखं येन पुनर्जनः।
न जायते न म्रियते तज्ज्ञानादेव लभ्यते।।२१।।

He thought upon self-extinction as the Supreme bliss, which was obtainable only through a knowledge of the Deity, and whereby man might be exempted from repeated births and deaths.

संसारात्तरणे जन्तोरुपायो ज्ञानमेव हि।
तपो दानं तथा तीर्थमनुपायाः प्रकीर्तिताः।।२२।।

It was divine knowledge, he thought, the only means of men's crossing over (the ocean) of this world; but austerity, charity and pilgrimage were no means to it. (But mere preparatives to knowledge).

तत्तावदुःखमोक्षार्थं जनस्यास्य हतात्मनः।
प्रत्यग्रंतरणोपायमाशु प्रकटयाम्यहम्।।२३।।

Upon this said he "I will immediately make a new and sure bridge for the salvation of men and for their liberation from pain."

इति संचिन्त्य भगवान्ब्रह्मा कमलसंस्थितः।
मनसा परिसंकल्प्य मामुत्पादितवानिमम्।।२४।।

Having thought so, the lord Brahmā sitting on the lotus, meditated in his mind, and produced me from himself.

कुतोऽप्युत्पन्न एवाशु ततोऽहं समुपस्थितः।
पितुस्तस्य पुनः शीघ्रमूर्मिरूर्मेरिवानघ।।२५।।

Being thus produced, I stood forthwith in the presence of my progenitor, as a wave rising from the sea leans towards it.

कमण्डलूधरो नाथः सकमण्डलुना मया।
साक्षमालः साक्षमालं स प्रणम्याभिवादितः।।२६।।

I then bowed down to the god who held a water-pot in one hand and a rosary in the other, with a pitcher and a bead of seeds in my either hand, and was thus addressed by him.

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एहि पुत्रेति मामुक्त्वा स स्वाब्जस्योत्तरे दले।
शुक्लाभ्र इव शीतांशुं योजयामास पाणिना।।२७।।

Come my son said he, and then holding me with his hand, made me sit on the northern petal of his lotus of truth, which shone as bright as the moon amidst the silvery clouds.

मृगकृत्तिपरीधानो मृगकृत्तिनिजाम्बरम्।
मामुवाच पिता ब्रह्मा सुहंसः सारसं यथा।।२८।।

Wearing the skin of an antelope, Brahmā my father, spoke to me who was in the like habit, with the voice of a gander addressing a stork. (*i.e.* a talkative person addressing a mute one).

मुहूर्त्तमात्रं ते पुत्र चेतो वानरचञ्चलम्।
अज्ञानमभ्याविशतु शशः शशधरं यथा।।२९।।

He said "I will for a moment overpower your ficklemindedness under a mist of insensibility, as a dark cloud overshadows the disk of the moon."

इति तेनाशु शप्तः सन्विचारसमनन्तरम्।
अहं विस्मृतवान् सर्वं स्वरूपममलं किल।।३०।।

It was under this impercation that I lost my reason and forgot every thing, even the clear idea I had the God.

अथाहं दीनतां यातः स्थितोऽसंबुद्धया धिया।
दुःखशोकाभिसन्तप्तो जातो जन इवाधनः।।३१।।

I then became as helpless as one out of his wits, and came to be afflicted with distress and sorrow like an indigent person.

कष्टं संसारनामायं दोषः कथमिहागतः।
इति चिन्तितवानन्तस्तूष्णीमेव व्यवस्थितः।।३२।।

Ah woeful is this world! said I, and how came evil to dwell in it? With these thoughts I remained in silence (pondering on the origin of evil).

अथाभ्यधात्स मां तातः पुत्र किं दुःखवानसि।
दुःखोपघातं मां पृच्छ सुखी नित्यं भविष्यसि।।३३।।

Then he my father spoke to me saying; Ah my son why are you so afflicted? Ask of me the remedy for your affliction, and you shall become happy.

ततः पृष्टः स भगवान् मया सकललोककृत्।
हेमपद्मदलस्थेन संसारव्याधिभेषजम्।।३४।।

Then the lord creator of all peoples was asked by me, seated as I had been on the gold-coloured leaflet of the lotus, about the medicine of worldly woes.

कथं नाथ महादुःखमयः संसार आगतः।
कथं च क्षीयते जन्तोरिति पृष्टेन तेन मे।।३५।।

How came, said I, O my lord, this world to be so full of misery, and how can people get rid of it, is what I ask you (to know).

तज्ज्ञानं सुबहु प्रोक्तं यज्ज्ञात्वा पावनं परम्।
अहं पितुरभिप्रायः किलाधिक इव स्थितः।।३६।।

I then learnt the most holy wisdom which *Brāhmaṇa* my father delivered to me, and following his advice, I became quite composed (in my mind).

ततो विदितवेद्यं मां निजां प्रकृतिमास्थितम्।
स उवाच जगत्कर्ता वक्ता सकलकारणम्।।३७।।

Then the creator of the world and revealer of all causes, seeing me knowing the knowable and restored to my own natural state said—

शापेनाज्ञपदं नीत्वा पृच्छकस्त्वं मया कृतः।
पुत्रास्य ज्ञानसारस्य समस्तजनसिद्धये।।३८।।

I had turned you to insanity my son, by an illusion, in order to make you an enquirer into the essence of true knowledge for the welfare of mankind.

इदानीं शान्तशापस्त्वं परं बोधमुपागतः।
संस्थितोऽहमिवैकात्माऽकनकं कनकादिवत्।।३९।।

Now are you released from the curse of illusion, and arrived to your highest state of understanding. You have become as one soul (with the Supreme), and are as pure gold (after its purification from dross).

गच्छेदानीं महीपृष्ठे जंबुद्वीपान्तरस्थितम्।
साधो भारतवर्षं त्वं लोकानुग्रहहेतुना।।४०।।

Now shut your heart against the world, and proceed to the land of Bhārata on the surface of the earth for the good of mankind.

तत्र क्रियाकाण्डपरास्त्वया पुत्र महाधिया।
उपदेश्याः क्रियाकाण्डक्रमेण क्रमशालिना।।४१।।

There employ yourself to ceremonial duties to the best of your knowledge; and advise others to ritual acts in their proper order (of esoteric faith).

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विरक्तचित्ताश्च तथा महाप्राज्ञा विचारिणः।
उपदेश्यास्त्वया साधो ज्ञानेनानन्ददायिना।।४२।।

But such as are disgusted (with the world) in their hearts, and are rational with their elevated understandings, are to be counselled to esoteric knowledge which confers true felicity (to man).

इति तेन नियुक्तोऽहं पित्रा कमलयोनिना।
इह राघव तिष्ठामि यावद्भूतपरम्परा।।४३।।

Being thus appointed by him who was born in the lotus, I continue to abide herein throughout the succession of beings. (*i.e.* for ages).

कर्त्तव्यमस्ति न ममेह हि किंचिदेव
स्थातव्यमित्यतिमना भुवि संस्थितोऽस्मि।
संशान्तया सततसुप्तधियेह वृत्त्या
कार्यं करोमि न च किंचिदहं करोमि।।४४।।

I have no duty to perform here, but live while I have to live free from all cares. I do my acts always with as tranquil a mind as it were in a state of sleep; I do my works with the body; but I do nothing here with my soul (which is fixed in God).

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये ३ल्३ देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे ज्ञानावतरणं नाम दशमः सर्गः।।१०।।

CHPATER 11

ON THE QUALIFICATIONS OF THE INQUIRER AND LECTURER

श्रीवसिष्ठ उवाच

एतत्ते कथितं सर्वं ज्ञानावतरणं भुवि।
मया स्वमीहितं चैव कमलोद्भवचेष्टतम्।।१।।

Vasiṣṭha continued— I have thus related to you fully about the descent of knowledge on earth, with the reason of my birth and the intention of the lotus born Brahmā (in making me his apostle).

तदिदं परमं ज्ञानं श्रोतुमद्य तवानघ।
भृशमुत्कण्ठितं चेतो महतः सुकृतोदयात्।।२।।

Now Rāma, as you are eager to learn the transcendental knowledge, and feel so great an anxiety for it in your mind, it must be the effect of your pristine merit.

श्रीराम उवाच

कथं ब्रह्मन् भगवतो लोके ज्ञानावतारणे।
सर्गदनन्तरं बुद्धिः प्रवृत्ता परमेष्ठिनः।।३।।

Rāma said— How was it sir, that the Supreme lord felt a desire to send down knowledge on earth after his creation of it (and not along with it?)

श्रीवसिष्ठ उवाच

परमे ब्रह्मणि ब्रह्मा स्वभाववशतः स्वयम्।
जातः स्पन्दमयो नित्यमूर्मिरम्बुनिधाविव।।४।।

Vasiṣṭha replied— This Brahmā is in his own nature the same with the Supreme *Brahma*, and is born in him, as a billow is born of the waters of the deep. (The co-eternal logos).

दृष्टवैवमातुरं सर्गं सर्गस्य सकलां गतिम्।
भूतभव्यभविष्यस्थां ददर्श परमेश्वरः।।५।।

This great lord saw the imperfection of his creation, and saw its whole course (at one view) in times past, present and future. (The perversion of mankind subsequent to their fall).

सक्रियाक्रमकालस्य कृतादेः क्षय आगते।
मोहमालोच्य लोकानां कारुण्यमगमत्प्रभुः।।६।।

He saw the decay of ceremonial rites after the end of the Satya (golden) and other ages, and considering the error to which men were to fall afterward, he felt pity for their states (for want of sacrifices).

ततो मामीश्वरः सृष्ट्वा ज्ञानेनायोज्य चासकृत्।
विससर्ज महीपीठं लोकस्याज्ञानशान्तये।।७।।

Then the Lord thought of endowing me with true knowledge, and sent me on the surface of the earth for dispelling the ignorance of mankind.

यथाहं प्रहितस्तेन तथान्ये च महर्षयः।
सनत्कुमारप्रमुखा नारदाद्याश्च भूरिशः।।८।।

Like me he has sent also some other great sages here, as Sanat Kumāra, Nārada and many others also.

क्रियाक्रमेण पुण्येन तथा ज्ञानक्रमेण च।
मनोमोहामयोन्नद्धमुद्धर्तुं लोकमीरिताः।।९।।

He has sent them all for the redemption of

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mankind from the letters of their ignorance by a series of meritorious acts and their progress in divine knowledge also.

महर्षिभिस्ततस्तैस्तैः क्षीणे कृतयुगे पुरा।
क्रमात्क्रियाक्रमे शुद्धे पृथिव्यां तनुतां गते।।१०।।

These great sages seeing at the end of the past golden age, the gradual decay of the holy ritualistic rites on earth—

क्रियाकर्मविधानार्थं मर्यादानियमाय च।
पृथग्देशविभागेन भूपालाः परिकल्पिताः।।११।।

They created the rulers of earth at different divisions of the land, for regulating the course of duties, and observing their proper limits (of action).

बहूनि स्मृतिशास्त्राणि यज्ञसास्त्रणि चावनौ।
धर्मकामार्थसिद्ध्यर्थं कल्पितान्युचितान्यथ।।१२।।

They have made many works on the traditional law and sacrificial rules to be observed on earth, and many appropriate provisions for the accomplishment of religious and temporal duties (in the *smṛtis*).

कालचक्रे वहत्यस्मिंस्ततो विगलिते क्रमे।
प्रत्यहं भोजनपरे जने शाल्यर्जनोन्मुखे।।१३।।

But in the revolution of time, all these duties became slack in their course, and men have no other thought except that of seeking their daily maintenance.

द्वन्द्वानि संप्रवृत्तानि विषयार्थं महीभुजाम्।
दंड्यतां संप्रयातानि भूतानि भुवि भूरिशः।।१४।।

Every day disputes are rising among the land-owners on account of their estates and properties, and the people are subjected to various penalties in large numbers.

ततो युद्धं विना भूपा महीं पालयितुं क्षमाः।
न समर्थास्तदा याताः प्रजाभिः सह दैन्यताम्।।१५।।

In such a state, it is not possible for the rulers to rule over their states without fighting with one another, when they with their subjects are inevitably to wretchedness (by warfare).

तेषां दैन्यापनोदार्थं सम्यग्दृष्टिक्रमाय च।
ततोऽस्मदादिभिः प्रोक्ता महत्यो ज्ञानदृष्टयः।।१६।।

In order to remove the impotence (of such princes), and to lead them to a comprehensive view of things, we have prescribed to them many excellent precepts of knowledge.

अध्यात्मविद्या तेनेयं पूर्वं राजसु वर्णिता।
तदनु प्रसृता लोके राजविद्येत्युदाहृता।।१७।।

It was the spiritual knowledge which had been at first propounded to princes; but it came afterwards to be known under the title of royal science (polity).

राजविद्या राजगुह्यमध्यात्मज्ञानमुत्तमम्।
ज्ञात्वा राघव राजानः परां निर्दुःखतां गताः।।१८।।

This royal science is of a recondite nature, and is also the best kind of spiritual knowledge. Many kings have been set beyond the reach of calamity by a knowledge of this science.

अथ राजस्वतीतेषु बहुष्वमलकीर्तिषु।
अस्माद्दशरथाद्राम जातोऽद्यत्वमिहावनौ।।१९।।

It is after many such fair-famed princes that have gone by, that your mighty self was begotten by the present king Daśaratha.

तव चातिप्रसन्नेऽस्मिन् जातं मनसि पावनम्।
निर्निमित्तमिदं चारु वैराग्यमरिमर्दन।।२०।।

O slayer of your enemies, I find a very agreeable and holy kind of apathy growing spontaneously in your most clear understanding.

सर्वस्यैव हि सर्वस्य साधोरपि विवेकिनः।
निमित्तपूर्वं वैराग्यं जायते राम राजसम्।।२१।।

There is another kind of cold-heartedness, O Rāma, which is caused (by some sorrow) in the minds of the virtuous and reasonable men, that is styled their casual indifference.

इदं त्वपूर्वमुत्पन्नं चमत्कारकरं सताम्।
तवानिमित्तं वैराग्यं सात्विकं स्वविवेकजम्।।२२।।

But your unprecedented and astonishing apathy, which is produced without any cause and by your reason only, is called real stoicism by the wise.

बीभत्सं विषयं दृष्ट्वा को नाम न विरज्यते।
सतामुत्तमवैराग्यं विवेकादेव जायते।।२३।।

Seeing the abnoxiousness of worldly things, what man will not grow averse to them? The best displacency to them, is what rises in the mind of one from his own judgement.

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ते महान्तो महाप्राज्ञा निमित्तेन विनैव हि।
वैराग्यं जायते येषां तेषां ह्यमलमानसम्।।२४।।

They are reckoned as great men and greatly wise also, whose indifference springs without any cause (of detestation to the world), and whose minds are clear (of all gloomy thoughts).

स्वविवेकचमत्कारपरामर्शविरक्तया।
राजते हि धिया जन्तुर्युवेव वरमालया।।२५।।

One whose mind feels a disgust (to the world) from its own judgement and nice discrimination (of things), is as graceful to see as the youthful bridegroom adorned with chaplets of flowers.

परामृश्य विवेकेन संसाररचनामिमाम्।
वैराग्यं येऽधिगच्छन्ति त एव पुरुषोत्तमाः।।२६।।

They are esteemed as the best of men, who betake themselves to indifference after judicious consideration of the worldly troubles.

स्वविवेकवशादेव विचार्येदं पुनः पुनः।
इन्द्रजालं परित्याज्यं सबाह्याभ्यन्तरं बलात्।।२७।।

It must be by one's repeated and judicious examination of the inward and outward illusions (of this world), that he should forcibly withdraw himself from them.

श्मशानमापदं दैन्यं दृष्ट्वा को न विरज्यते।
तद्वैराग्यं परं श्रेयः स्वतो यदभिजायते।।२८।।

Who is there that feels not an aversion to worldliness at the doleful sight of a funeral event? It is that aversion however, which is born of itself that is highly commendable.

अकृत्रिमविरागत्वं महत्त्वमलमागतः।
योग्योऽसि ज्ञानसारस्य बीजस्येव मृदुस्थलम्।।२९।।

I see you are sincerely indifferent, and reaching the acme of true greatness. You are worthy of the best knowledge as is the moist earth of receiving the seeds.

प्रसादात्परमेशस्यसाथस्य परमात्मनः।
त्वादृशस्य शुभा बुद्धिर्विवकमनु धावति।।३०।।

It is by the grace of Lord God and Supreme spirit, that a lucky understanding like yours, naturally inclines to reason.

क्रियाक्रमेण महता तपसा नियमेन च।
दानेन तीर्थयात्राभिश्चिरकालं विवेकतः।।३१।।

It is by performance of ritual duties and observance of the prescribed rules, that the demerits of former births are expunged.

दुष्कृते क्षयमापन्ने परमार्थविचारणे।
काकतालीययोगेन बुद्धिर्जन्तोः प्रवर्तते।।३२।।

Upon expurgation of former demerits, the understanding turns of itself to take cognizance of spiritual matters, like the simultaneous flight of the cow towards the falling fruit of the palm.

क्रियापरास्तावदलं चक्रवर्तिभिरावृताः।
भ्रमन्तीह जना यावन्न पश्यन्ति परं पदम्।।३३।।

But those that are devoted only to ritual acts, are like persons plunged in an eddy, wherein they are whirled up and down until they come to perceive the state of supreme (felicity).

यथाभूतमिदं दृष्ट्वा संसारं तन्मयीं धियम्।
परित्यज्य परं यान्ति निरालाना गजा इव।।३४।।

Seeing this (illusory) state of the world, a man must shake off the delusion of his worldly-mindedness, just as the elephant breaks loose from his fetters.

विषमेयमनन्तेह राम संसारसंसृतिः।
देहयुक्तो महाजन्तुर्विना ज्ञानं न पश्यति।।३५।।

It is too intricate, O Rāma! to understand the course of this boundless world, and not even the greatest of embodied beings (as man) can know it without true knowledge.

ज्ञानयुक्तिप्लवेनैव संसाराब्धिं सुदुस्तरम्।
महाधियः समुत्तीर्णा निमेषेण रघूद्वह।।३६।।

Know, O support of Raghu's race ! that men of great understandings have got over the unfordable ocean of the world by means of the raft of their knowledge and reason.

तामिमां ज्ञानयुक्तिं त्वं संसाराम्भोधितारिणाम्।
शृणुष्वावहितो बुद्ध्या नित्यावहितया तया।।३७।।

Now hear with attention and steadiness of your mind, this rational knowledge for your deliverance from the flood of this world.

यस्मादनन्तरंरम्भा जागत्यो दुःखभीतयः।
चिरायान्तद्रहन्त्येता विना युक्तिमनिन्दिताम्।।३८।।

The unceasing excitements of the senses and the fears and miseries of the world, will continually disturb the mind, without the remedy of right reason.

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शीतवातातपादीनि द्वन्द्वदुःखानि राघव।
ज्ञानयुक्तिंविना केन सह्यतां साधुषु।।३९।।

There is naught beside rational knowledge, that can enable holy men to endure the afflictions of the opposite extremes of heat and cold and wind and rain.

आपतन्ति प्रतिपदं यथाकालं दहन्ति च।
दुःखचिन्ता नरं मूढं तृणमग्निशिखा इव।।४०।।

The incessant cares and miseries which befal to men at every step, serve sometimes to torment the ignorant mind as a flame of fire burns away the straw.

प्राज्ञं विज्ञातविज्ञेयं सम्यग्दर्शनमाधयः।
न दहन्ति वनं वर्षासिक्तमग्निशिखा इव।।४१।।

But the troubles of this world can not afflict the wise man, who knows the knowable, and discerns all things (in their true light) ; just as it is impossible for the flame of fire to burn down a wood drenched by the rains.

आधिव्याधिपरावर्ते संसारमरुमारुते।
क्षुभितेऽपि न तत्त्वज्ञो भज्यते कल्पवृक्षवत्।।४२।।

The man knowing the truth resembles the firm arbor of the oak (*Kalpa*), which no whirlwind of disease or distress, raised by the hot winds of this desert of the world, has the power to upset.

तत्त्वं ज्ञातुमतो यत्नाद्धीमानेव हि धीमता।
प्रामाणिकः प्रबुद्धात्मा प्रष्टव्यः प्रणयान्वितम्।।४३।।

The intelligent man who has a mind to know the truth, must diligently serve his wise preceptor with loving regard.

प्रामाणिकस्य पृष्टस्य वक्तुरुत्तमचेतसः।
यत्नेन वचनं ग्राह्यमंशुकेनेव कुङ्कुमम्।।४४।।

The sayings of the well-minded preceptor who is asked about anything, must be carefully preserved in the mind, as a piece of fine muslin receives the dye (with which it is dyed).

अतत्त्वज्ञमनादेयवचनं वाग्विदां वर।
यः पृच्छति नरं तस्मान्नास्ति मूढतरोऽपरः।।४५।।

O best of the eloquent, you must not receive the instruction of one unacquainted with truth himself ; whoever asks him anything is the greatest of fools.

प्रामणिकस्य तज्ज्ञस्य वक्तुः पृष्टस्य यत्नतः।
नानुतिष्ठति यो वाक्यं नान्यस्तस्मान्नराधमः।।४६।।

Whoever does not carefully attend to the words of the truth-telling preceptor who is asked anything, is the basest of men.

अज्ञतातज्ञते पूर्वं वक्तुर्निणीय कार्यतः।
यः करोति नरः प्रश्नं पृच्छकः स महामतिः।।४७।।

He is the best inquirer who makes his enquiry of one after ascertaining by his deeds whether he knows the knowable or not.

अनिर्णीय प्रवक्तारं बालः प्रश्न करोति यः।
अधमः प्रच्छकः स स्यान्न महार्थस्य भाजनम्।।४८।।

But he is reckoned a vile inquirer and incapable of knowing great things, who makes a boyish query without ascertaining the lecturer's (qualifications).

पूर्वापरसमाधानक्षमबुद्धावनिन्दिते।
पृष्टं प्राज्ञेन वक्तव्यं नाधमे पशुधर्मिणि।।४९।।

The wise man when asked, will reply to him who is able to comprehend the antecedent and subsequent propositions, and is possessed of a good understanding ;but be should make no answer to a vile brutish being.

प्रामाणिकार्थयोग्यत्वं पृच्छकस्याविचार्य च।
यो वक्ति तमिह प्राज्ञाः प्राहुर्मूढतरं नरम्।।५०।।

The preceptor who gives his lecture without examining the capacity of the inquirer to grasp his meaning, is pronounced unwise by the learned.

त्वमतीव गुणश्लाघी प्रच्छको रघुनन्दन।
अहं च वक्तु जानामि समो योगोऽयमावयोः।।५१।।

O delight of Raghu's race ! this our meeting is a very congenial one and well adapted to each other, wherein you as inquirer are an admirer of virtue, and I the speaker, am well acquainted (with the subject).

यदहं वच्मि तद्यन्तात्त्वया शब्दार्थकोविद।
एतद्वस्त्विति निर्णीय हृदि कार्यमखण्डितम्।।५२।।

You, who understand the meaning of words, should well consider all what I tell you, and take them to your heart.

महानसि विरक्तोऽसि तत्त्वज्ञोऽसि जनस्थितौ।
त्वयि चोक्तं लगत्यन्तः कुङ्कुमाम्बु यथांशुके।।५३।।

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You are truly great and disgusted with the world, and know the truth among mankind ; whatever is spoken to you must be impressed in your mind as the red dye on muslin.

उक्तावधानपरमा परमार्थविवेचिनी।
विशत्यर्थं तव प्रज्ञा जलमध्यमिवार्कभाः।।५४।।

You by your attention to what I say and discrimination of spiritual matters, can make your understanding receive my instruction as the waters reflect the sun-light.

यद्यद्वच्मि तदादेयं हृदि कार्यं प्रयत्नतः।
नोचेत्प्रष्टव्य एवाहं नत्वयेह निरर्थकम्।।५५।।

Receive all that I say and store them diligently in your mind ; or else it is useless to ask me anything.

मनो हि चपलं राम संसारवनमर्कटम्।
संशोध्य हृदि यत्नेन श्रोतव्या परमार्थगीः।।५६।।

The mind, O Rāma ! is as fickle as an ape in the forest, correct it carefully and attend to spiritual instruction.

अविवेकिनमज्ञानमसज्जनरतिं जनम्।
चिरं दूरतरे कृत्वा पूजनीया हि साधवः।।५७।।

Keep yourself always from the injudicious and ignorant, and those addicted to the company of wicked people, and honour the virtuous.

नित्यं सज्जनसंपर्काद्विवेक उपजायते।
विवेकपादपस्यैव भोगमोक्षौ फले स्मृतौ।।५८।।

It is by association with good people that we can gain wisdom, which resembles a tree yielding the fruits both of enjoyment and liberation (i.e., both of worldly and future good).

मोक्षद्वारे द्वारपालाश्चत्वारः परिकीर्तिताः।
शमो विचारः सन्तोषश्चतुर्थः साधुसंगमः।।५९।।

There are four guards said to keep watch at the gate of Liberation, namely ; peace, judgment, contentment and the society of the good.

एते सेव्याः प्रयत्नेन चत्वारो द्वौ त्रयोऽथवा।
द्वारमुद्घाटयन्त्येते मोक्षराजगृहे तथा।।६०।।

All these or three or two of them are to be attended with care, because they shall open to you the door leading to the abode of liberation.

एकं वा सर्वयत्नेन प्राणांस्त्यक्त्वा समाश्रयेत्।
एकस्मिन्वशगे यान्ति चत्वारोऽपि वशं यतः।।६१।।

Or at last one of them is to be resorted to with diligence and even at the expense of one's life ; because by securing one of these a man can reconcile and gain all the four (to his favour).

सविवको हि शास्त्रस्य ज्ञानस्य तपसः श्रुतेः।
भाजनं भूषणाकारो भास्करस्तेजसामिव।।६२।।

The wise man is the receptacle of all *Śāstras* and *Śrutis*, of all knowledge and austerity, and is a gem on earth, as the sun is the receptacle of light (and gem of heaven).

घनतामुपयातं हि प्रज्ञामान्द्यमचेतसाम्।
याति स्थारितामम्बु जाड्यात्पाषाणतामिव।।६३।।

The dull understanding of the senseless man becoms as stiff as a (motionless) block, and like the forzen water becoming as hard as stone.

त्वं तु राघव सौजन्यगुणशास्त्रार्थदृष्टिभिः।
विकासितान्तः करणः स्थितः पद्म इवोदये।।६४।।

Your good nature and good qualities, O Rāma ! and the counsels of the learned in the *Śāstras*, have made you sit here with a heart blooming like lotus at the rising sun.

इमां ज्ञानगिरं श्रोतुमवबोद्धुं च सन्मते।
अर्हस्युद्धतकर्णस्त्वं जन्तुर्वीणास्वनं यथा।।६५।।

Your lifted ears to hear these wise lectures, have enabled you to repress your thoughts ; as the music of the lute attracts the mind of the deer.

वैराग्याभ्यासयोगेन समसौजन्यसम्पदाम्।
अर्जनां कुरुतां राम यत्र नाशो न विद्यते।।६६।।

Now secure, O Rāma! the treasures of peace and good nature by your practice of indifference of which there is no decay.

शास्त्रसज्जनसंसर्गपूर्वकैः सतपोदमैः।
आदौ संसारमुक्तयर्थं प्रज्ञामेवाभिवर्धयेत्।।६७।।

Your knowledge of the attainment of liberation will be increased by your attending to the *Śāstras* and the society of good men, as also by your practice of austerity and self subjection.

एतदेवास्य मौर्ख्यस्य परमं विद्धि नाशनम्।
यदिदं प्रेक्ष्यते शास्त्रं किंचित्संस्कृतया धिया।।६८।।

You must know that, it is the study of divine knowledge with a clear understanding, that is a

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sure remedy against ignorance.

संसारविषवृक्षोऽयमेकास्पदमापदाम्।

अज्ञं संमोहयेन्नित्यं मौर्ख्यं यत्नेन नाशयेत्।।६९।।

Know this world to be a poisonous plant and seat of dangers. It infects the ignorant at all times, unless one will take the pains to dispel his darkness.

दुराशासर्पगत्येन मौर्ख्येण हृदि वल्गता।

चेतः संकोचमायाति चर्माग्नाविव योजितम्।।७०।।

Avarice accompained by ignorance moves within the heart in a serpentine course, and expands and contracts it by turns like the bellows of a blacksmith.

प्राज्ञे यथार्थभूतेयं वस्तुदृष्टिः प्रसीदति।

दृगिवेन्दौ निरम्भोदे सकलामलमण्डले।।७१।।

The true light of things dawns only in the minds of the wise, as the gentle moon appears to sight only in the clear and cloudless sky.

पूर्वापरविचारार्थचारुचातुर्यशालिनी।

सविकासा मतिर्यस्य स पुमानिह कथ्यते।।७२।।

He is truly called a man who can judge (the truth) by the major and minor proposition, whose mind is expanded and fraught with brilliant ingenuity.

विकसितेन सितेन तमोमुचा वरविचारणशीतलरोचिषा।

गुणवता हृदयेन विराजस त्वममलेन नभः शशिना यथा।।

Rāma! the clear wisdom of your mind, makes you shine as the full moon dispelling the darkness of the cloudless sky by her cooling and translucent beams.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये मुमुक्षु-व्यवहारप्रकरणे वक्तृपृच्छकलक्षणं नाम एकादशः ।।११।।

CHAPTER 12

GREATNESS OF TRUE KNOWLEDGE

श्रीवसिष्ठ उवाच

परिपूर्णमना मान्यः प्रष्टुः जानासि राघव।

वेत्सि चोक्तं च तेनाहं प्रवृत्तो वक्तुमादरात्।।१।।

Vasiṣṭha said— Rāma! I honour you as one of a perfect mind. You know what to ask, and understand what is spoken to you. I will therefore go on speaking respectfully to you.

रजस्तमोभ्यां रहितां शुद्धसत्त्वानुपातिनीम्।

मतिमात्मनि संस्थाप्यं ज्ञानं श्रोतुं स्थिरो भव।।२।।

Be still to attend to knowledge by keeping your mind fixed in yourself, and being freed from pride and passions, incline yourself to pure truth.

विद्यते त्वयि सर्वैव प्रच्छकस्य गुणावली।

वक्तुर्गुणाली च मयि रत्नश्रीर्जलधौ यथा।।३।।

You are possessed of all the qualities of an enquirer, and I those of the speaker, in as much as there are gems in the ocean.

आप्तवानसि वैराग्यं विवेका संङ्गजं सुत।

चन्द्रकान्त इवार्द्रत्वं लग्नचन्द्रकरोत्करः।।४।।

You have gained my son the insouciance which is cognate with reason, like the humidity of the moonstone bearing its correlation with the gently beams of the moon.

चिरमाशैशवादेव तवाभ्यासोऽस्ति सद्गुणैः।

शुद्धैः शुद्धस्यः दीर्घैश्च पद्मस्येवातिसन्ततै।।५।।

Rāma! your long and early practiced pure virtues and good qualities, have raised your fame, as the long stretching white fibers of the stalk exalt the spotless lotus.

अथ शृणु कथां वक्ष्ये त्वमेवास्या हि भाजनम्।

न हि चन्द्रं विना शुद्धा सविकासा कुमुद्वती।।६।।

Now hear the the words I tell you Rāma ; for you alone are fit to receive them, as the moon only is able to open the Kumuda petals.

ये केचन समारम्भा याश्च कश्चिस दृष्टयः।

ते च ताश्च पदे दृष्टे निःशेषं यान्ति वै शमम्।।७।।

Whatever business or investigation is undertaken by any body, it must be brought to a happy close, tending to his peace and tranquility (or to his rest and quiet).

यदि विज्ञानविश्रान्तिर्न भवेद्भव्यचेतसः।

तदस्यां संसृतौ साधुश्चिन्तामौढ्यं सहेत कः।।८।।

Had not there been the solace of philosophy for men of good understanding, what rational being could dare to bear the misery brought on in this world by ignorance.

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परं प्राप्य विलीयन्ते सर्वा मननवृत्तयः।
कल्पान्तार्कगणासंगात्कुलशैलशिला इव।।९।।

All the faculties of the mind are absorbed in the contemplation of the Supreme, like the dissolution of the rocks of boundary mountains by the solar heat at the end of he (*Kalpa*) world.

दुःसहा राम संसारविषावेशविषूचिका।
योगगारुडमन्त्रेण पावनेन प्रशाम्यति।।१०।।

Rāma! the intolerable cholic pain caused by this vonomous world, is healed only by *Yoga* meditation, as the poison of snake-biting is removed by Garuda incatations.

स च योगः सज्जनेन सह शास्त्रविचारणात्।
परमार्थज्ञानमन्त्रो नूनं लभ्यत एव च।।११।।

The capacity of *Yoga* is obtained by discussion of the *Śāstras* in the company of good people, which alone can furnish us with the great charm of spiritual knowledge.

अवश्यमिह हि विचारे कृते सकलदुःखपरिक्षयो भवतीति। मन्तव्यं नातो विचारदृष्टयोऽवहेलया द्रष्टव्याः।।१२।।

It must be owned that we lessen our woes by acting with reason : therefore reasonable men are never to be looked upon with disregard.

विचारवता पुरुषेण सकलमिदमाधिपञ्जरं सर्पेण त्वचमिव परिपक्वं सन्त्यज्य विगतज्वरेणं शीतलान्तःकरणेन। विनोदादिन्द्रजालमिव जगदखिल-मालोक्यते सम्यग्दर्शनवता असम्यग्दर्शनवतो हि परं दुःखमिदम्।।१३।

The reasoning man gets released from his worldly sickness, and quits his frame which is full of diseases, as a snakecasts off his time worn slough ; and looks with a placid mind and clam compousre upon the magic scenes of the world. Hence the fully wise man is not subject to the misery of the imperfectly wise.

विषमो ह्यतितरां संसाररागो भोगीव दशति असिरिव च्छिछिनत्ति कुन्त इव वेधयति रज्जुरिवावेष्टयति पावक इरा दहति रात्रिरिवान्धयति अशंकितपरिपतितपुरुषान्पाषाण इव विवशीकरोति हरति प्रज्ञां नाशयति स्थिति पातयति मोहान्धकूपे तृष्णा जर्जरीकरोति न तदस्ति किंचिदुःखं संसारि यत्र प्राप्नोति।।१४।।

The rough and uneven pleasure of the world is but a disease to men, and stings them like a snake. It cuts them as a sword, and pierces them as a spear. It binds them fast as by a rope, and burns them as with the fire, and blindfolds their understanding as in the darkness of the night. It makes them as prostrate and dull as a slab of stone. It destroys one's prudence and lowers his position. It casts them into the pit of error, and torments them with avarice. Thus there is almost no kind of trouble which does not betide worldly minded men.

दुरन्तेय किल विषयविषूचिका यदि न चिकित्स्यते।
तन्नितरां नरकनगरनिकरफलानुबन्धिनी तत्तत्करोति।।१५

Worldliness is as dangerous a disease as cholera, which unless it is healed in time, is sure to trouble its patient with the torments of hell :—

यत्र शिलाशितासिशातः पात उपलताडनग्मिदाहो हिमावसेकोऽङ्गावकर्त्तनं चन्दनचर्चातरुवनानि घुणवृत्तान्तः। परिवेषोऽङ्गपरिमार्जनमनवरतानलविचलितसमरनाराचनिपातो निदाघविनोदनं धारागृहसीकरवर्षणं शिरच्छेदः सखनिद्रामूकीकरणमाननमुद्राबान्धुर्यं महानुपचयः।।१६।।

Such as those caused by the eating of stones, wounds of swords and spears ; being pelted with stones, burnt by fire, and numbed by frost; loosing of limbs, besmearing the body with blood as with sandal paste; by being bored by worms as worm eatentrees, and pricked in the body by pikes and broomsticks, or piered by the fiery shafts and bolts continually falling in battle. By toiling and moiling in the sun and working in cold and rain as in a summer fountain house; or remaining dumb and deaf and whithout rest or sleep, and finally by loosing the head (in war or penalty).

तदेवंविधकष्टचेष्टासहस्त्रदारुणे संसारचलयंत्रेऽस्मिन् राघव नावहेलना। कर्त्तव्या अवश्यमेव विचारणीयमेवं चावबोद्धव्यं यथा किल शास्त्रविचाराच्छ्रेयो भवतीति।।१७।।

Under thousands of such intolerable pangs of worldly life, no one should remain negligent of his release from this state ; but ought to think that it is his reflection in the *Śāstras* only, that can produce his real good.

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अन्यच्च रघुकुलोन्दो यदि चैते महामुनयो महर्षयश्च विपाराश्च राजानश्च ज्ञानकवचेनावगुण्ठितशरीरास्ते। कथमदुःखक्षमा अपि दुःखकरीं तां तां वृत्तिपूर्विकां संसारकदर्थनामनुभवन्तः सततमेव मुदितमनसस्तिष्ठन्ति।

Look here Rāma! on these great sages and *Ṛṣis*, these brāhmans and princes, who having fortified themselves by the armour of wisdom, and being liable to no pain or grief; have yet engaged themselves to the arduous affairs of this world with minds as placid as yours.

इह हि

विकौतुका विगतविकल्पविप्लवा
यथास्थिता हरिहरपद्मजादयः।
नरोत्तमाः समधिगतात्मदीपका-
स्तथास्थिता जगति विशुद्धबुद्धयः।।१९।।

Moreover there are many of the best of men, who with their spiritual light and pure understandings, reside in this world as the gods Hari, Hara and Brahmā, who were above all concerns and fluctuating desires of life.

परिक्षीणे मोहे विगलति घने ज्ञानजलदे परिज्ञाते तत्त्वे समधिगतात्मन्यतितते। विचारार्यैः सार्द्धं चलितवपुषो वै सदृशतो धिया दृष्टे तत्त्वे रमणमटनं जागतमिदम्।।२०।।

The journey of this world is delightful to one, who after the removal of his errors and dispersion of the cloud of his igno rance, has come to the knowledge of truth.

अन्यच्च राघव

प्रसन्ने चित्तत्त्वे हृदि शमभवे वल्गति परे शमाभोगीभूतास्वखिलकलनादृष्टिषु नरः। समं याति स्वान्तःकरणघटनास्वादितरसं धिया दृे तत्त्वे रमणमटनं जागतमिदम्।।२१।।

That the serenity of the mind and calm repose of the heart being secured, all the senses are subjected to peace, and every thing is viewed in an equal light ; and this knowledge of the truth gives a delight to our journey in this world.

अन्यच्च

रथः स्थाणुर्देहऽस्तुरगरचना चेन्द्रियगतिः परिस्पन्दो वातो वहनकलितानन्दविषयः। परोऽणुर्वा देही जगति विहरामीत्यनघया धिया दृष्टे तत्त्वे रमणमटनं जागतमिदम्।।२२।।

Know also that, this body of ours is the car, and these organs are its horses, our breathings are the winds blowing upon it, and the mind is the driver that feels the delight of driving, the atomic soul is the rider who is conscious of wandering about the world. The knowledge of this truth makes our earthly journey a pleasant one.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मुमुक्षुव्यवहार-प्रकरणे तत्त्वमाहात्म्यवर्णन नाम द्वादशः सर्गः।।१२।।

CHAPTER 13

ON PEACE AND TRANQUILITY OF MIND

श्रीवसिष्ठ उवाच

एतां दृष्टिवष्टभ्य दृष्टात्मानः सुबुद्धयः।
विचरन्तीह ससारे महान्तोऽभ्युदिता इव।।१।।

Intelligent men that have seen the spirit, fix their sight upon it, and rove about in the world as persons of great and elevated souls.

न शोचन्ति न वाञ्छन्ति न याचन्ते शुभाशुभम्।
सर्वमेव च कुर्वन्ति न कुर्वन्तीह किंचन।।२।।

They (that are liberated in this life), neither grieve nor wish nor ask for aught of good or evil (in this world). They do their works as if doing nothing (i.e. with indifference).

स्वच्छमेवा वतिष्ठन्ते स्वच्छं कुर्वन्ति यान्ति हि।
हेयोपादेयतापक्षरहिताः स्वात्मनि स्थिता।।३।।

Those that rely on theirselves, remain both quietly, as well as act their parts with a calm serenity (of their minds) ; and take no concern either for what is noxious or delectable to them.

आयान्ति च न चायान्ति प्रयान्ति च न यान्ति च।
कुर्वन्त्यपि न कुर्वन्ति न वदन्ति वदन्ति च।।४।।

Their coming and not coming, going and not going, doing or not doing, and speaking or not speaking are alike indifferent to them.

ये केचन समारम्भा याश्च काश्च न दृष्टयः।
हेयोपादेयतस्तास्ताः क्षीयन्तेऽधिगते पदे।।५।।

Whatever acts or sights may appear pleasant or disgusting to any body, cease to affect them in any way after they have come to know their God (as the Author of all good).

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परित्यक्तसमस्तेहं मनोमधुरवृत्तिमत्।
सर्वतः सुखमभ्येति चन्द्रबिम्ब इव स्थितम्।।६।।

The mind getting rid of its desires feels a sweet composure associated with a bliss as if descending from the heavenly orb of the moon all about it.

अपि निर्मननारम्भमव्यस्ताखिलकौतुकम्।
आत्मन्येव न मात्यन्तरिन्दाविव रसाययनम्।।७।।

By being unmindful of worldly affairs and regardless of all its excitements, the soul is filled with a felicity resembling the ambrosial waters in the moon.

न करो तीन्द्रजालानि नानधावति वासनाम्।
बालचापलमुत्सृज्य पूर्वमेव विराजते।।८।।

He who ceases to act his magical parts (in this playground of the earth), and desists from following his inclinations and childish pranks, shines forth in his spiritual light.

एवंविधा हि वृत्तयः आत्मतत्त्वाऽवलोकनाल्लभ्यन्ते नान्यथा।।९।।

Such are the powers gained from spiritual knowledge, and by no other means whatever.

स्माद्विचारेणात्मैवान्वष्टव्य उपासनीयो ज्ञातव्यो
यावज्जीवं पुरुषेण नेतरदिति।।१०।।

Therefore should a man try to seek and know and adore the Supreme soul, by means of his reasoning powers during life.

स्वानुभूतेश्च शास्त्रस्य गुरोश्चैवैकवाक्यता।
यस्याभ्यासेन तेनात्मा सन्ततेनावलोक्यते।।११।।

It is the concordance of one's belief with the precepts of the *Śāstra* and his instructor, joined with his constant meditation, that can give him a full view of the Supreme spirit.

अवहेलितशास्त्रार्थैरवज्ञातमहाजनैः।
कष्टामप्यापदं प्राप्तो न मूढैः समतामियात्।।१२।।

The fool slighting the *Śāstra* and its instructions, and disregarding the counsels of great men, are exposed to difficulties and dangers from which they can have no release.

न व्याधिर्न विषं नापत्तथा नाधिश्च भूतले।
खेदाय स्वशरीरस्थं मौर्ख्यमेकं यथा नृणाम्।।१३।।

There is no disease nor poison, nor trouble or affliction, so painful to one in this earth, as the ignorance which is bred in himself.

किंचित्संस्कृतबुद्धीनां श्रुतं शास्त्रमिदं यथा।
मौर्ख्यापहं तथा शास्त्रमन्यदस्ति न किंचन्।।१४।।

Those whose intellects are a little purified, will find this work to be of greater efficacy to dispel their ignorance than any other *Śāstra*.

इदं श्राव्यं सुखकरं यथा दृष्टान्तसुन्दरम्।
अविरुद्धमशेषेण शास्त्र वाक्यार्थबन्धुना।।१५।।

This *Śāstra* with its beautiful examples and pleasing lessons and want of discordance, should be dilignetly attended to by every body who is a friend to good sayings and their senses.

अपदो या दुरुत्तारा याश्च तुच्छाः कुयोनयः।
तास्ता मौर्ख्यात्प्रसून्यते खदिरादिव कण्टकाः।।१६।।

Want of dignity, inextricable difficulties, baseness and degeneracy, are all offsprings of ignorance, as the thorns are the offshoots of the prickly Ketaki plant.

वरं शरावहस्तस्य चाण्डालागारवीथिषु।
भिक्षार्थमटनं राम न मौर्ख्यहतजीवितम्।।१७।।

It is far better, O Rāma! to rove about a begging with a pot in hand to the abodes of the vile Candālas, than lead a life deadened by ignorance.

वरं घोरान्धकूपेषु कोटरेष्वेव भूरुहाम्।
अन्धकीटत्वमेक्रान्ते न मौर्ख्यमतिदुःखदम्।।१८।।

Rather dwell in dark dismal cells or dry dreary wells, and in the hollow of trees, or remain as solitary blind worms (under the ground), then labour under the miseries of ignorance.

इममालोकमासाद्य मोक्षोपायमयं जनः।
अन्धतामेति न पुनः कश्चिन्मोहतमस्यपि।।१९।।

The man receiving the light leading to his liberation, will never fall into the darkness of error or gloom of death.

तावन्नयति संकोचं तृष्णा वै मानवाम्बुजम्।
यावद्विवेकसुर्यस्य नोदिता विमला प्रभा।।२०।।

So long will chill frost of penury continue to contract the lotus of humanity, as the clear light of reason does not shine upon the mind like the sun.

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संसारदुःखमोक्षार्थं मादृशैः सह बन्धुभिः।
स्वरूपमात्मनो ज्ञात्वा गुरुशास्त्रप्रमाणतः।।२१।।

One must know the true nature of the soul both from his preceptor and the evidence of the *Śāstras*, as also from fiends like ourselves, for the sake of liberating himself from the misery of the world.

जीवन्मुक्ताश्चरन्तीह यथा हरिहरादयः।
यथा ब्रह्मर्षयश्चान्ये तथा विहर राघव।।२२।।

Try O Rāma! to imitate those that are liberated in their life time, who are free to roam about like the gods Hari, Hara, and others, and as the holy sages among Brāhmans.

अनन्तानीह दुःखानि सुखं तृणलवोपमम्।
नातः सुखेषु बध्नीयादृष्टि दुःखानुबन्धिषु।।२३।।

Here (on earth) our miseries are at endless as atoms, and our happiness as little as a drop of water on the stalk of a straw; therefore do not fix your sight upon that little happiness which is beset by misery.

यदनन्तमनायासं तत्पदं सारसिद्धये।
साधनीयं प्रयत्नेन पुरुषेण विजानता।।२४।।

But let the intelligent man diligently apply himself to the attainment of that state of endless happiness which is free from pain and constitutes his highest consummation.

त एव पुरुषार्थस्य भाजनं पुरुषोत्तमात्तमाः।
अनुत्तमपदालम्बि मनो येषां गतज्वरम्।।२५।।

They are reckoned the best of men and deserving of consummation, whose minds are freed from the fever (of worldly cares), and attached to the transcendental state (of ultimate beatitude).

सम्भोगाशनमात्रेण राज्यादिषु सुखेषु ये।
सन्तुष्टा दुष्टमनसो विद्धि तानन्धदर्दुरान्।।२६।।

Those base minded mortals that are satisfied with their enjoyments, eating and drinking, and the pleasures of their worldly possessions, are reckoned as stark-blind frogs (in a well).

ये शठेषु दुरन्तेषु दुष्कृतारम्भशालिषु।
द्विषत्सु मित्ररूपेषु भक्ता वै भोगभोगिषु।।२७।।

All who are attached to the company of imposters and wicked men, as of those that are addicted to the practice of evil deeds, and are enemies in the garb of friendship, and are given up to gluttony:—

ते यान्ति दुर्गमाद्दुर्गं दुःखादुःखं भयाद्भयम्।
नरकान्नरकं मूढा मोहमन्थरबुद्धयः।।२८।।

Such foolish men of mistaken and stupid minds fall into the hardest of hardships, to the misery of miseries, and the horror of horrors and the hell of hells.

परस्परविनाशोक्तेः श्रेयः स्थो न कदाचन।
सुखदुःखदशे राम तडित्प्रासरभंगुरे।।२९।।

Happiness and misery destroy and succeed each other by turns, and are as fleeting as flashes of lighinings. Hence it is impossible to be happy for ever.

ये विरक्तामहात्मानः सुविविक्ता भवादृशाः।
पुरुशान्विद्धि तान्वन्द्यान्भोगमोक्षैकभाजनान्।।३०।।

Those great souls who are indifferent and well judging like yourself, are known as the most honourable of men, and worthy alike both of temporal enjoyments and spiritual emancipation.

विवेकं परमाश्रित्य वैराग्याभ्यासयोगतः।
संसारसरितं घोरामिमामापदमुत्तरेत्।।३१।।

By reliance upon right reasoning joined with a habit of dispassionateness, men are enabled to get over the dark and dangerous torrents of this world.

न स्वप्तव्यं च संसारमायास्विह विजानता।
विषमूर्च्छनसंमोहदायिनीषु विवेकिना।।३२।।

No man of reason should allow himself to sleep (in negligence) amids the illusions of the world, well knowing their noxious property to derange the under- standing.

संसारमिममासाद्य यस्तिष्ठत्यवहेलया।
ज्वलितस्य गृहस्योच्चैः शेते तार्णस्य संस्तरे।।३३।।

Whoso remains neglectful in his worldliness, resembles a man sleeping negligent on a grassy bed when his house is on fire.

यत्प्राप्य न निवर्तन्ते यदासाद्य न शोचति।
तंत्पदं शेमुषीलभ्यमस्त्येवाऽत्र न संशयः।।३४।।

What being arrived at, there is no returning from it ; and what being gained, there is no cause of sorrowing; that state is undoubtedly attainable

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by divine knowledge only; and is a certain truth.

नास्ति चेत्तद्विचारेण दोषः को भवतां भवेत।
अस्ति चेत्तत्समुत्तीर्णा भविष्यथ भवार्णवात्।।३५।।

Should there be no such future state, yet there is no harm to believe in it ; but if there be such a state, its belief will save you from the (dreadful) ocean of this world.

प्रवृत्तिः पुरुषस्येह मोक्षोपायविचारणे।
यदा भवत्याशु तदा मोक्षभागी स उच्यते।।३६।।

Whenever a man is inclined to think on the means of his salvation, he is sure to be soon entitled to his liberation.

अनपायि निराशङ्कं स्वास्थ्यं विगतविभ्रमम्।
न विना केवलीभावाद्विद्यते भुवनत्रये।।३७।।

The undecaying, unerring and fearless state of tranqulity, is no where to be had in the three worlds, without one's union (with the Supreme).

तत्प्राप्तावुत्तमप्राप्तौ न क्लेश उपजायते।
न धनान्युपकर्वन्ति न मित्राणि न बान्धवाः।।३८।।

Having gained that best of gains, no one is liable to the pain from which no wealth, friend or relation can save any body.

न हस्तपादचलनं न देशांतरसंगमः।
न कायक्लेशवैधुर्यं न तीर्थयतनाश्रयाः।।३९।।

Neither the actions of one's hands and feet in his offerings and pilgrimage to distant lands, nor the bodily pains of asceti cism, nor his refuge in a holy place can serve his salvation.

पुरुषार्थैकसाध्येन वासनैकार्थकर्मण।
केवलं तन्मनोमात्रजयेनासाद्यते पदम्।।४०।।

It is only by means of one's best exertions and the fixing of his mind to one object, as also by the subjection of his desires, that the ultimate state (of bliss) can be arrived at.

विवेकमात्रसाध्यं तद्विचारैकान्तनिश्चयम्।
त्यजता दुःखजालानि नरेणैतदवाप्यते।।४१।।

So it is by means of discrimination, reasoning and ultimate ascertainment of truth, that a man may avoid the snares of misery, and attain his best state.

सुखसेव्यासनस्थेन तद्विचारयता स्वयम्।
न शोच्यते पदं प्राप्य न स भूयो हि जायते।।४२।।

One sitting at case in his seat and meditating within himself (the nature of the soul), attains the blissful state, which is free from sorrow and future birth.

तत्समस्तसुखासारसीमान्तं साधवो विदुः।
तदनुत्तमनिष्पन्दं परमाहू रसायनम्।।४३।।

All holy men are known to be situated beyond the bounds of the frail pleasures (of this life) ; their optimum quiescence is recknoned the ultimate bliss.

क्षयित्वात्सर्वभावानां स्वर्गमानुष्ययोर्द्वयोः।
सुखं नास्त्येव सलिलं मृगतृष्णास्विवैतयोः।।४४।।

They have given up all thoughts both of humanity and heaven (i.e. of both worlds), which are devoid of true felicity as the mirage is void of water.

अतो मनोजयश्चिन्त्यः शमसन्तोषसाधनः।
अनन्तसमसंयोगस्तस्मादानन्द आप्यते।।४५।।

Therefore should one think of subduing his mind, and resort to peace and contentment as the means (to happiness); these joined with an unbounded equanimity produce true happiness.

तिष्ठता गत्छता चैव पतता भ्रमता तथा।
रक्षसा दानवेनापि देवेन पुरुषेण वा।।४६।।

It is not to be had by sitting (quietly at home), or going up and down (from place to place); and neither by wandering (inpil- grimage), nor prostrating (before the altar). It is not to be acquired by the *Rākṣasas*, demons, deities or ignorant-men.

मनः प्रशमनोद्भूतं तत्प्राप्यं परमं सुखम्।
विकासि शमपुष्पस्य विवेकाच्चतरोः फलम्।।४७।।

That ultimate felicity is born of and obtainable from the peace of mind : it is the fruit of the high arbor of reason from its blossom of peace.

व्यवहारपरेणापि कार्यवृन्दमविन्दता।
भानुनेवाम्बरस्थेन नोज्झ्यते न च वाञ्छयते।।४८।।

Those that are engaged in worldliness but do not mix in it like the all-illumining sun, are known as the best of men.

मनः प्रशान्तमत्यच्छं विश्रान्तं विगतभ्रमम्।
अनीहं विगताभीष्टं नाभिवाञ्छति नोज्झति।।४९।।

The mind that is at peace and rest, that is clear and free from errors, and without any attempt or

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desire, does neither forsake nor wish for the world.

मोक्षद्वारे द्वारपालानिमाञ्छृणु यथाक्रमम्।
येषामैकतमासक्त्या मोक्षद्वारं प्रविश्यते।।५०।।

Hear me tell you of the warders at the gate of salvation in their order some one of which being secured, one may have his entrance into it.

सुखदोषदशा दीर्घा संसारमरुमण्डली।
जन्तोः शीतलतामेति शीतरश्मेः समप्रभा।।५१।।

Thirst after pleasure is a state of protracted disease, and this world is full of mirage (all parched and dry). It is equa- nimity alone that can cool this dryness as the moistening beams of the moon.

शमेनासाद्यते श्रेयः शमो हि परमं पदम्।
शमः शिवः शमः शान्ति शमो भ्रान्तिनावारणम्।।५२।।

It is quiescence which leads to all good and is reckoned the best state of being. Quietism is felicity, it is peace and the preventive of error.

पुंसः प्रशमतृप्तस्य शीतलाच्छतरात्मनः।
शमभूषितचित्तस्य शत्रुरप्येति मित्रताम्।।५३।।

The man who lives content with his quiet and a calm clearness of his soul, with a mind fraught with stoicism, makes friends of his enemies.

शमचन्द्रसमा येषामाशयः समलंकृतः।
क्षीरोदानामिवोदेति तेषां परमशुद्धता।।५४।।

Those whose minds are adorned with the moon light of quietism, feel a flux of the beams of purity rising in them like the hoary waves of the milky ocean.

हत्कुशेशयकोशेषु येषां शमकुशेशयम्।
सतां विकसितं ते हि द्विहृत्पद्माः समा हरे।।५५।।

Those holy men who have the lotus-like flower of quietism growing in the lotiform receptacle of their bearts, are said to have a secondary heart like the two pericardiums of the god Hari (holding Brahmā is one of them).

शमश्रीः शोभते येषां मुखेन्दावकलङ्किते।
ते कुलीनेन्दवो वन्द्याः सौन्दर्यविजितेन्द्रियाः।।५६।।

They whose untainted faces shine as the moon with the lustre of quiescence, are to be honoured as the luminaries of their families, and ravishers of the senses of others by the charming beauty of their countenance.

त्रैलोक्योदरवर्तिन्यो नानन्दाय तथा श्रियः।
साम्राज्यसम्पत्प्रतिमा यथा शमविभूतयः।।५७।।

Whatever is beautiful in the three worlds, and in the shape of imperial prosperity and grandeur, there is nothing in them that can afford a happiness equal to that of quietism.

यानि दुःखानि या तृष्णा दुःसहा ये दुराधयः।
तत्सर्वं शान्तचेतःसु तमोऽर्केष्विव नश्यति।।५८।।

Whatever misery, anxiety and intolerable difficulty (may overtake a man), they are lost in the tranquil mind like darkness in the sun.

मनो हि सर्वभूतानां प्रसादमधिगच्छति।
न तथेन्दोर्यथा शान्ते जने जनितकौतुकम्।।५९।।

The mind of no living being is so delighted with moon beams, as that of the peaceful man from his heart-felt joy.

शमशालिनी सौहार्दवतिसर्वेषु जन्तुषु।
सुजने परमं तत्त्वं स्वयमेव प्रसीदति।।६०।।

The virtuous man that is calm and quiet, and friendly to all living beings, feels the being influence of highest truths appearing of themselves in his mind.

मातरीव परं यान्ति विषमाणि मृदूनि च।
विश्वासमिह भूतानि सर्वाणि शमशालिनी।।६१।।

As all children whether good or bad, have a strict faith in their mother, so all beings here have a reliance on the man of an even disposition.

न रसायनपानेन न लक्ष्म्या लिङ्गनेन च।
तथा सुखमवाप्नोति शमेनान्तर्यथा मनः।।६२।।

Neither does a cooling ambrosial draught nor the kind embrace of prosperity, afford such gratification to the soul, as one's inward satsifaction of the mind.

सर्वाधिव्याधिचलितं क्रान्तं तृष्णावरत्रया।
मनः शमामृतासेकैः समाश्वासय राघव।।६३।।

Whether afflicted by diseases o disasters, or dragged by the rope of avarice, do you bear up yourself, O Rāma, by the equanimity of your mind.

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यत्करोषि यदश्नासि शमशीतलया धिया।
तत्रातिस्वदते स्वादु नेतरत्तात मानसे।।६४।।

Whatever you do and eat with the calm coolness of your mind, all that is sweeter far to the soul than anything sweet to taste.

शमामृतरसाच्छन्नं मनो यामेति निर्वृतिम्।
छिन्नान्यपि तयाङ्गानि मन्ये रोहन्ति राघव।।६५।।

The mind that is overpowered by the ambrosial flavour of quietism and desists from activity, may have the body lacerated (for a time), but it will be filled up shortly.

न पिशाचा न रक्षांसि न दैत्या न च शत्रवः।
न च व्याघ्रभुजंगा वा द्विषन्ति शमशालिनम्।।६६।।

Neither imps nor goblins, demons or enemies, nor tigers nor snakes, ever annoy a peaceful man.

सुसन्नद्धसमस्ताङ्गं प्रशमामृतवर्मणा।
वेधयन्ति न दुःखानि शरावज्रशिलामिव।।६७।।

He who has his mind and body well guarded by the invulnerable armour of meekness, can never be pierced by the shafts of adver sity; but remains as the thunder-stone impenetrable by arrows.

न तथा शोभते राजा अप्यन्तःपुरसंस्थितः।
समया स्वच्छया बुद्ध्या यथोपशमशीलया।।६८।।

The king seated in his palace is not so graceful to sight, as the quiet peaceful man is graced by his equnimity and clearness of understanding.

प्राणात्प्रियतरं दृष्ट्वा तुष्टिमेति न वै जनः।
यामायाति जनः शान्तिमवलोक्य शमाशयम्।।६९।।

No one is so delighted at seeing a thing dearer than his life, as by the satisfaction which he feels at the sight of a contented and peaceful man.

समयाशमशालिन्या वृत्त्या यः साधु वर्तते।
अभिनन्दितया लोके जीवतीह स नेतरः।।७०।।

He who lives a holy life with his gentle and peaceful conduct, is said to be truly living in this world and no other.

अनुद्धतमनाः साधुः कर्म करोति यत्।
ततसर्वमभिनन्दन्ति तस्येमा भूतजायतयः।।७१।।

The sober minded, meek and honest man pleases every one by all that be does, and as it were captivates all beings to him self.

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा शुभाशुभम्।
न हृष्यति ग्लायति यः स शान्त इति कथ्यते।।७२।।

He is called the meek who neither feels pleasure or pain at the sight, touch or hearing and tasting of anything good or bad (to the senses).

यः समः सर्वभूतेषु भावि काङ्क्षति नोज्झति।
जित्वेन्द्रियाणि यत्नेन स शान्त इति कथ्यते।।७३।।

He who is indifferent to all objects, and neither leaves nor longs for any thing ; but keeps his senses and appetites under subjection, is called a saint.

स्पृष्ट्वाऽवदातया बुद्ध्या यथैवान्तस्तथा बहिः।
दृश्यन्ते यत्र कार्याणि स शान्त इति कथ्यते।।७४।।

Whoso knowing all things both internally as well as externally with a clear understanding, attends and looks to his own concerns, he is varily said to be a saint.

तुषारकरबिम्बाभं मनो यस्य निराकुलम्।
मनणोत्सवयुद्धेषु स शान्त इति कथ्यते।।७५।।

He whose mind is as calm as moon beams both at the approach of a feast or fighting, and even at the moment of death, is said to be a saint.

स्थितोऽपि स्थित इव न हृष्यति न कुप्यति।
यःसुषुप्तसमः स्वस्थः स शान्त इति कथ्यते।।७६।।

Who though present at a place, neither rejoices nor murmurs at any thing, but remains as if he were absent from it, and conducts himself as quietly as if he were fast asleep; such a one is called a saint.

अमृतस्यन्दसुभगा यस्य सर्वजनं प्रति।
दृष्टिः प्रसरति प्रीता स शान्त इति कथ्यते।।७७।।

He whose complaint look casts a graceful nectarious radiance on all around him, is said to be a saint.

योऽन्तः शीतलतां यातो यो भावेषु न मज्जति।
व्यवहारी न संमूढः स शान्त इति कथ्यते।।७८।।

Who feels a cool calmness within himself, and is not disturbed or immerged in any state of life,

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and who though a layman is not worldly minded, such a man is termed a saint.

अप्यापत्सु दुरन्तासु कल्पान्तेषु महत्स्वपि।
तुच्छहं न मनो यस्य स शान्त इति कथ्यते।।७९।।

He who takes not to his mind the tribulations of this life, however long or great they may be, nor thinks this base (bodily frame) to be himself, is known to be a saint.

आकाशसदृशी यस्य पुंसः संव्यवहारिणः।
कलकमेति न मतिः स शान्त इति कथ्यते।।८०।।

The man of the world who has a mind clear as the firmament, and not tainted (by worldliness), is said to be a saint.

तपस्विषु बहुज्ञेषु याजकेषु नृपेषु च।
बलवत्सु गुणाढ्येषु शमवानेव राजते।।८१।।

The quiet Platonic shines forth among sages and ascetics, among priests and princes, and among the mighty and learned.

शमसंसक्तमनसां महतां गुणशालिनाम्।
उदेति निर्वृतिश्चित्ताज्ज्योत्स्नेव सितरोचिषः।।८२।।

Great and meritorious men, whose minds are attached to quietism, feel a rest rising in their souls like the cooling beams of the moon.

सीमान्तो गुणपूगानां पौरुषैकान्तभूषणम्।
संकटेषु भयस्थाने शमः श्रीमान् विराजते।।८३।।

Quietism is the utmost limit of the assemblage of virtues, and the best decoration of manliness; it shines resplendant in all dangers and difficulties.

शममृतमहार्यमार्यगुप्तं
परममवलम्ब्य परं पदं प्रयाताः।
रघुतनय यथा महानुभावाः
क्रममनुपालयसिद्धये तमेव।।८४।।

Do you now, O Rāma! follow for your perfection in the way in which high-minded men have attained their perfect state, by holding fast on quietism as an imperishable virtue, preserved by the respectable, and never to be lost or stolen by any.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे शमनिरूपणं नाम त्रयोदशः सर्गः।।१३।।

CHAPTER 14

ON THE ASCERTAINMENT OF AN ARGUMENT

श्रीवसिष्ठ उवाच

शास्त्रावबोधामलया धिया परमपूतया।
कर्तव्यः कारणज्ञेन विचारोऽनिशमात्मनः।।१।।

It must be the duty of one, whose understanding is cleared and purified by a knowledge of the *Śāstras*, to argue incessantly with a guide knowing how to reason aright.

विचारात्तीक्ष्णतामेत्य धीः पश्यति परं पदम्।
दीर्घसंसाररोगस्य विचारो हि महौषधम्।।२।।

The understanding when sharpened by reasoning, comes to view the transcendent state.

It is reasoning which is the only best medicine for the chronic disease of worldliness.

आपद्वनमनन्तेहापरिपल्लविताकृति।
विचारक्रकचिच्छिन्नं नैव भूयः प्ररोहति।।३।।

The world is of the form of a wood of troubles, shooting in sprouts of endlesss desires which being once felled under the saw of reason, will germinate no more.

मोहेन बन्धुनाशेषु संकटेषु शमेषु च।
सर्वं व्याप्तं महाप्राज्ञ विचारो हि सतां गतिः।।४।।

O wise Rāma! our understandings are shrouded under unconsciouness at the loss of our friends, at times of danger, and even of quiet. It is reason that is our only companion (at these times).

न विचारं विना कश्चिदुपायऽस्ति विपश्चिताम्।
विचारादशुभं त्यक्त्वा शुभमायाति धीः सताम्।।५।।

There is no expedient for the learned and wise except reason; it is by means of reason that the minds of good people can avoid eveil and secure their good.

बलं बुद्धिश्च तेजश्च प्रतिपत्तिः क्रियाफलम्।
फलन्त्येतानि सर्वाणि विचारेणैव धीमताम्।।६।।

All our strength and understanding, our valour and renown, and the ends of our actions, result from our reasoning with the intelligent.

युक्तायुक्त महादीपमभिवांछितसाधकम्।
समारं विचारमाश्रितं संसारजलधिं तरेत्।।७।।

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Reason is the lamp to show us the right and wrong, and the instrument for accomplishment of our desires :—by reliance on right reason, one crosses over easily the wide ocean of the world.

आलूनहृदयाम्भोजान्महामोहमतङ्गजान्।
विदारयति शुद्धात्मा विचारो नाम केसरी।।८।।

Pure reasoning like a strong lion, tears asunder the elephants of great error, which ragage the lotus beds of the mind (or mental faculties).

मूढाः कालवशेनेह यद्गताः परमं पदम्।
तद्विचारप्रदीपस्य विजृम्भितमनुत्तमम्।।९।।

If ignorant men have at any time attained a better state in life, is was all owing to the light of the lamp of their reasoning.

राज्यानि संपदः स्फारा भोगो मोक्षश्च शाश्वतः।
विचारकल्पवृक्षस्य फलोन्येतानि राघव।।१०।।

Know O Rāgahava that, dominion and fair prosperity, together with our enjoyments and eternal salvation, are all but fruits of the celestial *Kalpa* plant of reasoning.

या विवेकविकासिन्यो मतयो महतामिह।
न ता विपदि मज्जन्ति तुम्बकानीव वारिणि।।११।।

The minds of great men, which are expanded by reasoning here, are never liable to the immerged under the currents of calamit, (but float above them) like gourds upon water.

विचारोदयकारिण्या धिया व्यवहारन्ति ये।
फलानामत्युदाराणां भाजनं हि भवन्ति ते।।१२।।

Those who conduct themselves with their intellects shining forth with reason, become the recipients of its most liberal gifts.

मूर्खहृत्काननस्थानामाशाप्रथमरोधिनाम्।
अविचारकरञ्जं जानमञ्जर्यो दुःखतीरतयः।।१३।।

Want of reason is like the thorny and sour plant of Koranja sprouting forth with blossoms of woe, and growing in the brakes of ignorant minds in order to shut out their hopes and prospects.

कज्जलक्षोदमलिना मदिरामदधर्मिणी।
अविचारमयी निद्रा यातु ते राघव क्षयम्।।१४।।

Do you, O Rāghava! shake off the lethargy caused by your neglect of reasoning. This torpor darkens your vision as it were by the inky powder of colyrium, and maddens your mind as it were, by the ebriety of wine.

महापदतिदीर्घेषु सद्विचारपरो नरः।
न निमज्जति मोहेषु तेजोराशिस्तमःस्विव।।१५।।

The man of right judgment is not liable to fall into the long and dangerous maze of error (like others); but ramians as a blaze of light amidst the gloom (of ignorance).

मानसे सरसि स्वच्छे विचारकमलोत्करः।
नूनं विकसितो यस्य हिमवानिव भाति सः।।१६।।

The reasoning faculties shine as a bed of lotuses in the limpid lake of the mind: whoso has such a reasoning mind, exalts his head as high as the Himālayan height.

विचारविकला यस्य मतिर्मान्द्यमुपेयुषः।
तस्योदेत्यशनिश्चन्द्रान्मुधा यक्षः शिशोरिव।।१७।।

The man having a dull mind and incapable of reasoning, (of reason) as a flash of lightening, and like boys, sees false apparitions about him.

दुःखण्डकमस्थूलं विपन्नवलतामधुः।
राम दूरे परित्याज्यो निर्विवेको नराधमः।।१८।।

Rāma, you must shun at a distance the base unreasonable man, who grows as plump as a Khanda cane to cause sorrow and resembles the spring season to grow fresh weeds of evil.

ये केचन तुरारम्भा दुराचारा दुराधयः।
अविचारेण ते भान्ति वेतालास्तमसा यथा।।१९।।

Whatever misdeeds, misconducts and mischances present them selves to man, they are all the effects of his want of the light of reason, and lay hold on him like ghosts appearing in the dark.

अवितारिणमेकान्तवनद्रुमसधर्मकम्।
अक्षमं साधुकार्येषु दुरे कुरु रघुद्वह।।२०।।

O support of Raghu's race, do you shun at a distance the unreasonable man of the nature of a solitary wild tree, which comes to no good use (to mankind).

विविक्तं हि मनो जन्तोराशा वैवश्यवर्जितम्।
परां निर्वृतिमभ्येति पूर्णचन्द्र इवात्मनि।।२१।।

The mind that is fraught with reason and devoid of the impatience attendant on worldy

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desires, feels the light of transcendent quietism shining in the soul with the full lustre of the moon.

विवेकितोदिता देहे सर्वं शीतलयत्यलम्।
अलंकरोति चात्यन्तं ज्योत्स्नेव भूवनं यथा।।२२।।

When the light of reason shines in any person, it imparts the coolness and good grace of moon-beams to all things around him.

परमार्थपताकाया धियो धवलचामरम्।
विचारो राजते जन्तो रजन्यामिव चन्द्रमाः।।२३।।

The rasoning power of man accompanied with the flag of divine knowledge and the silvery flapper of good understanding, shines as moon-light in the darkness of night.

विचारचारवो जीवा भासयन्तो दिशो दश।
भान्ति भास्करवन्नूनं भूयो भवभयापहाः।।२४।।

Men with the good grace of their reason, throw a radiance like that of the sun on all sides about them, and dispel the gloom of worldliness.

बालस्य स्वमनोमोहकल्पितः प्राणहारकः।
रात्रौ मनसि वेतालो विचारेण विलीयते।।२५।।

Reasoning serves to destroy the false apparitions of errors which present themselves to the minds of boys like ghosts in the sky at night.

सर्व एव जगद्भावा अविचारेण चारवः।
अविद्यामानसद्भावा विचारविशरारवः।।२६।।

All things in the world appear as charming (as if they were realities) ; but they are (in fact) but unrealities, and liken the clods of earth that are broken (to pieces) by the hammering stone of reason.

पुंसो निजमनोमोहकल्पितोऽनल्पदुःखदः।
संसारचिरवेतालो विचारेण विलीयते।।२७।।

Men are theirself tormenters by the flase imagination of their own minds ; it is reason alone that can drive away this inveterate spectre from the mind.

समं सुखं निराबाधमनन्तमनपाश्रयम्।
विद्धीमं केवलीभावं विचारोच्चतरोः फलम्।।२८।।

Know the fruit of the high arbor of reason, to be the even, unobstructed, interminable and independant happiness called Kaivalya.

अचलस्थितितोदारा प्रकटाभोगतेजसा।
तेन निष्कामतोदेति शीततेवेन्दुनोदिता।।२९।।

It is by means of reason and its evident influence on the deprivation of (physical) gratifications, that there rises an unshaken and exalted disinterestedness in the mind, like the cooling beams of the moon.

स्वविचारमहौषध्या साधुश्चित्तनिषण्णया।
तयोत्तमत्वप्रदया नाभिवाञ्छति नोज्झति।।३०।।

When the saint has reached his perfection by means of the elixir of judgment seated in his mind, he neither desires for more nor leaves (what he has).

तत्पदालम्बनं चेतः स्फारमाभासमागतम्।
नास्तमेति न चोदेति खमिवातिततान्तरम्।।३१।।

The mind relying on that state of equanimity and perceiving the clear light (of truth within itself), has neither its fall nor elevation, but enjoys its inward expansion as that of vacuum for ever.

न ददाति न चादत्ते न चोन्नमति शाम्यति।
केवलं साक्षिवत्पश्यन् जगदाभोगि तिष्ठति।।३२।।

One unconcerned with the world, neither gives nor receives any thing, nor feels himself elated or depressed at any event, but views every thing as an indifferent spectator.

न च शाम्यति नाप्यन्तर्नापि बाह्येऽवतिष्ठति।
न च नैष्कर्म्यमादत्ते न च कर्माणि मज्जति।।३३।।

He is neither torpidly cold nor does he dwell on anything internally or externally. He is neither inactive nor merged in activity.

उपेक्षते गतं वस्तु संप्राप्तमनुवर्त्तते।
न क्षुब्धो न च वाऽक्षुब्धो भाति पूर्ण इवार्णवः।।३४।।

He slights the loss of anything, and lives content with what he has; he is neither depressed nor elevated; but remains as full as the (tideless) sea.

एवं पूर्णेन मनसा महात्मानो महाशयाः।
जीवन्मुक्ता जगत्यस्मिन्विहरन्तीह योगिनः।।३५।।

It is in this manner that the high-souled and high-aspiring Yogīs conduct themselves in this world with their fullness (of joy) and living as they are liberated in this life.

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उषित्वा सुचिरं कालं धीरास्ते यावदीप्सितम्।
ते तमन्ते परित्यज्य यान्ति केवलतां ताम्।।३६।।

These saintly sages having lived as long as they like (in this earth), abandon it at last, and gain their eternal unity (after death).

कोऽहं कस्य च संसार इत्यापद्यपि धीमता।
चिन्तनीयं प्रयत्नेन सप्रतीकारमात्मना।।३७।।

The sapient man should intently consider within himself, who and whose he is, what is his family and by whom he is surrounded, and think on the remedy (of his worldliness).

कार्यकंकटसन्देहं राजा जानाति राघव।
निष्फलं सफलं वापि विचारेणैव नान्यथा।।३८।।

It is the king, O Rāma ! who well knows the difficult and doubtful state of the business (before him) ; and his success or failure depends solely on his right judgment and on nothing else.

वेदवेदान्तसिद्धान्तस्थितयः स्थितिकारणम्।
निर्णीयन्ते विचारेण दीपेन च भुवो निशि।।३९।।

It is the dicta and data established by the Veda and Vedānta that form the grounds of our evidence, and these are to be ascertained by our reason as by the help of a lamp in the gloom of night.

अनष्टमन्धकारेषु बहुतेजः स्वजिह्मितम्।
पश्यत्यपि व्यवहितं विचारश्चारुलोचनम्।।४०।।

The bright eye-sight of reason, is neither blinded by the darkness (of night), nor dimmed by the full blaze (of the day), even when it has to view things (situated) at a distance.

विवेकान्धो हि जात्यन्धः शोच्यः सर्वस्य दुर्मतिः।
दिव्यचक्षुर्विवेकात्मा जयत्यखिलवस्तुषु।।४१।।

He who is blind to reason is as one born blind, and a demented man is an object of universal pity; but the man with a reasoning soul is said to be possessed of divineine eye-sight, and becomes victorious in all things (he undertakes).

परमात्ममयी मान्या महानन्दैकसाधिनी।
क्षणमेकं परित्याज्या न विचारचमत्कृतिः।।४२।।

The miraculous power of reason is acknowledged to be a divine attribute and an instrument to highest felicity ; wherefore it is not to be lost sight of for a moment.

विचारचारुपुरुषो महतामपि रोचते।
परिपक्वचमत्कारं सहकारफलं यथा।।४३।।

The man graced by reason is loved even by the great, as the delicious and ripe mango fruit is delectable to all.

विचारकान्तमतयो नानेकेषु पुनः पुनः।
लुठन्ति दुःखश्वभ्रेषु ज्ञाताध्वगतयो नराः।।४४।।

Men with their minds illumed by the light of reason, are like travellers acquainted with their way, and are not liable to pit falls of incessant danger and misery.

न च रौति तथा रोगी नानर्थशतजर्जरः।
अविचारविनष्टात्मा यथाऽज्ञः परिरोदिति।।४५।।

Neither does the sickman nor one beset by a hundred evils wails so bitterly, as the ignorant man whose soul is deprived of reason.

वरं कर्दममेकत्वं मलकीटकता वरम्।
वरमन्धगुहारित्वं न नरस्याविचारिता।।४६।।

Rather leap as a frog in the mud, or creep as a worm in the dirt, rather lie as a snake in a dark cell or crawl on the ground, then walk as a man devoid of reason.

सर्वानर्थनिजावासं सर्वसाधुतिरस्कृतम्।
सर्वदौःस्थित्यसीमान्तमविचारं परित्यजेत्।।४७।।

Therefore get rid of unreasonableness which is the abode of all your dangers, is reprobated by the wise (as the bane of mankind), and is the terminus of all your calamities.

नित्यं विचारयुक्तेन भवितव्यं महात्मना।
तथान्धकूपे पततां विचारो ह्यवलम्बनम्।।४८।।

Great men must always be in full possession of their reasoning, because those unsupported by their reason are liable to fall into the pits of darkness.

स्वयमेवात्मानमवष्टभ्य विचारतः।
संसारमोहजलधेस्तारयेत्स्वमनोमृगम्।।४९।।

Let every one keep his soul under the control (of his own reason), and by this means, deliver the fawn of his mind from falling into the mirage of this world.

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कोऽहं कथमयं दोषः संसाराख्य उपागतः।
न्यायेनेति परामर्शो विचार इति कथ्यते।।५०।।

It is the province of reasoning to consider logically in one's self, whence the evil, known as worldliness, had its rise.

अन्धान्धमोहसुघनं चिरं दुःखाय केवलम्।
कृतं शिलाया हृदयं दुर्मतेश्चाविचारिणः।।५१।।

The thick mist of error is only for the continued misery of man, and it prevails on the stony minds of those that are demented by the loss of reason.

भावाभावग्रहोत्सर्गदृशामिह हि राघव।
न विचारादृते तत्त्वं ज्ञायते साधु किंचन।।५२।।

The wise that hold fast on the truth and forsake all untruth in this world, are yet unable to discern their true natures without the aid of reason.

विचाराज्ज्ञायते तत्त्वं तत्त्वाद्विश्रान्तिरात्मनि।
अतो मनसि शान्तत्वं सर्वदुःखपरिक्षयः।।५३।।

It is by means of reason that one comes to the knowledge of truth; and by means of truth that he gets the peace of his mind ; and it is the tranquility of the mind that dispels the misery of men.

सफलतां फलते भुवि कर्मणां
प्रकटतां किल गच्छति उत्तमाम्।
स्फुटविचारदृशैव विचारिता
शमवते भवते च विरोचताम्।।५४।।

Now Rāma, do you take delight in such acts as may be productive of utility to the world, and whereby you may arrive to perfection. Weigh all things with the clear eye of reason, which will make you blessed for ever.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे विचारनिरूपणं नाम चतुर्दशः सर्गः।।१४।।

CHAPTER 15

ON CONTENTMENT

श्रीवसिष्ठ उवाच

सन्तोषो हि परं श्रेयः सन्तोषः सुखमुच्यते।
संतुष्टः परमभ्येति विश्राममरिसूदन।।१।।

Vasiṣṭha Continued: Contentment is the chief good; contentment is called the (true) enjoyment; and the contented man, O you destroyer of enemies, gets the best repose.

संतोषैश्वर्यसुखिनां विरविश्रान्तचेतसाम्।
साम्राज्यमपि शान्तानां जरत्तृणलवायते।।२।।

Those who are happy with their prosperity of contentment, and possess the chalm repose of their souls, are as holy saints, and think a sovereignty no better than a bit of rotten straw.

संतोषशालिनी बुद्धी राम संसारवृत्तिषु।
विषमास्वप्यनद्विग्ना न कदाचन हीयते।।३।।

Whoever retains a contented mind amidst all the affairs of the world, he is never disturbed O Rāma, in adverse circumstances nor ever dejected (in his spirit).

संतोषामृतपानेन ये शान्तास्तृप्तमागताः।
भोगश्रीरतुला तेषामेषा प्रतिविषायते।।४।।

The saints that are satisfied with the ambrosial draught of contentment, think the highest affluence and enjoyments (of the rich) but poison (to their souls).

न तथा सुखयन्त्येताः पीयूषरसवीचयः।
यथातिमधुरास्वादः सन्तोषो दोषनाशनः।।५।।

Even the waves of liquid nectar fail to afford that pleasure, which the sweetest taste of contentment-the healer of all evils ; gives to its possessor.

अप्राप्तवाञ्छामुत्सृज्य संप्राप्ते समतां गतः।
अदृष्टखेदाखेदो यः स सन्तुष्ट इहोच्यते।।६।।

Abandonment of unfruitful desires and clamness in those that are obtained, feeling no pain at and having no sense of pleasure (in any thing), constitute what is called contentment here below.

आत्मना त्मनि सन्तोषं यावद्याति न मानसम्।
उद्भवन्त्यापदस्तावल्लता इव मनोबिलात्।।७।।

Until the mind can enjoy the contentment rising spontaneously in the soul of itself, so long will troubles continue to grow in it as briars and brambles in a bog.

सन्तोषशीतलं चेतः शुद्धविज्ञानदृष्टिभिः।
भृशं विकासमायाति सूर्यांशुभिरिवाम्बुजम्।।८।।

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The mind cooled by calm contentment, and purified by the light of philosophy, is always in its full bloom as the lotus under sun-beams.

आशा वैवश्यविवशे चित्ते संतोषवर्जिते।
म्लाने वक्रमिवा दर्शे न ज्ञानं प्रतिबिंबति।।९।।

The ungoverened mind which is under the subjection of desires and devoid of contentment, does not receive the light of knowledge, as a soiled mirror takes no reflection of the face.

अज्ञानघनयामिन्या संकोचं न नराम्बुजम्।
यात्यसावुदितो यस्य नित्यं संतोषभास्करः।।१०।।

The man whose mind is always bright with the sun-shine of contentment, does not shrivel itself like the lotus in the dark night of ignorance (or adversity).

अकिंचनोऽप्यसौ जन्तुः साम्राज्यसुखमश्नुते।
आधिव्याधिविनिर्मुक्तं संतुष्टं यस्य मानसम्।।११।।

A man though poor, enjoys the happiness of sovereignty, who is devoid of diseases and anxieties, and whose mind is contented.

नाभिवाञ्छत्यसंप्राप्तं प्राप्त भुङ्क्ते यथाक्रमम्।
यः सुसौभ्यसमाचारः सन्तुष्ट इति कथ्यते।।१२।।

He is called a contented man, who does not long after what he is not possessed of, and enjoys what he has in its right manner, and is always graceful in his manners.

सन्तुष्टिपरतृप्तस्थ महतः पूर्णचेतसः।
क्षीराब्धेरिव शुद्धस्य मुखे लक्ष्मीर्विराजते।।१३।।

There is a beauty shining in the face of one, whose mind has the satisfaction of contentment, the fulness of magnanimity and the purity of thoughts like that of the milky ocean in it.

पूर्णतामलमाश्रित्य स्वात्मन्येवात्मना स्वयम्।
पौरुषेण प्रयत्नेन तृष्णां सर्वत्र वर्जयेत्।।१४।।

Let a man entertain his self-possession within himself, and abandon his craving of all things, by reliance on his manly exertions.

स्न्तोषामृतपूर्णस्य शान्तशीतलया धिया।
स्वयं स्थैर्यं मनो याति शीतांशोरिव शाश्वतम्।।१५।।

he whose mind is full with the ambrosia of contentment and a calm and cool understanding acquires a perpetual compsoure within himself, as it were by the cooling beams of the moon.

सन्तोषपुष्टमनसं भृत्या इव महर्द्धयः।
राजानमुपतिष्ठन्ति किंकरत्वमुपागताः।।१६।।

All great fortunes wait on him whose mind is strenghtened by contentment, as if they were his servants, and as they remain in attendance upon a king.

आत्मनैवात्मनि स्वस्थे सन्तुष्टे पुरुषे स्थिते।
प्रशाम्यन्त्याधयः सर्वे प्रावृषीवाशु पांसवः।।१७।।

One remaining content and composed in himself, quells all his anxieties and cares, as the rains set down the dust of the earth.

नित्यं शीतलया राम कलकपरिभिन्नया।
पुरुषः शुद्धया वृत्त्या भाति पूर्णतयेन्दुवत्।।१८।।

Rāma! a man shines by the contentment of his mind and the purity of his conduct, as the cooling and spotless moon when she is full.

समतासुन्दरं वक्त्रं पुरुषस्यावलोकयन्।
तोषमेति यथा लोको न तथा धनसंचयैः।।१९।।

No one receives so much delight from his accumulation of wealth, as he derives from the sight of the beautiful placid countenance (of a contented person).

समतया मतया गुणशालिनां
पुरुषराडिह यः समलंकृतः।
तममलं प्रणमन्ति नभश्चरा
अपि महामुनयो रघुनन्दन।।२०।।

Know, O you delight of Raghu's race! that the best of men who are decorated with grace of equanimity (the only quality that adorns the wise), are more honoured both by gods and sages than any.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मुमुक्षुव्यवहार-प्रकरणे सन्तोषनिरूपणं नाम पंचदशः सर्गः।।१५।।

CHAPTER 16
ON GOOD CONDUCT

श्रीवसिष्ठ उवाच

विशेषेम महाबुद्धे संसारोत्तरणे नृणाम्।
सर्वत्रोपकरोतीह साधुः साधुसमागमः।।१।।

Vasiṣṭha resumed saying— Know, O highly intelligent Rāma! that the company of the virtuous is everywhere of the greatest benefit to

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men for their crossing over the ocean of the world.

साधुसंगतरोर्जातं विवेककुसुमं सितम्।
रक्षन्ति ये महात्मानो भाजनं ते फलश्रियः।।२।।

It is the arbour of virtuous company that produces the fresh blossom of discrimination ; which being cherished by highsouled men, yeilds to them its fruits of prosperity.

शून्यमाकीर्णतामेति मृतिरप्युत्सवायते।
आपत्सम्पदिवाभाति विद्वज्जनसमागमे।।३।।

The society of the learned makes solitude appear as company, and the evil of death as good as a festivity; and converts a difficulty to ease.

हिममापत्सरोजिन्या मोहनीहारमारुतः।
जयत्येको जगत्यस्मिन्साधुः साधुसमागमः।।४।।

It is the society of the virtuous which wards off all disasters, that like the frost, invade the lotus beds of our hearts; and baffle the icy breath of ignornace (which deadens our souls).

परं विवर्द्धनं बुद्धेरज्ञानतरुशातनम्।
समुत्सारणमाधीनां विद्धि साधुसमागमम्।।५।।

Know the society of the virtuous to be the best improver of the understanding, the destroyer of the tree of ignorance; and remover of all our mental diseases.

विवेकः परमो दीपो जायते साधुसंगमात्।
मनोहरोज्ज्वलो नूनमासेकादिव गुच्छकः।।६।।

The society of the virtuous produces the light of reason, which is as charmingly fair as a cluster of flowers after its being washed by rain-water.

निरपायां निराबाधां निर्वृतिं नित्यपीवरीम्।
अनुत्तमां प्रयच्छन्ति साधुसंगविभूतयः।।७।।

It is the influence of virtuous company that teaches us the best mode of life, which is never impaired or obstructed by anything, and is ever full in itself.

अपि कष्टतरां प्राप्तैर्दशां विवशतां गतैः।
मनागपि न सन्त्याज्या मानवैः साधुसंगतिः।।८।।

Let no man ever keep himself from the association of the virtuous, though he is involved in utmost distress, and cast in irremediable circumstances.

साधुसंगतयो लोके सन्मार्गस्य च दीपिकाः।
हार्दान्धकारहारिण्यो भासो ज्ञानविवस्वतः।।९।।

The society of the virtuous, lends a light to the right path. It destroys the internal darkness of man, by the rays of the sun of knowledge.

यः स्नातः शीतसितया साधुसंगतिगङ्गया।
किं तस्य दानैः किं तीर्थैः किं तपोभिः किमध्वरैः।।१०

Whoever has bathed in the cold and clear stream of good company is not in need of the merit derived from acts of charity, pilgrimage, austerity and sacrifice.

नीरागाश्छिन्नसन्देहा गलिग्रन्थयोऽनघ।
साधवो यदि विद्यन्ते किं तपस्तीर्थसंग्रहैः।।११।।

Whoever has the society of virtuous men, and whose lives are free from passions and sins, and doubts and the knots (of scruples in their hearts), of what use is (the observance of) austerity, or (performance of) pilgrimage (to him) ?

विश्रान्तमनसो धन्याः प्रयत्नेन परेण हि।
दरिद्रेणेव मणयः प्रेक्षणीया हि साधवः।।१२।।

Blessed are the peaceful in their minds, who are viewed with as great an ardour by people, as poor men fondly dote upon gems and jewels.

सत्समागमसौन्दर्यशालिनी धीमतां मतिः।
कमलेवाप्सरोवृन्दे सर्वदैव विराजते।।१३।।

The intelligent mind with its gracefulness derived from good company, shines always as the goddess of riches in the company of fairy nymphs.

तेनामलविचारस्य पदस्याग्रावचूलिता।
प्रथिता येन धन्येन न त्यक्ता साधुसंगतिः।।१४।।

Therefore that blessed man is renowned as having attained the crown of a clear understanding, who never abstains himself from the company of the holy.

विच्छिन्नग्रन्थयस्तज्ज्ञाः साधवः सर्वसंमताः।
सर्वोपायेन संसेव्यास्ते ह्युपाया भवाम्बुधौः।।१५।।

Hence all unscruplous believes, holy men and those who are revered by people, are to be served by all means for crossing over the ocean of the world.

त एते नरकाग्नीनां संशुष्केन्धनतां गताः।
यैर्दृष्टा हेलया सन्तो नरकानलवारिदाः।।१६।।

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Surely do they serve as dry fuel to hell-fire, who neglect, that company of the saints, which is known as rain water to extinguish the flames of hell.

दारिद्र्यं मरणं दुःखमित्यादिविषयो भ्रमः।
संप्रशाम्यत्यशेषेण साधुसंगमभेषजैः।।१७।।

The medicine of holy association, serves to allay entirely all the afflictions consequent to poverty and death and tribulations of worldly affairs.

सन्तोषः साधुसङ्गश्च विचारोऽथ शमस्तथा।
एत एव भवाम्भोधावुपायास्तरणे नृणाम्।।१८।।

Contentment, society of the virtuous, ratiocination and quietism, are the serveral means for crossing over the ocean of the world by mankind.

सन्तोषः परमो लाभः सत्सङ्गः परमा गतिः।
विचारः परमं ज्ञानं शमो हि परमं सुखम्।।१९।।

Contentment is recknoed as the best gain, good company the right course, reasoning the true knowledge, and quietism the highest bliss (of man).

चत्वार एते विमला उपाया भवभेदने।
यैरभ्यस्तास्त उत्तीर्णा मोहवारिभवार्णवात्।।२०।।

These are the four surest means to break off the trammels of the world, and whoever is practiced in these, has surely passed over the erroneous waters of the terrestial sea.

एकस्मिन्नेव वै तेषामभ्यस्ते विमलोदये।
चत्वारोऽपि किलाभ्यस्ता भवन्ति सुधियां वर।।२१।।

Learn, O best of the intelligent ! that the practice of some one of these pure virtues, leads to an assuetude of all the four (cardinal virtue).

एकोऽप्येकोऽपि सर्वेषामेषां प्रसवभूरिह।
सर्वसंसिद्धये तस्माद्यत्नेनैकं समाश्रयेत्।।२२।।

Every one of these separately is a leader to the others ; wherefore diligently apply yourself to one of these for your success in getting them all.

सत्समागमसन्तोषविचाचा सुविचारितम्।
प्रवर्तन्ते शमस्वच्छे वाहनानीव सागरे।।२३।।

Association with the good, contentment, right reasoning, and good judgment, joined with peace and tranquility, serve as cargo-ships in the ocean of the world.

विचारसन्तोषशमसत्समागमशालिनि।
प्रवर्तन्ते श्रियो जन्तौ कल्पवृक्षाश्रिते यथा।।२४।।

All prosperity attends on him who is possessed of reason, contentment, quietism and the habit of keeping good company, like the fruits of the *kalpa* tree (satisfying every desire).

विचारशमसत्सङ्गसन्तोषवति मानवे।
प्रवर्तन्ते प्रपूर्णेन्दौ सौन्दर्याद्या गुणा इव।।२५।।

The man possessed of reasoning, contentment, quietitude, and a proclivity to keep good company, is attended by every grace, as all the digits unite in the full moon.

सत्सङ्गसंतोषषमविचारवति सन्मतौ।
प्रवर्तन्ते मन्त्रिवरे राजनीव जयश्रियः।।२६।।

The happy mind which is fraught with contentment, quietness, reasoning power, and a tendency to good company, meets with the prosperity and success, as they attend on kings (who are) guided by (the counsels of) good ministers.

तस्मादेकतमं नित्यमेतेषां रघुनन्दन।
पौरुषेण मनो जित्वा यत्नेनाभ्याहरेद्गुणम्।।२७।।

Therefore, O delight of Raghu's race ! do you bravely govern your mind, and always practise with diligence some one of these virtues (for your conduct in life).

परं पौरुषमाश्रित्य जित्वा चित्तमतङ्गजम्।
यावदेको गुणो नान्तस्तावन्नास्त्युत्तमा गतिः।।२८।।

Exert your best manliness to subdue your elephantine mind, and know that until you have mastered one of these cardinal virtues, you can make no progress (in holiness).

पौरुषेण प्रयत्नेन दन्तैर्दन्तान्विचूर्णयेत्।
यावन्नाभिनिविष्टं ते मनो राम गुणार्जने।।२९।।

It must be, O Rāma ! that you shall have to set your heart to work by the exertion of your manliness and the ghashing of your teeth, for your success in meritorious deeds.

देवो भवाथ यक्षो वा पुरुषः पादपोऽथ वा।
तावत्तव महाबाहो नोपायोऽस्तीह कश्चन।।३०।।

For whether you be a God or Yakṣa or a man or an arbor, you cannot, O long-armed Rāma !

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have a better course till then (i.e. before mastering one of these qualities).

एकस्मिन्नेव फलदे गुणे बलमुपागते।
क्षीयन्ते सर्व एवाशु दोषा विवशचेतसः।।३१।।

As soon as one of these virtues is strengthened and made fruitful in you, it will serve to weaken the force of the faults of your ungovernable mind.

गुणे विवृद्धे वर्द्धन्ते गुणा दोषजयप्रदाः।
दोषे विवृद्धे वर्द्धन्ते दोषा गुणविनाशनाः।।३२।।

The cultivation of virtues leads to thier full growth and suppression of vice ; but the fostering of vice will (on the other hand) conduce to the incease of vices and suppression of good qualities.

मनोमोहवने ह्यस्मिन्वगिनी वासनासरित्।
शुभाशुभबृहत्कूला नित्यं वहति जन्तुषु।।३३।।

The mind is a wilderness of errors, in which the stream of our desires is running with full force, amidst its two blanks of good and evil whereon we hold our stand.

सा हि स्वेन प्रयत्नेन यस्मिन्नेव निपात्यते।
कूले तेनैव वहति यथेच्छसि तथा कुरु।।३४।।

It bears away and throws the man on that bank which he strives to reach by his own exertion, therefore O Rāma, do as you like to reach to either shore.

पुरुषयत्नजवेन मनोवने
शुभतटानुगतां क्रमशः कुरु।
वरमते निजभावमहानदी–
महह तेन मनागपि नोह्यसे।।३५।।

Now try by degrees with all the exertion of your manly force, to turn the course of your desires towards the happy shore in the forest of your mind ; and know, O high-minded Rāma ; that one's own disposition is as a rapid current to him, which must not be permitted to bear him away (to the perilous coast).

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे सदाचारनिरूपण नाम षोडशः सर्गः।।१६।।

CHAPTER 17

ON THE CONTENTS OF THE WORK

श्रीवसिष्ठ उवाच

एवमन्तर्विवेको यः स महानिह राघव।
योग्यो ज्ञानगिरः श्रोतुं राजेव नयभारतीम्।।१।।

Thus, O progeny of Raghu! it is the reasoning soul that is worthy of attending to the words of wisdom, as a prince (is inclined to listen) to a discourse on polity.

अवदातोऽवदातस्य विचारस्य महाशयः।
जडसङ्गोज्झितो योग्यः शरदिन्दोर्यथा नभः।।२।।

The clear and high-minded man, who has renounced the company of stupid folks, is capable of fair reasoning, as the clear sky has the capacity of receiving the moon-light.

त्वमेतया खण्डिताया गुणलक्ष्म्या समाश्रितः।
मनोमोहहरं वाक्यं वक्ष्यमाणमिदं शृणु।।३।।

You who are repete with the entire grace of this quality, should now attend to the words, that I say, to remove the errors of your mind.

पुण्यकल्पद्रुमो यस्य फलभारानतः स्थितः।
मुक्तये जायते जन्तोस्तस्येदं श्रोतुमुद्यमः।।४।।

He, the arbour of whose merits is bending down with the load of its fruits, feels a desire to hear these words for the sake of his salvation.

पावनानामुदाराणां परबोधैकदायिनाम्।
वचसां भाजनं भूत्यै भव्यो भवति नाधमः।।५।।

It is the noble minded only and not the base, that are receptacles of grand and holy sermons conferring the knowledge of their future state.

मोक्षोपायाभिधानेयं संहिता सारसंमिता।
त्रिंशद्द्वे च सहस्राणि ज्ञाता निर्वाणदायिनी।।६।।

This collection consisting of thirty-two thousand stanzas, is deemed as containing the essence of the means conducing to liberation, and conferring the final annihilation (of our being).

दीपे यथा विनिद्रस्य ज्वलिते सम्प्रवर्तते।
आलोकोऽनिच्छतोऽप्येवं निर्वाणमनया भवेत्।।७।।

As a lighted lamp presents its light to every waking man, so does this work effect the

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ultimate extinction of every person whether he would like it or not.

स्वयं ज्ञाता श्रुता वापि भ्रान्तिशान्त्यैकसौख्यदा।
आप्रेक्ष्य वर्णिता सद्यो यथा स्वर्गतरङ्गिणी।।८।।

One's knowledge of this work whether by his own perusal or hearing of it from the rehearsal of others, tends to the immediate obliteration of his errors and augmentation of his delight, as it is done by the holy river of heaven (Ganges).

यथा रज्ज्वामहिभ्रान्तिर्विनश्यत्यवलोकनात्।
तथैतत्प्रेक्षणाच्छान्तिमेति संसारदःखितः।।९।।

As the fallacy of a snake in the rope is removed by examining it, so the fallacy of the reality of the world is removed by perusal of this work, which gives peace to one who is vexed with and tried of the world.

युक्तियुक्तार्थवाक्यानि कल्पितानि पृथक्-पृथक्।
दृष्टान्तसारसूक्तानि चास्यां प्रकरणानि षट्।।१०।।

It contains six books all fraught with sentences full of reason, and each distinct from the other in its import. It has many verses containing chosen examples on all subject.

वैराग्याख्यं प्रकरणं प्रथमं परिकीर्तितम्।
विरागो वर्द्धते येन सेकेनेव मरौ तरुः।।११।।

The first book treats of indifference, and causes the growth of apathy (in the mind) like that of a tree in the desert soil.

सार्द्धं सहस्रं ग्रन्थस्य यस्मिन्हृदि विचारिते।
प्रकाशाच्छुद्धतोदेति मणाविद सुमार्जिते।।१२।।

It contains one thousand and five hundred stanzas, which being well considered in the mind, must impart a purity to it like the lustre of a gem after its polish.

मुमुक्षुव्यवहाराख्यं ततः प्रकरणं कृतम्।
सहस्रमात्रं ग्रन्थस्य युक्तिग्रन्थेन सुन्दरम्।।१३।।

The next book dwells on the conduct of one loughing after his liberation, and contains a thousand ślokas arranged in judicious order.

स्वभावो हि मुमुक्षूणां नराणां यत्र वर्ण्यते।
अथोत्पत्तिप्रकरणं दृष्टान्ताख्यायिकामयम्।।१४।।

It describes the nature of men desiring their liberation. Then follows the book on the creation of the world, and filled with narratives and examples (of various kinds).

सप्तग्रन्थसहस्राणि विज्ञानप्रतिपादकम्।
जागती द्रष्टृदृश्यश्रीरहंत्वमितिरूपिणी।।१५।।

It has seven thousand stanzas teaching sound philosophy about the spectator and spectacle of the world in the forms of—I and you, designated the ego and non-ego.

अनुत्पन्नैवोत्थितेव यत्रेति परिवर्ण्यते।
यस्मिञ्श्रुते जगदिदं श्रोतान्तर्बध्यतेऽखिलम्।।१६।।

It contains a description of the production of the world from its state of non-existence. A diligent attention to this chapter will convey a full knowledge of this world into the mind of the bearer.

सास्मद्युष्मत्सविस्तारं सलोकाकाशपर्वतम्।
पिण्डग्रहविनिर्मुक्तं निर्भित्तिकमपर्वतम्।।१७।।

This ego and non-ego, and this vast expanse with all the worlds, space and mountains, are (to be viewed) as having no form nor foundation, and as there are no such things (in reality).

पृथ्व्यादिभूतरहितं संकल्प इव पत्तनम्।
स्वप्नोपलम्भभावाभं मनोराज्यवदाततम्।।१८।।

There are no elements as the earth and others which exist of our fancy only, and are like phantoms appearing in a dream, or as aerial castles and chimeras of the mind.

गन्धर्वनगरप्रख्यमर्थशून्योपलम्भनात्।
द्विचन्द्रविभ्रमाभासं मृगतृष्णाम्बुवर्तनम्।।१९।।
नौयानलोलशैलाभं सत्यलाभविवर्जितम्।
चित्तभ्रमपिशाचाभं निर्बिजमपि भासुरम्।।२०।।

They resemble the moving hills on the shore to one passing in a boat, without any actual movement in them; or liken the hobgoblins appearing to an unsound mind. Such is the appearance of the world without any seed or source or origin of its own.

कथार्थप्रतिभासाभं व्योममुक्तावलीनिभम्।
कटकत्वं यथा हेम्नि तरङ्गत्वं यथाम्भसि।।२१।।

It is as the impression of a tale in the mind, or the sight of a chian of pearls in the sky, or taking a bracelet for its gold or a wave for the water. (i.e. taking the appearance for its cause, or the phenomena for the noumena).

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यथा नभसि नीलत्वसमदेवात्थितं सदा।
अभित्तिरङ्गरहितमुपलब्धिमनोहरम्।।२२।।

Or as the blueness of the sky is always apparent to sight without its reality, and evercharming to behold without the existence of any colour in it.

स्वप्ने वा व्योम्नि वा चित्रमकर्तृ चिरभासुरम्।
अवह्निरेव वह्नित्वं धत्ते चित्रानलो यथा।।२३।।

Thus whatever unreal wonders always appear to us in our dreams or in the sky, they are but the resemblances of a fire in a picture, which seems to be burning without having any fire in it.

दधात्येवं जगच्छब्दरूपार्थमसदात्मकम्।
तरङ्गोत्पलमालाभं दृष्टनृत्यमिवोत्थितम्।।२४।।

The word "jagat" or passing is appropriately applied to the transitory world, which passes like the sea with its heaving waves, appearing as a chain of lotus flowers in dancing.

चक्रचीत्कारपूर्णस्य जलराशिमिवोद्यतम्।
शीर्णपत्रं भ्रष्टनष्टं ग्रीष्मे वनमिवारसम्।।२५।।

It is (as false) as one's imagination of a body of waters at a spot, from the sound of the ruddy geese (that live by rivers); and (as useless) as a withered forest in autumn, when the leaves and fruits fall off, and yeild neither shade nor luscious nutriment, (to the traveller).

मरणव्यग्रचित्ताभं शिलागृहगुहास्पदम्।
अन्धकारगुहैकैकनृत्तमुन्मत्तचेष्टितम्।।२६।।

It is full with delirious cravings as of men at the point of death, and as dark as caverns in the mountains. Hence the efforts of men are but acts of their phrensy.

प्रशान्ताज्ञाननीहारं विज्ञानशरदम्बरम्।
समुत्कीर्णमिव सत्म्भे चित्रं भित्ताविवोदितम्।।२७।।

It is better to dwell in the clear sky of the autumnal (atmosphere of) philosophy, after subsidence of the frost of ignorance, than to view at this world, which is no more than an image at a post or a picture upon the wall.

पङ्कादिवाभिरचितं सचेतनमचेतनम्।
ततः स्थितिप्रकरणं चतुर्थं परिकल्पितम्।।२८।।

Know all sensible and insensible things to be made of dust (to be reduced to dust again). Next follows the book on Existence.

त्रीणि ग्रन्थसहस्राणि व्याख्यानाख्यायिकामयम्।
इत्थं जगदहंभावरूपसथितिमुपागतम्।।२९।।

It contains three thousand stanzas full of explanations and narratives, showing the existence of the world to be a form (or development) of the essence of the Ego (in a subjective light).

दृष्टदृश्यक्रमं प्रौढमित्यत्र परिकीर्त्तितम्।
दशदिङ्मण्डलाभोगभासुरोऽयं जगद्भ्रमः।।३०।।

It treats of the manner in which the spectator (Ego) is manifest as the spectacle non-ego), and how the ten-sided sphere of the arbour of the world is manifest both as the subjective and objective (at the same time).

इत्थमभ्यागतो वृद्धिमिति तत्रोच्यते चिरम्।
उपशान्तिप्रकरणं ततः पञ्चसहस्रकम्।।३१।।

It has thus arrived at its development which is said to be everlasting. Next follows the book on quietude consisting of five thousand stanzas.

पञ्चमं पावनं प्रोक्तं युक्तिसन्ततिसुन्दरम्।
इदं जगदहं त्वं च स इति भ्रान्तिरुत्थिता।।३२।।

The fifth is styled the book on holiness, containing a series of excellent lectures, and shewing the erroneous conception of the world, as I, you and he (as distinct existences).

इत्थं संशाम्यतीत्यस्मिन्कथ्यते श्लोकसंग्रहैः।
उपशान्तिप्रकरणे श्रुते शाम्यति संसृतिः।।३३।।

It is the suppression of this error, which forms the subject of this book ; and the hearing of the chapter on quietude, serves to put an end to our transmigration in this world.

प्रभ्रष्टचित्रसेनेव किंचिल्लभ्योपलम्भना।
शतांशशिष्टा भवति संशान्तभ्रान्तरूपिणी।।३४।।

After suppression of the train of errors, there still remian slight vestiges of it to a hundredth part, as the dispersed troops in a picture afford us some faint idea of them.

अन्यसङ्कल्पचितस्था नगरश्रीरिवासती।
अलभ्यवस्तुपार्श्वस्थस्म्नयुद्धचिरारवा।।३५।।

Aiming at the object of another person is as vain as looking at the beauty of an imaginary

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city, and sitting in expectation of an unattainable object. It is as a noisy fighting for something in sleep.

शान्तसङ्कल्पमत्ताभ्रभीषणाशनिशब्दवत्।
विस्मृतस्वप्नसङ्कल्पनिर्माणनगरोपमा।।३६।।

It is as vain as a man of unsubdued desires, bursting into a roaring like that of the loud and tremendous thunder-claps, and as the raising of a city on the model of one's effaced impressions in a dream.

भविष्यन्नगरोद्यानप्रसूवन्ध्याऽमलङ्गिका।
तस्या जिव्होच्यमानोग्रकथार्थानुभवोपमा।।३७।।

It is as vain as a would-be city, with its garden and flowers and fruits growing in it : and as a sterile woman bragging of the valorous deeds of her unborn and would-be sons.

अनुल्लिखितचित्रस्य चित्रव्याप्तेव भित्तिभूः।
परिविस्मर्यमाणार्थकल्पनानगरीनिभा।।३८।।

Or when a painter is about to draw the picture of an imaginary city on the ground work of a chart, by forgetting to sketch a plan of it beforehand.

सर्वतुमदनुत्पन्नवनस्पन्दाऽस्फुटाकृतिः।
भाविपुष्पवनाकारवसन्तरसरञ्जना।।३९।।

It is as vain as to expect evergreen herbage and fruitage of all seasons, and the breeze of an ungrown arbour ; or to it in a future, flowery parterre, pleasant with the sweets of spring.

अन्तर्लीनतरङ्गौघसौम्यवारिसरित्समा।
निर्वाणाख्यं प्रकरणं ततः षष्ठमुदाहृतम्।।४०।।

Then follows the sixth book entitled annihilation, which is as clear as the waters of a river after subsidence of its billows within itself.

शिष्टो ग्रन्थः परीमाणं तस्य ज्ञानमहार्थदः।
बुद्धे तस्मिन्भवेच्छ्रेयो निर्वाणं सान्तकल्पनम्।।४१।।

It contains the ramining number of slokas, (i.e. 14500 Stanzas of the aggregate number of 32000 Ślokas composing th entire work) a knowledge of these is pregnant with great meanings, and the understanding of them leads to the chief good of utter extinction and pacification of desires

अचेत्यचित्प्रकाशात्मा विज्ञानात्मा निरामयः।
परमाकाशकोशाच्छः शान्तसर्वभवभ्रमः।।४२।।

The intellect being abstracted from all its objects, presents the manifestation of the soul, which is full of intelligence and free from all impurity. It is enveloped in the sheath of infinite vacuity, and is wholly pure and devoid of worldly errors.

निर्वापितजगद्यात्रः कृततर्व्यसुस्थितः।
समस्तजनतारम्भवज्रस्तम्भो नभोनिभः।।४३।।

Having finished its journey through the world and performed its duties here, the soul assumes a calmness as that of the adamantine column of the sky, reflecting the images of the tumultuous world (without changing itself).

विनिगीर्णयथासंख्यजगज्जालातितृप्तिमान्।
आकाशीभूतनिः शेषरूपालोकमनस्कृतिः।।४४।।

It rejoices exceedingly at its being delivered from the innumerble shares of the world, and becomes as light as air by being freed from its desire of looking after the endless objects (of its enjoyments).

कार्यकारणकर्तृत्वहेयादेयदृशोज्झितः।
सदेह इव निर्देहः स संसाराऽप्यसंसृतिः।।४५।।

The soul that takes no notice of the cause or effect or doing of any thing, as also of what is to be avoided or accepted (i.e. which remains totally indifferent to every thing), is said to be disembodied though encumbered with a body, and to become unworldly in its worldly state.

चिन्मयोघनपाषाणजठरापीवरोपमः।
चिदादित्यस्तपँल्लोकानन्धकारोपरोपमम्।।४६।।

The intelligent soul is compared to a solid rock, compact and without any gap in it. It is the sun of intelligence which enlightens all people, and dispels the darkness of ignorance.

परप्रकाशरूपोऽपि परमान्ध्यमिवागतः।
रुद्धसंसृतिदुर्लीलः प्रक्षीणाशाविषूचिकः।।४७।।

(This soul) though so very luminous, has become grossly darkened (in its nature), by being confined to the vile fooleries of the world, and wasted by the malady of its cravings.

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नष्टाहंकारवेतालो देहवानकलेवरः।
कस्मिंश्चिद्रोमकोट्यग्रे तस्येयमवतिष्ठते।
जगल्लक्ष्मीर्महामेरोः पुणे क्वचिदिवालिनी।।४८।।

When freed from the cimera of its egoism, it becomes incorporeal even in its embodied state, and beholds (the glory of) the whole world as it was placed at the point of one of the myriads of hairs (on its body), or like a bee sitting on a flower upon the Sumera mountain.

परमाणौ परमाणौ चिदाकाशः स्वकोटरे।
जगल्लक्ष्मीसहस्राणि धत्ते कृत्वाथ पश्यति।।४९।।

The intelligent and vacuous soul contains and beholds in its sphere a thousand glories of the world, shining in each atom, as it was in a mirror.

विततता हृदयस्य महामते
र्हरिहराब्जजलक्षशतैरपि।
तुलनमेति न भुक्तिमतो यतः
प्रविततास्ति निरुत्तमवस्तुनः।।५०।।

It is not even possbile to thousands of Haris, Haras and Brahmās, to equal the great minded sage in the extent of his comprehensive soul; because the liberated have their chief good (of internal joy) stretched to a far greater limit than any.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे ग्रन्थसंख्यादिवर्णनं नाम सप्तदशः सर्गः।।१७।।

CHAPTER 18

श्रीवसिष्ठ उवाच

अस्यां वा चित्तमात्रायां प्रबोधः संप्रवर्तत।
बीजादिव सतो व्युप्तादवश्यभावि सत्फलम्।।१।।

Vasiṣṭha said:— The several parts of this work as already related, give rise to the understanding, as seeds shown in a good field never fail to produce good fruitage.

अपि पौरुषमादेयं शास्त्रं चेद्युक्तियोधकम्।
अन्यत्त्वार्षमपित्याज्यं भाव्यं न्याय्यैकसेविना।।२।।

Even human composition are acceptable when they are instructive of good sense ; otherwise the Vedas also are to be renounced (as unrealiable) : because men are required always to abide by reason.

युक्तियुक्तमुपादेयं वचनं बालकादपि।
अन्यत्तृणमिव त्याज्यमप्युक्तं पद्मजन्मना।।३।।

Words conformable with reason are to be received even if spoken by boys ; otherwise they are to be rejected as straws though pronounced by the lotus-born (Brahmā himself).

योऽस्तातस्य कृपोऽयमिति कौपं पिबत्ययः।
त्यक्त्वा गाङ्गं पुरस्थं तं को त्नाशास्त्यतिरागिणम्।।४।।

Whoever drinks from a well by reason of its being dug by his ancestors, and rejects the holy water of the Ganges even when placed before him, is an incorrigible simpleton.

यथोषसि प्रवत्तायामालोकोऽवश्यमेष्यति।
अस्यां व चित्तमात्रायां सुविवेकस्तथैष्यति।।५।।

As early dawn is invariably accompanied by its train of light, so is good judgment an inevitable attendant on the perusal of this work.

श्रुतायां प्राज्ञवदनाद्वुत्थ्वान्तं स्वयमेव च।
शनैःशनैर्विचारेण बुद्धौ संस्कार आगते।।६।।

Whether these lessons are heard from the month of the learned, or well studied by one's self, they will gradually make their impressions upon the mind by one's constant reflection on their sense.

पूर्वं तावदुदेत्यन्तर्भृशं संस्कृतवाकयता।
शुद्धयुक्ता लतेवोच्चैर्या सभास्थानभूषणम्।।७।।

They will first furnish (to the learner) a variety of Sanskrit expressions, and then spread before him a series of holy and judicious maxims, like so many ornamental creepers to decorate the hall.

परा नागरतोदेति महत्त्वगुणशालिनी।
सा यथा स्नेहमायान्ति रजानो अमरा अपि।।८।।

They will produce a cleverness joined with such qualifications and greatness, as to engage the good grace of gods and kings.

पूर्वापरज्ञः सर्वत्र नरो भवति बुद्धिमान्।
पदार्थानां यथा दीपहस्तो निशि सुलोचनः।।९।।

They are called the intelligent who know the cause and effect of things, and are likened to a torch-bearer who is clear sighted in the darkness of the night. (Like the stoa of the Stoies).

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लोभमोहादयो दोषास्तानवं यान्त्यत्नं शनैः।
धियो दिशः समासन्नशरदो मिहिका यथा।।१०।।

All their erroneous and covetous thoughts become weaker by defrees, as the regions of the sky are cleared of their mists at the approach of autumn.

केवलं नमवेक्ष्यन्ते विवेकाध्यासनं धियः।
न किंचन फलं धत्ते स्वाभ्यासेन विना क्रिया।।११।।

Your thoughts require only the guidance of reason (to hit the right), as every action needs be duly performed to make it successful.

मनः प्रसादमायाति शरदीव महत्सरः।
पर साम्यमपादत्ते निर्मन्दर इवर्णिवः।।१२।।

The intellect becomes (by culture) as clear as a great lake in autumn, and it gets its calmness (by reason), like that of the sea after its churning by the Mandara mountain.

निरस्तकालिमारत्नशिखेवास्ततमःपटा।
प्रतिज्वलत्यलं प्रज्ञा पदार्थप्रविभागिनी।।१३।।

Like the flame of a chandelier cleansed of its sootiness and dispelling the shroud of darkness, the refined intellect shines forth in full brightness, and distinguishes (the different natures of) things.

दैन्यदारिदयदोषषाढ्या दृष्टयो दर्शितान्तराः।
न निकृन्तन्ति मर्मणि समन्नाहमिवेषवः।।१४।।

The evils of penury and poverty cannot overpower on them, whose strong sight can discern the evils of their opposites (wealth and riches) ; as no dart can pierce the mortal parts of a soldier clad in full armour.

हृदयं नावलम्पन्ति भीमाः संसृतिभितयः।
पुरःस्थितमपि प्राज्ञं महोपलमिवेषवः।।१५।।

No worldly fears can daunt the heart of the wise man, however nearest they may approach to him. Just as no arrow can pierce through a huge solid stone.

कथं स्यादादिता जन्मकर्मणां दैवपुंस्त्वयोः।
इत्यादिसंशयगणः शाम्यत्यह्नि यथा तमः।।१६।।

Such doubts as "whether it is destiny or our own merit that is the cause of our births and action," are removed (by learning), as darkness is dispelled by day-night.

सर्वदा सर्वभावेषु संशान्तिरुपजायते।
यामिन्यामिव शान्तायां प्रजालोक उपागते।।१७।।

There is a calm tranquility attending upon the wise at all times and in all conditions (of life) ; so also does the light of reason like solar rays, follow the dark night of error.

समुद्रस्येव गाम्भीर्य धैर्य मेरोरिव स्थितम्।
अन्तः शीतलता वेन्दोरिवोदेति विचारिणः।।१८।।

The man of right judgment has a soul as deep as the ocean and as firm as a mountain, and a cool serenity always shines within him like that of moon-light.

सा जीवन्मुक्तता तस्य शनैः परिणति गता।
शान्ताशेषरिशेषस्य भवत्यविषयो गिराम्।।१९।।

It is he who arrives slowly at what is called "living liberation;" who remains calm amidst the endless turmoils (of the world), and is quite aloof from common talk (i.e. unnoticed by the world).

सर्वार्थशीतला शुद्धा परमालोकदास्यधीः।
परं प्रकाशमायाति जयोत्स्नेव शरदैन्दवी।।२०।।

His mind is calm and cool at every thing; it is pure and full of heavenly light; shining serenely as the autumnal night with the radiance of moon-beams.

हृद्याकाशे विवेकार्के शमालोकिनि निर्मले।
अनर्थसार्थकर्तारो नोद्यन्ति किल केतवः।।२१।।

When the sun of the reason illumines the couldless region of the mind, no portentous comet of evil can make its appearance (within its sphere).

शाम्यन्ति शुद्धिमायान्ति सौम्यास्तिष्ठन्ति सून्नते।
अचञ्चले जलेऽ तृष्णाः शरदीवाभमालिकाः।।२२।।

All desires are at rest with the elevated; they are pure with the steady, and indifferent to the inert, like the body of light clouds in autumn.

यत्किंचनकरी क्रूरा ग्राम्यता विनिवर्तते।
दीनानना गिशाचानां लीलेव दिवसागमे।।२३।।

The slanders of envious ill-wishers are put out of countenance (by the wise), as the frolics of goblins disappear at the approach of day.

धर्मभित्तौ भृशं लग्नां धियं धैर्यधुरं गताम्।
आध्यौ न विधुन्वन्ति वाताश्चित्रलतामिव।।२४।।

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The mind that is fixed on the firm basis of virtue, and placed under the burthen of patience, is not to be shaken by accidents ; but remains as a plant in a painting (unmoved by winds).

न पतत्यवटे ज्ञस्तु विषयासङ्गरूपिणि।
कः विल ज्ञातसरणिः श्वभ्रं समनुधावति।।२५।।

The knowing man does not fall into the pit-falls lying all about the affairs of this world : for who that knows the way will run into the ditch?

सच्छास्त्रसाधुवृत्तानामविरोधिनि कर्मणि।
रमते धीर्यथा प्राप्ति साध्वीवान्तः पुराजिरे।।२६।।

The minds of the wise are as much delighted in acting conformably to the precepts of good books and the examples of the virtuous, as chaste women are fond of keeping themselves within the bounds of the inner appartments.

जगतां कोटिलक्षेषु यावन्तः परमाणवः।
तेषामेकैकशोऽन्तः स्थान्सर्गान्पश्यत्यसंङ्गधीः।।२७।।

Of the innumerable millions of atoms which compose this universe, every one of them is viewed in the light of a world in the mind of the abstracted philosopher.

मोक्षोपायावबोधेन शुद्धान्तःकरणं जनम्।
न खेदयति भौगौधो न चानन्दयति क्वचित्।।२८।।

The man whose mind is purified by a knowledge of the precepts of liberation, neither repines nor rejoices at the less or gain of the objects of enjoyment.

परमाणौ परमाणौ सर्गवर्गा निरर्गलाः।
ये पतन्त्युत्पतन्त्यम्बुवीचिवत्तान्स पश्यति।।२९।।

Men of unfettered minds look upon the appearance and disappearance of every atomic world, as the fluctuating wave of the sea.

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति।
कार्याण्येष प्रबुद्धोऽपि निष्प्रबुद्ध इव द्रुमः।।३०।।

They neither grieve at unwished-for occurrances nor pine for their wished-for chances ; and knowing well all accidents to be the consequences of their actions, they remain as unconscious as trees (totally insensible of them).

दृश्यते लोकसामान्यो यथाप्राप्तनुवृत्तिमान्।
इष्टानिष्टफलप्राप्तौ हृदयेनापराजितः।।३१।।

These (holy men) appear as common people, and live upon what they get; whether they meet with aught of welcome or unwelcome to them, their minds remain unconquered.

बुत्द्ध्वेदमखिलं शास्त्रं वाचयित्वा विविच्यताम्।
अनुभूयतं एवैतन्न तूक्तं वरशापवत्।।३२।।

They having understood the whole of this *Śāstra*, and having read and considered it well, as well as pondered (on its purport), hold their silence as in the case of a curse or bless ing (which is never uttered by saints).

शास्त्रं सुबोधमेवेदं सालङ्कारविभूषितम्।
काव्यं रसमयं चारु दृष्टान्तैः प्रतिपादितम्।।३३।।

This *Śāstra* is easy to be understood, and is ornamented with figures (of speech). It is a poem full of flavours and embellished with beautiful smiles.

बुध्यते स्वयमेवेदं किंचित्पदपदार्थवित्।
स्वयं यस्तु न वेत्तीदं श्रोतव्यं तेन पण्डितात्।।३४।।

One may be self taught in it who has a slight knowledge of words and their senses; but be who does not understand the purport well, should learn it from a pandit.

यस्मिन्श्रुते मते ज्ञाते तपोध्यानजपादिकम्।
मोक्षप्राप्तौ नरस्येह न किंचिदुपयुज्यते।।३५।।

After hearing, thinking and understanding this work, one has no more need of practising austerities, or of meditation and repeating the Mantras and other rites : and a man requires nothing else in this world for the attainment of his liberation.

एतच्छास्त्रघनाभ्यास्मत्पौनःपुन्येन वीक्षणात्।
पाण्डित्यं स्यादपूर्वं हि चित्तसंस्कारपूर्वकम्।।३६।।

By deep study of this work and its repeated perusal, a man attains to an uncommon scholarship next to the purification of his soul.

अहं जगदिति प्रौढो द्रष्टृदृश्यपिशाचकः।
पिशाचोऽर्कोदयेनेव स्वयं शाम्यत्ययत्नतः।।३७।।

The ego and the non-ego, that is, the viewer and the view, are both but chimeras of the imagination, and it is their annihilation alone, that leads insensible to the vision of the soul.

भ्रमो जगदहं चेति स्थित एवोपशाम्यति।
स्वप्नमोहः परिज्ञात इव नो भ्रमयत्यलम्।।३८।।

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The error of the reality of ego and the perceptible world, will vanish away as visions in a dream; for who, that knows the falsehood of dreams, will fall into the error (of taking them for truth?).

यथा सङ्कल्पनगरे पुंसो हर्षविषादिता।
न बाधते तथैवास्मिन्परिज्ञाते जगद्भ्रमे।।३९।।

As an imaginary palace gives no joy or grief to any body, so it is in the case of the erroneous conception of the world.

चित्रसर्पः परिज्ञातो न सर्पभयदो यथा।
दृश्यसर्पः परिज्ञातस्तथा न सुखदुःखदः।।४०।।

As no body is afraid of a serpent that he sees in painting, so the sight of a living serpent neither terrifies nor pleases one who knows it.

परिज्ञानेन सर्पत्वं चित्रसर्पस्य नश्यति।
यथा तथैव संसारः स्थित एवोपशाम्यति।।४१।।

And as it is our knowledge of the painted serpent that re moves our fear of it as a serpent, so our conviction of the unreality of the world, must disperse our mistake of its exist ence.

सुमनः पललवासर्दे किंचिद्व्यतिकरो भवेत्।
परमार्थपदर्पाप्तौ नतु व्यतिकरोऽल्पकः।।४२।।

Even the plucking of a flower or tearing of its (tender) leaflet, is attended with a little exertion (of the nails and fingers, but no (bodily) exertion whatever is required to gain the blessed state (of *Yoga* meditation).

गच्छत्यवयवः स्पन्दं सुमनःपत्रमर्दने।
इह धीमात्ररोधस्तु नाङ्गावयवचालनम्।।४३।।

There is an action of the members of body, accompanied with the act of plucking or pulling off a flower ; but in the other case (of *Yoga*), you have only to fix your mind, and make no exertion of your body.

सुखासनोपविष्टेन यथासम्भवमश्नता।
भोगेजालं सदाचारविरुद्धेषु न तिष्ठता।।४४।।

It is practicable with ease by any one sitting on his easy seat and fed with his usual food, and not addicted to gross pleasures, nor trespassing the rules of good conduct.

यथाक्षणं यथादेशं प्रविचारयता सुखम्।
यथासम्भवसत्संङ्गमिदं सास्त्रमथेतरत्।।४५।।

You can derive happiness at each place and time, from your own observations, as also from your association with the good wherever it is available. This is an optional rule.

आसाद्यते महाज्ञानबोधः संसारशान्तिदः।
न भूयो जायते येन योनियन्त्रप्रपीडनम्।।४६।।

These are the means of gaining a knowledge of the highest wisdom, conferring peace in this world, and saving us from the pain of being reborn in the womb.

एतावत्यपि येऽभीताः पापाभोगरसे स्थिताः।
स्वमातृविष्ठाकृमयः कीर्तनीया न तेऽधमाः।।४७।।

But such as are afraid of this course, and are addicted to the vicious pleasures of the world, are to be reckoned as too base, and no better than faces and worms of their mother's bowels.

शृणु तावदिदानीं त्वं कथ्यमानमिदं मया।
राघव ज्ञानविस्तारं बुद्धिसारतरान्तरम्।।४८।।

Attend now, Rāma, to what I am going to say with regard to the advancement of knowledge, and improvement of the understanding in another way.

यथेदं श्रूयते चास्त्रं तामापातनिकां शृणु।
विचार्यते यथार्थोऽयं यथा च परिभाषया।।४९।।

Hear now the recent method in which this *Śāstra* is learnt (by people), and its true sense interpreted to them by means of Exposition.

येनेहाननुभूतेऽर्थे दृष्टेनार्थेन बोधनम्।
बोधोपकारफलदं तं दृष्टान्तं विदुर्बुधाः।।५०।।

That thing which serves to explain the unapparent meaning (of a passage), by its illustration by some thing that is well known, and which may be useful to help the understanding (of the passage) is called a simile or Example.

दृष्टान्तेन विना राम नापूर्वार्थोऽवबुध्यते।
यथा दीपं विना रात्रौ भाण्डोपस्करणं गृहे।।५१।।

It is hard to understand the meaning given before without an instance, just as it is useless to have a lampstick at home without setting a lamp on it at night.

यैर्यैः काकुत्स्थ दृष्टान्तैस्त्वं मयेहावबोध्यसे।
सर्वे सकारणास्ते हि प्राप्यन्तु सदकारणम्।।५२।।

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Whatever similes and examples I have used to make you under stand (the precepts), are all derived from some cause or other, but they lead to the knowledge of the uncaused *Brahma*.

उपमानोपमेयानां कार्यकारणतोदिता।
वर्जयित्वा परं ब्रह्म सर्वेषामेव विद्यते।।५३।।

Wherever the comparisons and compared objects are used as expressive of the cause and effect, they apply to all cases except *Brahman* (who is without a cause).

ब्रह्मोपदेशे दृष्टान्तो यस्तवेह हि कथ्यते।
एकदेशसधर्मत्वं तत्रान्तः परिगृह्यते।।५४।।

The examples that are given to explain the nature of *Brahma*, are to be taken in their partial (and not general) sense.

यो यो नामेह दृष्टान्तो ब्रह्मतत्त्वावबोधने।
दीयते स स बोद्धव्यः स्वप्नजातो जगद्गतः।।५५।।

Whatever examples are given here as explanatory of devine nature, they are to be understood as appertaining to a world seen in a dream.

एवं सति निराकारे ब्रह्मण्याकारवान्कथम्।
दृष्टान्त इति नोद्यन्ति मूर्खवैकल्पिकोक्तयः।।५६।।

In such cases, no corporeal instances can apply to the incorporeal *Brahma*, nor optional and ambiguous expressions give a definite idea of Him.

अन्यासिद्धविरुद्धादिदृग्दृष्टान्तप्रदूषणैः।
स्वस्वप्नोपमत्वाज्जगतः समुदेति न किंचन।।५७।।

Those who find fault with instances of an imperfect or contradictory nature, cannot blame our comparison of the appearance of the world to a vision in dream.

अवस्तु पूर्वापरयोर्वर्तमाने विचारितम्।
यथा जाग्रत्तथा स्वप्नः सिद्धमाबालमागतम्।।५८।।

A prior and posterior non-entity is considered as existent at the present moment (as is the visible world which was not, nor will be afterwards). So the waking and dreaming states are known to be alike from our boyhood.

स्वप्नसंकल्पनाध्यानवरशापौषदादिभिः।
यथार्था इह दृष्टान्तास्तदूपत्वाज्जगत्स्थिते।।५९।।

The simile of the existence of the world with the dreaming state is exact in all instances, as our desires, thoughts, our pleasures and displeasures, and all other acts are alike in both states.

मोक्षोपायकृता ग्रन्थकारेणान्येऽपि ये कृताः।
ग्रन्थास्तेष्वियमेवैका व्यवस्था बोध्यबोधने।।६०।।

Both this work and others which have been composed by other authors on the means of salvation, have all pursued the same plan in their explanation of the knowable.

स्वप्नाभत्वं च जगतः श्रुते शास्त्रेऽवबोध्यते।
शीघ्रं न पार्यते वक्तुं वाक्किल क्रमवर्तिनी।।६१।।

The resemblance of the world to a dream is found also in the *Śrutis* or Vedānta. It is not to be explained in a word, but requires a continued course of lectures (on the subject).

स्वप्नसंकल्पनाध्याननगराद्युपमं जगत्।
यतस्त एव दृष्टान्तास्तस्मात्सन्तीह नेतरे।।६२।।

The comparison of the world to an imagery in the dream or an imaginary Utopia of the mind, is also adduced in examples of this kind in preference to others.

अकारणे कारणता यद्बोधायोपमीयते।
न तत्र सर्वेसाधर्म्यं सम्भवत्युपमाश्रमैः।।६३।।

Whenever a causality is shown by a simile of something which is no cause, there the simile is applied in some particular and not all its general attributes.

उपमेयस्योपमाना देकांशेन सधर्मता।
अङ्गीकार्यावबोधाय धीमता निर्विवादिना।।६४।।

The partial similitude of the comparison with some progperty of the compared object, is unhesitatingly acknowledged by the learned in all their illustrations.

अर्थावलोकने दीपादाभामात्रादृते किल।
न स्थानतैलवर्त्यादि किंचिदव्युपयुज्यते।।६५।।

The light of the sense (of some thing) is compared with a lamp in its brightness only, in disregard of its stand or stick, the oil or the wick.

एकदेशसमर्थत्वादपमेयावबोधनम्।
उपमानं करोत्यङ्ग दीपोऽर्थप्रभया यथा।।६६।।

The compared object is to be understood in its capacity of admitting a partial comparison (of the properties) ; as in the instance of sense and

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light, the simile consists in the bright ness of both.

दृष्टान्तस्यांशमात्रेणं बोध्यबोधोदये सति।
उपादेयतया ग्राह्यो महावाक्यार्थनिश्चयः।।६७।।

When the knowledge of the knowable thing is derived from some particular property of the comparison, it is granted as a suit able simile, in understanding the sense of some great saying (passage in the scriptures).

न कतार्किकतामेत्य नाशनीया प्रबुद्धता।
अनुभूत्यपलापान्तैरपावित्रैर्विकल्पितैः।।६८।।

We must not overshadow our intellect by bad logic, nor set at naught our common sense by an unholy scepticism.

विचारणादनुभवकारिवैरिणो
ऽपि वाङ्मयं त्वनुगतमस्मदादिषु।
स्त्रियोक्तमप्यपपरमार्थवैदिकं
वचो वचःप्रलपनमेव नागमः।।६९।।

We have by our reasoning well weighed the verbosity of our opinionative adversaries, and never set aside the holy sayings of the Vedas, even when they are at variance with the opinions of our families.

अस्माकमस्ति मतिरङ्गतयेति सर्व–
शास्त्रैकवाक्यकरणं फलितं यतो यः।
प्रातीतिकार्थमपशास्त्रनिजाङ्गमपुष्टा–
त्सम्वेदनादितरदस्ति ततः प्रमाणम्।।७०।।

O Rāma! we have stored in our minds the truths resulting from the unanimous voice of all the *Śāstras*, whereby it will be evident that we have attained the object of our belief, apart from the fabricated systems of heritical *Śāstras*..

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे दृष्टान्तनिरूपणं नामाष्टादशः सर्गः।।१८।।

CHAPTER 19
ASCERTAINMENT OF TRUE EVIDENCE

श्रीवसिष्ठ उवाच

विशिष्टांशसमर्थत्वमुपमानेषु गृह्यते।
को भेदः सर्वसादृश्ये तूपमानोपमेययोः।।१।।

It is the similarity of some particular property (of one thing to that of another) which constitutes a simile; whereas a complete similitude between the comparison and compared object, destroys their difference (and makes them the one and the same thing).

दृष्टान्तबुद्धावेकात्मज्ञानशास्त्रार्थवेदनात्।
महावाक्यार्थसंसिद्धा शान्तिर्निर्वाणमुच्यते।।२।।

From the knowledge of parables follows the cognition of the one soul treated of in the *Śāstras* (Vedānta); and the peace which attends on the meditation of the Holy Word, is styled Extinction.

तस्मादृष्टान्तदार्ष्टान्तविकल्पोल्लसितैरलम्।
यया कयाचिद्युक्त्या तु महावाक्यार्थमाश्रयेत्।।३।।

It is therefore useless to talk of either (the complete or partial) agreement (of the properties) of the example and the exemplar; it is enough to the purpose to comprehend the purport of the holy word in some way or other.

शान्तिः श्रेयः परं विद्धि तत्प्राप्तौ यत्नवान्भव।
भोक्तव्यमोदनं प्राप्तं किं तत्सिद्धौ विकल्पितैः।।४।।

Know your peace to be the chief good, and be diligent to secure the same. When you have got the food for your eating, it is useless to talk about how you came by it.

अकारणैः कारणिभिर्बोधार्थमुपमीयते।
उषमानैस्तूषमेयैः सदृशैरेकदेशतः।।५।।

A cause is compared with (or shwon for its explication by(something which is no cause at all: so is a comparison given to express its partial agrcement in some respect with the compared object.

स्थातव्यं नेह भोगेषु विवेकरहितात्मना।
उपलोदरसंजातपरिपीनान्धभेकवत्।।६।।

We must not be so absorbed in the pleasures of the world as to be devoid of all sensibility ; like some blind frogs which are generated and grow fat amidst the stones.

दृष्टान्तैर्यत्नमाश्रित्य जेतव्यं परमं पदम्।
विचारणवता भाव्यं शान्तिशास्त्रार्थशालिना।।७।।

Be attentive to these parables and learn your best state from them; all reasonable men should abide by the lessons of religious works for their internal peace.

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शास्त्रोपदेशसौजन्यप्रज्ञातज्ज्ञसमागमैः।
अन्तरान्तरसम्पन्नधर्मार्थोषार्जनक्रियः।।८।।

As also by the precepts of the *Śāstras*, by the rules of humanity, prudence and spiritual knowledge; and also by the continued practice of the acts of religious merit.

तावद्विचारयेत्प्राज्ञो यावद्विश्रान्तिमात्मनि।
संप्रयात्यपुनर्नाशां शान्तिं तुर्यपदाभिधाम्।।९।।

Let the wise continue their inquiries until they can obtain their internal peace, and until they may arrive at the fourth stage (turya) of felicity known by the name of indestructible tranquility.

तुर्यविश्रान्तियुक्तस्य प्रतीपस्य भवार्णवात्।
जीवतोऽजीवतश्चैव गृहस्थस्य तथा यतेः।।१०।।

Whoso has gained this fourth state of tranquil felicity, he has really passed beyond the limits of the ocean of the world, whether he is alive or not, or a house-holder or an ascetic.

न कृतेनाकृतेनार्थो न श्रुतिस्मृतिविभ्रमैः।
निर्मन्दर इवाम्भोधिः स तिष्ठति यथास्थितम्।।११।।

Such a man remains steady at his place like the calm sea undisturbed by the Mandara mountains, whether he has performed his duties according to the *Śrutis* and *Smṛtis* or not.

एकांशेनोपमानानामुपमेयसधर्मता।
बोद्धव्यं बोध्यबोधाय न स्थेयं बोधचक्षुना।।१२।।

When there is a partial agreement of the comparison with the nature of the compared object, it is to be considered maturely for the well understanding of the point in question, and not to be made a matter of controversy.

ययाकयाचिद्युक्त्या तु बोद्धव्यं बोध्यमेव ते।
युक्तायुक्तं न पश्यन्ति व्याकुला बोधचक्षवः।।१३।।

From every form of argument you are to understand the intelligible (that is explained to you) ; but the confounded disputant is blind both to right and false reasoning.

हृदये संविदाकाशे विश्रान्तेऽनुभवात्मनि।
वस्तुन्यनर्थं यः प्राह बोधचक्षुः स उच्यते।।१४।।

The notion of self (soul or God) being clear (self-evident) in the sphere of our consciousness within the mind. Any one who prattles meaninglessly about this truth, is said to be defective in his understanding (i.e. our consciousness of self-existence according to the maxim "Ego sum qui cogito," is an undeniable truth).

अभिमानविकल्पांशैरज्ञो ज्ञर्पतिं विकल्पयेत्।
बोधं मलिनयत्यन्तः स्वं खमब्द इवामलम्।।१५।।

It is partly by pride and partly by their doubts, that the ignorant are led to altercate about their cognitions, and thereby they obscure the region of their inward understanding, as the clouds overshadow the clear firmament.

सर्वप्रमाणसत्तानां पदमब्धिरपामिव।
प्रमाणमेकमेवेह प्रत्यक्षं तदतः शृणु।।१६।।

Of all sorts of proofs it is the evidence of perception which forms their fountain-head, as the sea is the mainspring of all its waters. It is this alone which is used in this place as you shall learn below.

सर्वाक्षसारमध्यक्षं वेदनं विदुरुत्तमाः।
नूनं तत्प्रातिपत्सिद्धं तत्प्रत्यक्षमुदाहृतम्।।१७।।

The substance of all sensations is said to be the supersensible apprehension (or inward knowledge of things) by the wise; and it is verily their right concept which is meant by their perception.

अनुभूतेर्वेदनस्य प्रतिपत्तेर्यथाभिधम्।
प्रत्यक्षमिति नामेह कृतं जीवः स एव नः।।१८।।

Thus the notion, knowledge and certainty (of things) as derived from words, are styled the triplicate perception as we have of the living soul.

स एव संवित्स पुमानहन्ताप्रत्ययात्मकः।
स ययोदेति संवित्त्या सा पदार्थ इति स्मृता।।१९।।

This soul is consciousness and egoism, and is of the masculine termination, and the cognition of the object whereby it is manifested to us, is called a category. (Viz; samvid, samvitti and padārtha).

स संकल्पविकल्पाद्यैः कृतनानाक्रमभ्रमैः।
जगत्तया स्फुरत्यम्बुतरङ्गादितया यथा।।२०।।

It becomes manifest in the form of the passing world by the multifarious acts the shifts of its volition and option, as the water exhibits itself in the shape of its waves and bubbles.

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प्रागारणमेवाशु सर्गादौ सर्गादौ सर्गलीलया।
स्फुतित्व कारणं भूतं प्रत्यक्षं स्वयमात्मनि।।२१।।

It was uncausal before, and then developed itself as the cause of all in its act of creating at the beginning of creation, and became perceptible by itself.

कारणं त्ववित्तारोत्थजीवस्याऽसदपि स्थितम्।
सदिवास्यां जगद्रूपं प्रकृतौ व्यक्तिमागतम्।।२२।।

The causality was a product of the discrimination of the living soul, that was in a state of inexistence (before) ; until it became manifest as existent in the form of the material world.

स्ययमेव विचारस्तु स्वत उत्थं स्वकं वपुः।
नाशयित्वा करोत्याशु प्रत्यक्षं परम महत्।।२३।।

Reason says, that the self-same being destroys the body which was produced of itself, and manifests itself in its trancendental magnitude (of intelligence).

विचारवन्विचारोऽपि आत्मानमवगच्छति।
यदो तदा निरुल्लेखं परमेवावशिष्यते।।२४।।

When the reasoning man comes to know the soul, he finds by his reason the presence of the indescribable being, before him.

मनस्यनीहिते शान्ते स्वबुद्धीन्द्रियकर्मभिः।
नहि कश्चित्कृतैरर्थो नाकृतैरप्यभावनात्।।२५।।

The mind being free from desire, the organs of sense are relieved from their action, the soul becomes devoid of the results of its past actions as of those it has left undone.

मनस्यनीहिते शान्ते न प्रवर्तन्त एव ते।
कर्मेन्द्रियाणि कर्मादावसंचारितयन्त्रवत्।।२६।।

The mind being set at ease and freed from its desires, the organs of action are restrained rom their acts, as an engine when stopped in its motion.

मनोयन्त्रस्य चलने कारणं वेदनं विदुः।
प्रणालीदारुमेषस्य रज्जुरन्तर्गता यथा।।२७।।

It is sensuousness which is the reckoned as the cause that puts the machinery of the mind to work, just as the rope tied to the log and fastened about the neck of a ram, propels him to fighting.

रूपालोकमनस्कारपदार्थव्याकुल जगत्।
विद्यते वेदनस्यान्तर्वातान्तः स्पन्दनं यथा।।२८।।

The sight of external objects and the purposes of the internal mind, set all men at play, as the inward force of the air puts the winds to motion.

सर्वात्मवेदनं शुद्धं यथोदेति तदात्मकम्।
भाति प्रसृतदिक्कालबाह्यान्तारूपदेहकम्।।२९।।

All spiritual knowledge is holy wherever it is found in any one : it adds a lustre to the body and mind like that of the expanded region of the sky.

दृष्ट्वै व दृश्यताभासं स्वरूपं धारयन्स्थितः।
स्वं यथा यत्र यद्रूपं प्रतिभाति तथैव तत्।।३०।।

He sees the appearances of all visible objects, and maintains his own position among them. He views the spirit in the same light in which it presents itself in any place.

स सर्वात्मा यथा यत्र समुल्लासमुपागतः।
तिष्ठत्याशु तथा तत्र तद्रूप इव राजते।।३१।।

Wherever the universal soul appears itself in any light, it ramians there and then in the same form inwhich it exhibits itself unto us.

सर्वात्मकतया द्रष्टुर्दृश्यत्वमिव युज्यते।
दृश्यत्वं द्रष्टृसद्भावे दृश्यतापि न वास्तवी।।३२।।

The universal soul being alike in all, the looker and the object seen are both the same being. The looker and the looked being one, their appearance as otherwise is all unreal.

अकारणकमेवातो ब्रह्म सिद्धमिदं स्थितम्।
प्रत्यक्षमेव निर्मातृ तस्यांशास्त्वनुमादयः।।३३।।

Hence the world is without a cause (because it is an unreality and not caused by any one). All existence is evidently *Brahma* himself, the perceptible cause of all. Hence perception (pratyaxa) is the basis of evidence, and inference and others a analogy and verbal testimony are but parts of it (anumā, upamā sābdah).

स्वयत्नमात्रे यदुपासको यस्तद्दैवशब्दार्थमपास्य दूरे।
शुरेण साधो पदमुत्तमं तत्स्वपौरुषेणैव ही लभ्यन्तेऽन्तः।।

Now let the worshipers of fate who apply the term destiny to all their exertions, cast off their false faith ; and let the brave exert their manliness to attain their highest state.

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विचारयाचार्यपरम्पराणां मतेन सत्येनं सितेन तावत्।

यावद्विशुद्धं स्वयमेव बुद्ध्यो ह्यनन्तरूपं परमभ्युपैषि।।३५

Continue O Rāma, to consider the true and lucid doctrines of the successive teachers (of mankind), until you can arrive to a clear conception of the infinitely Supreme being in your own mind.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे प्रमाणनिरूपणं नामेकोनविंशः सर्गः।।१९।।

CHAPTER 20

ON GOOD CONDUCT

श्रीवसिष्ठ उवाच

आर्यसंगमयुक्त्यादौ प्रज्ञां वृद्धि नयेद्बलात्।

ततो महापुरुषतां महापुरुषलक्षणैः।।१।।

It is the society of the respectable and reasoning with them, that leads most efficiently to the improvement of the understanding, and next to the making of a great man, with all the characteristics of greatness.

यो यो येन गुणेनेह पुरुषः प्रविराजते।

शिषेयते तं तमेवाशु तस्माद्बुद्धिं विवर्द्धयेत्।।२।।

Whatever man excels in any quality here, he becomes distinguished by it: therefore learn it from him, and improve your understanding by the same.

महापुरुषता ह्येषा शमादिगुणशालिनी।

सम्यग्ज्ञानं विना राम सिद्धिमेति न कांचन।।३।।

True greatness consists in quietness and other virtues, without a knowledge of which it is impossible, O Rāma! to be successful in anything.

ज्ञानाच्छमादयो यान्ति वृद्धिं सतपुरुषक्रमाः।

शलाघनीयाः फलेनान्तर्वृष्टेरिव नवाङ्कुराः।।४।।

Learning produces quiet and other qualities, and increases the virtues of good people: all which are praised by their good effects on the mind as the rain is hailed for its growing the new sprouts of plants.

शमादिभ्यो गुणेभ्यश्च वर्द्धते ज्ञानमुत्तमम्।

अन्नात्मकेभ्यो यज्ञेभ्यः शालिवृष्टिरिवोत्तमा।।५।।

The qualities of quietude and other virtues serve to increase the best knowledge (of men): as sacrifice with rice serves to produce felicitous rains for the harvest.

गुणाः शमादयो ज्ञानाच्छमादिभ्यस्तथाज्ञता।

परस्परं विवर्द्धन्ते ते अब्जसरसी इव।।६।।

As learning produces the qualities of quiet and the like, so do these qualities give rise to learning ; thus they serve to grow each other, as the lake and lotuses contribute to their mutual benefit (excellence).

ज्ञानं सत्पुरुषाचाराज्ज्ञानात्स पुरुषक्रमः।

परस्परं गतौ वृद्धिं ज्ञानसत्पुरुषक्रमौ।।७।।

Learning is produced by right conduct as good conduct results from learning; thus wisdom and morality are natural helps to one another.

शमप्रज्ञादिनिपुणपुरुषार्थक्रमेण च।

अभ्यसेत्पुरुषो धीमान् ज्ञानसत्पुरुषक्रमौ।।८।।

The intelligent man who is possessed of quietude, meekness and good conduct, should practise wisdom, and follow the ways of good people.

न यावत्सममभ्यस्तौ ज्ञानसत्पुरुषक्रमौ।

एकोऽपि नैतयोस्तात पुरुषस्येह सिद्ध्यति।।९।।

Unless one should bring to practice his wisdom and good conduct in an equal degree, he will never be successful in either of them.

यथा कलमरक्षिण्या गीत्या विततताल्या।

खगोत्सादेन सहितं गीतानन्दः प्रसाध्यते।।१०।।

Both of these should be conjoined together like the song united with percussion, as it is done by the husbandman and his wife in sowing the seeds and driving away the (seed-picking) birds from their fields of grain.

ज्ञानसत्पुरुषेहाभ्यामकृत्री कर्तृरूपिणा।

तथा पुंसा निरिच्छेन सममासाद्यते पदम्।।११।।

It is by practice of wisdom and right conduct (as causes of one another), that good people are

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enabled to acquire both of them in an equal degree.

सदाचारक्रमः प्रोक्तो मयैवं रघुनन्दन।
तथोपदिश्यते सम्यगेवं ज्ञानक्रमोऽधुना।।१२।।

I have already expounded to you, O Rāma, the rule of good conduct, and will now explain to you fully the way of gaining learning.

इदं यशस्यमायुष्यं पुरुषार्थफलप्रदम्।
तज्ज्ञादाप्ताच्च सच्छास्त्रं श्रोतव्यं किल धीमता।।१३।।

Learning conduces to renown, long life and to the acquisition of the object of your exertion; therefore should the intelligent learn the good sciences from those who have studied and mastered them.

श्रुत्वा त्वं बुद्धिनैर्मल्याद्वलाद्यास्यसि तत्पदम्।
यथा कतकसंश्लेषात्प्रसादं कलुषं पयः।।१४।।

By hearing (these lectures) with a clear understanding, you will surely attain the state of perfection, as dirty water is purified by infusion of the Kata fruits.

विदितवेद्यमिदं हि मनो मुनेर्विवशमेर हि याति परं पदम्
यदवबुद्धमखण्डितमुत्तमं तदवबोधवशान्न जहाति हि।।१५

The sage who has known the knowable, has his mind drawn insensibly to the blissful state; and that highest state of unbounded felicity being once known and felt (in the mind), it is hard to loose its impression at any time.

इत्यार्षे श्रीवासिष्ठमहारामायणे देवदूतोक्ते द्वात्रिंशत्साहस्र्यां संहितायां वाल्मीकीये मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे सदाचारनिरूपणं नाम विंशतितमः सर्गः।।२०।।

।। इति मुमुक्षुव्यवहारप्रकरणम् ।।

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YOGA VĀSIṢṬHA

BOOK III

UTPATTI-PRAKARAṆA

EVOLUTION OF THE WORLD

CHAPTER 1
CAUSES OF BONDAGE TO IT

SECTION 1
EXORDIUM (BHŪMIKĀ)

वाग्भाभिर्ब्रह्मविद् ब्रह्म भाति स्वप्न इवात्मनि।
यदिदं तत्स्वशब्दोत्थैर्यो यद्वेत्ति स वेत्ति तत्।।१।।

It is both by means of words and lights (*Vāgbhābhis i.e.* the words of the scripture and the lights of nature and reason, that the knower of the Great God (*Brahmavid*), perceives the spirit of Brahmā appearing within himself as in a dream. And he also knows him as such, who understands him according to the purport of the holy text. "What this is, that is the self." (*i.e.* He is all in all).

न्यायेनानेन लोकेऽस्मिन् सर्गे ब्रह्माम्बरे सति।
किमिदं कस्य कुत्रेति चोद्यमूचे निराकृतम्।।२।।

This passage shows in short, the visible world to reside in the vacuous bosom of Brahmā at its creation: it is now to be known in length, what this creation is, whence it takes its rise, and wherein it becomes extinct at last.

अहंतावद्यथा ज्ञानं यथावस्तुयथाक्रमम्।
यथास्वभावं तत्सर्वं वच्मीदं श्रूयतां बुध।।३।।

Hear me, O intelligent Rāma! now expound to you all things according to my best knowledge of them, and agreeably to their nature and substance in the order of creation.

स्वप्नवत्पश्यति जगच्चित्रभोदेहवित्स्वयम्।
स्वप्नसंसारदृष्टान्त एवाहं त्वं समन्वितम्।।४।।

One conscious of himself as a spiritual and intelligent being, views the passing world as a *Somnum* (*svapnam*) dream: and this dreaming simile of the passing world, applies equally to our knowledge of *ego* and *tu* or *non-ego* (which is as false as our cognitions in a dream).

मुमुक्षुव्यवहारोक्तिममयात्प्रकरणात्परम्।
अथोत्पत्तिप्रकरणं मयेदं परिकथ्यते।।५।।

Next to the book describing the conduct of the seekers of liberation (*mumukshu-vyavahārā*), then follows the book of evolution (*ntpatti*), which I am now going to propound to you.

SECTION 2
WORLDLY BONDAGE

बन्धोऽयं दृश्यसद्भावाद् दृश्याभावेन बन्धनम्।
न सम्भवति दृश्यं तु यथेदं तच्छृणु क्रमात्।।६।।

Bondage consists in our belief of the reality of the visible world (and our relation with its phenomena Gloss). So our release depends on the negation of phenomenals. Now hear me tell you how to get rid of the visible (fetters of our minds).

उत्पद्यते यो जगति स एव किल वर्द्धते।
स एव मोक्षमाप्नोति स्वर्गंवानरकं च वा।।७।।

Whoever is born in this world, continues to progress, till at last he obtains his final liberation, (his *ultimum* and *optimum* perfection); or rises towards heaven or falls into hell (under the subjection of his righteous and unrighteous actions (Gloss).

अतस्ते स्वावबोधार्थं तत्तावत्कथयाम्यहम्।
उत्पत्तिः संसृतावेति पूर्वमेव हि यो यथा।।८।।

I shall therefore expound for your understanding every thing relating to the production and continuance of things, and their prior states as they were.

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इदं प्रकरणार्थं त्वं संक्षेपाच्छृणु राघव।
ततः संकथयिष्यामि विस्तरं ते यथेप्सितम्।।९।।

Hear me, Rāghva, now an abstract of this book in brief, and I will here-after dilate upon it, as you may wish to know more of this (theory of production).

SECTION 3
PHASES OF THE SPIRIT

यदिदं दृश्यते सर्वं जगत्स्थावरजङ्गमम्।
तत्सुषुप्ताविव स्वप्नः कल्पान्ते प्रविनश्यति।।१०।।

Whatever appears either as moving or unmoving in this world, know them all as appearances in a dream in a state of sound sleep (*suṣupti*); which become extinct at the end of a *Kalpa-age*. (The events of a *Kalpa* or day or Brahmā are as his day dream).

ततस्तिमितगम्भीरं न तेजो न तमस्ततम्।
अनाख्यमनभिव्यक्तं सत्किंचिदवशिष्यते।।११।।

Then there remains a nameless and undeveloped something, in a state of deep, dark and dank abyss, without any light or thick-spread (nebulae) over it. (The Teo and Beo of Moses, the *tama*-teom of Manu and Veda, and the Moisture of Thales).

ऋतमात्मा परं ब्रह्म सत्यमित्यादिका बुधैः।
कल्पिता व्यवहारार्थं तस्य संज्ञा महात्मनः।।१२।।

This great self-existence is afterwards attributed with the titles of Reality (*Ṛta*), self (*Ātma*), Supreme (*Param*), Immense (*Brahmā*) Truth (*Satyam*) and so forth by the wise, as expressions for the Great Spirit (*mahātman*) for popular use. (Vide Gloss for definitions of these terms).

स तथाभूत एवात्मा स्वयमन्य इवोल्लसन्।
जीवतामुपयातीव भाविनाम्ना कदर्थिताम्।।१३।।

This self-same spirit next shows itself in another form, which is called the living soul (*Jīvātmā*), and comes afterwards to be understood in the limited sense of life. (*Jīva*, Jiv, Zeu or Zeus; Ji and Jān; Zoa Protozoa &c). (But it is the undivided and universal soul of which the divided, individual and particular souls are but parts and particles. Gloss).

ततः स जीवशब्दार्थकलनाकुलतां गतः।
मनो भवति भूतात्मा मननान्मन्थरीभवन्।।१४।।

This inert living principle (Jīva-Life or the protozoa), becomes according to its literal signification the moving spirit (*ākulatām*), which afterwards with its power of thinking (*manana*) becomes the Mind, and lastly the embodied soul (*Bhūtātmā*). (So says the *Śruti*; *Etasmāt Jāyate prānah, manah, sarvendṛyanica, Kham, Vāyurūp Pṛthivī* etc. (i.e. From Him— the Spirit, is derived the life, mind and the organs of sense or body, whence he is styled the Living, Thinking and All acting Deity).

मनः संपद्यते तेन महतः परमात्मनः।
सुस्थिरादस्थिराकारस्तरङ्ग इव वारिधेः।।१५।।

Thus the mind is produced and engaged from the quiescent nature of the Great Supreme Spirit to a state of restlessness (*asthirākāra*) like that of a surge, having itself in the (Pacific) Ocean. (*i.e.* the restful spirit of God-Brahmā is transformed to the restless state of the Mind, personified as Brahmā or Heranyagarbha, called the *Ātmabhu*- the son of the spirit of God or God the Son, Demiurge).

तत्स्वयं स्वैरमेवाशु संकल्पयति नित्यशः।
तेनेत्थमिन्द्रजालश्रीर्विवृते यं वितन्यते।।१६।।

The mind soon evolves itself as a self-volitive power which exercises its desires at all times whereby this extensive magic scene of the world is displayed to our view. This scene is figured as Virājmūrti, or manifestation of the desires of the will of Divine mind, and represented as the offspring of Brahmā in the Indian Theogony. (Vide Manu on Genesis. chap I).

यथा कटकशब्दार्थः पृथक्त्वार्हो न काञ्चनात्।
न हेम कटकात्तद्वज्जगच्छब्दार्थता परे।।१७।।

As the word golden bracelet signifies no other thing than a bracelet made of gold, so the meaning of the word world is not different from its source-the Divine will. (The difference is formal and not material and consists in form and not in the substance, the divine will being the substratum of the formal world).

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ब्रह्मण्येवास्त्यनन्तात्म यथास्थितमिदं जगत्।
न जगच्छब्दकार्थेस्ति हेम्नीव कटकात्मता।।१८।।

Again as the word gold bears the idea of the substances of which the bracelet is made, so the word Brahmā conveys the meaning of immensity which contains the world in it; but the word world contains no idea of Brahmā nor bracelet that of gold. The substance contains the form as a stone does the statue, but the form does not contain the substance, as the statue may be of earth or metal or of wood).

सती वाप्यसती तापनद्येव लहरी चला।
मनसेहेन्द्रजालश्रीर्जागती प्रवितन्यते।।१९।।

The unreality of the world appears as a reality, just as the heat of the sun presents the unreal mirage in the moving sands of the desert as real waves of the sea. (So the phantasm of the mind-Brahmā, presents the phantasmagoria of the world (*Visvarūpa*) as a sober reality).

अविद्या संसृतिर्बन्धो मायामोहो महत्तमः।
कल्पितानीति नामानि यस्याः सकलवेदिभिः।।२०।।

It is this fantasy (of the reality of the unreal world), which the learned in all things, designate as ignorance— *avidyā,* nature— *sansṛti*, bondage— *bandha,* illusion — *māyā,* error— *moha*, and darkness— *tamas.* (To denote our mental delusion and deception of senses. Gloss).

SECTION 4
NATURE OF BONDAGE

बन्धस्य तावद्रूपं त्वं कथ्यमानमिदं शृणु।
ततः स्वरूपं मोक्षस्य ज्ञास्यसीन्दुनिभानन।।२१।।

Now hear me relate to you, O moon-faced Rāma! about the nature of this bondage, whereby you will be able to know the mode and manner of our liberation from it (as the diagnosis of a disease being known, it is not difficult to heal it).

द्रष्टुर्दृश्यस्य सत्ताङ्गबन्ध इत्यभिधीयते।
द्रष्टा दृश्यबलाद्बद्धो दृश्याभावे विमुच्यते।।२२।।

The intimate relation of the spectator with the spectacle is called his bondage to the same, because the looker's mind is fast bound to the object of his sight. It is the absence of the visible objects, therefore, from the mirror of the mind, which is the only means of his liberation. (So also is the removal of the objects of the other senses from the mind).

जगत्त्वमहमित्यादिर्मिथ्यात्मा दृश्यमुच्यते।
यावदेतत्सम्भवति तावन्मोक्षो न विद्यते।।२३।।

The knowledge of the world, *ego* and *tu* (as separate existences) is said to be an erroneous view of the soul (which is one and the same in all): and there can be no liberation of one, as long as he labours under this blunder of *bheda-jñāna* or knowledge of individualities. (This is called *savikalpa-jñāna* or cognition of biplicity, which cannot lead to *Kaivalya mukti* or the felicity derived from a knowledge of universal unity).

नेदं नेदमिति व्यर्थप्रलापैर्नोपशाम्यति।
संकल्पजनकैर्दृश्यव्याधि प्रत्युत वर्द्धते।।२४।।

To say that the soul is neither this nor that (*nedam-nedam*) is but false logomachy, which cannot come to an end. The discrimination of alternatives serves only to increase the ardour for the visible. (*i.e.* the ardour of induction spreads the infection of materialism. The idle *neti-neti* and *tanna-tanna* of Vedanta Philosophy is mere amphiology and prevarication of both, as *idem et non idem*).

न च तर्कभरक्षोदैर्न तीर्थनियमादिभिः।
सतोदृश्यस्य जगतो यस्मादेति विचारकाः।।२५।।

It is not to be obtained by sophists by the chopping of logic or by pilgrimage or ceremonial acts, any more than by a belief in the reality of the *phenomenal* world. (All these are observances of the exoteric faith and blind persuation, but do not appertain to the science of esoteric spiritualism. Gloss).

जगद्दृश्यं तु यद्यस्ति न शाम्यत्येव कस्यचित्।
नासतो विद्यते भावो नाभावो विद्यते सतः।।२६।।

It is hard to avoid the sight of the phenomenal world, and to repress one's ardour for the same. But it is certain that, the visible can not lead us to the Reality, nor the Real mislead us to unreality. (*i.e.* the spiritual and physical knowledge are mutually, repugnant to each

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other).

अचेत्यचित्स्वरूपात्मा यत्र यत्रैव तिष्ठति।
द्रष्टा तत्रास्य दृश्यश्रीः समुदेत्यप्यणूदरे।।२७।।

Wherever the invisible, inconceivable and intelligent spirit is existent, there the beholder views the visible beauty of God shining even in the midst of atoms (*i.e.* every particle of matter manifests the beauty of its maker; unless there be a dull mate real object to intercept the sight of the intelligent soul).

तस्मादस्ति जगदृश्यं तत्प्रमृष्टमिदं मया।
त्यक्तं तपोध्यानजपैरिति काञ्जिकतृप्तिवत्।।२८।।

The phenomenal world has its rise from Him, yet those ignorant people that depart from Him to the adoration of others, resemble fools, that forsake rice to feed upon gruel. (*i.e.* they take the shadow for the substance).

यदि राम जगद्दृश्यमस्ति तत्प्रतिबिम्बति।
परमाणूदरेऽप्यस्मिञ्चिदादर्शे तथैव हि।।२९।।

Although this visible world is apparent to sight, yet O Rāma! it is but a shadow of that Being, who resides alike in the smallest atom as in the mirror of the mind, that receives the image of the largest as well as minutes things. (Compare. As full and perfect in a hair as heart. Pope).

यत्र तत्र स्थिते यद्वद्दर्पणे प्रतिबिम्बति।
अद्र्यब्ध्युर्वीनदीवारि चिदादर्शे तथैव हि।।३०।।

The spirit is reflected in every thing like a figure in the mirror, and it shines equally in rocks and seas, in the land and water, as it does in the mirror of the mind. (compare; Wherever I cast my eyes, your beauty shines).

ततस्तत्रपुनर्दुःखं जरामरणजन्मनी।
भावाभावग्रहोत्सर्गःस्थूलसूक्ष्मचलाचलः।।३१।।

The visible world is the scene of incessant woes, births, decay and death, and the states of waking, dreaming and sound sleep, are presenting by turns the gross, subtile and evanescent forms of things for our delusion.

इदं प्रमार्जितं दृश्यं मया चात्राहमास्थितः।
एतदेवाक्षयं बीजं समाधौ संसृतिस्मृतेः।।३२।।

Here I sit in my meditative mood (*anirūdha*) having wiped off the impressions of the visible from my mind; but my meditation is disturbed by the recurrence of my remembrance of the visible: and this is the cause of the endless transmigrations of the soul (*i.e.* the reminiscence of the past is the cause of our everlasting bondage in life).

सति त्वस्मिन्कुतो दृश्ये निर्विकल्पसमाधिता।
समाधौ चेतनत्वं तु तुर्यं चाप्युपपद्यते।।३३।।

It is hard to have a fixed (*nirūdha*) and unalterable (*nirvikalpa*) meditation (*samādhi*), when the sight of the visible world is present before our bodily and mental vision. Even the fourth stage of insensible *samādhi* called the *turīya*, in the state of sound sleep (*suṣupti*), is soon succeeded by one's self-consciousness and external intelligence.

व्युत्थाने हि समाधानात्सुषुप्तान्त इवाखिलम्।
जगद्दुःखमिदं भाति यथास्थितमखंडितम्।।३४।।

On rising from this state of deep meditation, one finds himself as roused from his sound sleep, inorder to view the world full of all its woes and imperfections opening wide before him. (Compare, "I wake to a sea of troubles, how happy they who wake no more. Young).

प्राप्तं भवति हे राम तत्किनाम समाधिभिः।
भूयोऽनर्थनिपाते हि क्षणसाम्ये हि किं सुखम्।।३५।।

What then, O Rāma! is the good of this transient bliss which one attains by his temporary abstraction (Dhyāna). when he has to fall again to his sense of the sufferings to which the world is subject as a vale of tears. (Compare. "When the cock crew I wept &c" Young's Night Thoughts).

यदि वापि समाधाने निर्विकल्पे स्थितिं व्रजेत्।
तदक्षयसुषुप्ताभं तन्मन्येतामलं पदम्।।३६।।

But if one can attain to a state of unalterable abstraction of his thoughts from all worldly objects, as he has in his state of sound sleep (*suṣ upti*), he is then said to have reached the highest pitch of his holiness on earth. (For it is the entire oblivion of the world that is necessary for our spiritual perfection, as it is said, "forget the present for the future").

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प्राप्यते सति दृश्येऽस्मिन्न च किंनाम केनचित्।

यत्र यत्र किलायाति चित्ततास्य जगद्भ्रमः।।३७।।

No body has ever earned aught of reality in the scene of unreal vanities; for whenever his thoughts come in contact with any outward thing, he finds it inseparable from the blemishes of existence. ("Vanity of vanities, the world is vanity. Ecclesiastes.")

द्रष्टाथ यदि पाषाणरूपतां भावयन्बलात्।

किलास्ते तत्तदन्तेऽपि भूयोऽस्योदेति दृश्यता।।३८।।

Should any body (in the practice of the fixedness of his attention), fix his sight for a while on a stone, by forcibly withdrawing it from visible objects, he is sure to be carried away afterwards by the visible pressing upon his sight.

न च पाषाणता तुल्या निर्विकल्पसमाधयः।

केषांचित्स्थितिमायान्ति सर्वैरित्यनुभूयते।।३९।।

It is well known to all that an unflinching meditation, having even the firmness of a rock, can have no durability, in the practice of the *Yogī* owing to his worldly propensities.

न च पाषाणता तुल्या रूढिं याताः समाधयः।

भवन्त्यग्रपदंशान्तं चिदूपमजमक्षयम्।।४०।।

Even the *nirūdha* or steadfast meditation which has attained the fixedness of a rock, cannot advance one step towards the attainment of that tranquility which has no bounds to it. (*i.e.* the everlasting bliss of liberation or *mokṣa*).

तस्माद्यदीदं सदृश्यं तत्र शाम्येत्कदाचन।

शाम्येत्तपोजपध्यानैर्दृश्यमित्यज्ञकल्पना।।४१।।

Thus the sight of phenomena being altogether irrepressible, it is a foolish supposition of its being suppressed by practices of *Japa-tapa* or prayers and austerities and the like acts of devotion.

आलीनवल्लरीरूपं यथा पद्माक्षकोटरे।

आस्ते कमलिनीबीजं तथा द्रष्टरि दृश्यधीः।।४२।।

The idea of the phenomena (*dṛsyadhi*), is as inherent in the mind of the spectator of the visible world, as the seeds of the lotus flower are contained in the inner cells of the pericarp.

यथा रसः पदार्थेषु यथा तैलं तिलादिषु।

कुसुमेषु यथा मोदस्तथा द्रष्टरि दृश्यधीः।।४३।।

The ideal of the phenomenal world (*dṛsyadhi*), lies as hidden in the minds of the spectators of the outer world, as are the in-born flavour and moisture of fruits, the oil of sesame seeds; and the innate sweet scent of flowers.

यत्र तत्र स्थितस्यापि कर्पूरादेः सुगन्धिता।

यथोदेति तथा दृश्यं चिद्धातोरुदरे जगत्।।४४।।

As the fragrance of camphor and other odoriferous substances inheres in their nature, so the reflexion of the visible world resides in the bosom of the intellect.

यथा चात्र तव स्वप्नः संकल्पश्चित्तराज्यधीः।

स्वानुभूत्यैव दृष्टान्तस्तथा हृद्यस्ति दृश्यभूः।।४५।।

As your dreams and desires rise and subside of themselves under the province of your intellect, so the notions of things always recur to your mind from the original ideas the them impressed in the seat of the visible (the mind).

तस्माच्चित्तविकल्पस्थपिशाचो बालकं यथा।

विनिहन्त्येवमप्येतं द्रष्टारं दृश्यरूपिका।।४६।।

The mental apparition of the visible world, deludes its beholder in the same manner, as the visual appearance of a spectre or hobgoblin, misleads a child (to its destruction).

यथाङ्कुरोऽन्तर्बीजस्य संस्थितो देशकालतः।

करोति भासुरं देहं तनोत्येवं हि दृश्यधीः।।४७।।

The notion of the visible world gradually expands itself, as the germ of the seed shoots forth in time, and spreads itself afterwards in the form of a plant.

द्रव्यस्य हृद्येव चमत्कृतिर्यथा
सदोदितास्त्यस्तमितोज्झितोदरे।
द्रव्यस्य चिन्मात्रशरीरिणस्तथा
स्वभावभूतास्त्युदरे जगत्स्थितिः।।४८।।

As the minute germs and animalcules, which are contained within the bosoms of fruits and embryos of animals, expand them selves to wonderfully beauteous forms afterwards, so the

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seed of this world (originally) lying hid in the Divine Mind, unfolds itself in wonderful forms of the visible phenomena in nature.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये उत्पत्तिप्रकरणे बन्धहेतुवर्णनं नाम प्रथमः सर्गः।।१।।

CHAPTER 2

DESCRIPTION OF THE FIRST CAUSE

SECTION 1

NARRATIVE OF THE AIR-BORN AND AERIFORM BRĀHMAṆA

श्रीवसिष्ठ उवाच

इदमाकाशजाख्यानं शृणु श्रवणभूषणम्।

उत्पत्त्याख्यं प्रकरणं येन राघव बुध्यते।।१।।

Vasiṣṭha resumed: Hear me Rāma; now relate to you the narrative of one *Ākāsaja* or air-born Brāhmana, which will be a jewel to your ears, and enable you the better to understand the drift of the book of Genesis.

अस्ति ह्याकाशजो नाम द्विजः परमधार्मिकः।

ध्यानैकनिष्ठः सततं प्रजानां च हिते रतः।।२।।

There lived a Brāhmana *Ākāsaja* by name, who sat always reclined in his meditation, and was ever inclined to the doing of good to all creatures.

स चिरं जीवति यदा तदा मृत्युरचिन्तयत्।

सर्वाण्येव क्रमेणाहं भूतान्यद्मि किलाक्षयः।।३।।

Finding him long-lived, Death thought within himself saying— It is I alone that am imperishable, and devour all things one by one.

एनमाकाशजं विप्रं न कस्माद्भक्षयाम्यहम्।

अत्र मे कुण्ठिता शक्तिः खड्गधारा इवोपले।।४।।

How is it that I cannot cram myself with this air-born, wherein I find my teeth as blunt in him, as the edge of a sword is put to the bluff by the solid rock.

इति संचिंत्य तं हन्तुमगच्छत्तत्पुरं तदा।

त्यजन्त्युद्यममुद्युक्ताक न स्वमर्माणि केचन।।५।।

So saying, he proceeded to the abode of the Brāhmana, intent upon making an end of him; for who is of so dull a nature as is not alert in his practice.

ततस्तत्सदनं यावन्मृत्युः प्रविशति स्वयम्।

तावदेनं दहत्यग्निः कल्पान्तज्वलनोपमः।।६।।

But as he was about to enter the house, he was opposed by a gorgeous flame of fire, like the conflagration of final destruction on the last day of the dissolution of the world.

अग्निज्वाला महामालां विदार्यान्तर्गतो ह्यसौ।

द्विजं दृष्ट्वा समादातुं हस्तेनैच्छत्प्रयत्नतः।।७।।

He pierced the ambient flame and entered the dwelling, where seeing the Brāhmana before him, he stretched his hand to lay hold on him with all avidity.

न चाशकत्पुरोदृष्टमपि हस्तशतैर्द्विजम्।

बलवानप्यवष्टब्धुं संकल्पपुरुषं यथा।।८।।

He was unable even with his hundred hands (*i.e.* with all his might) to grasp the Brāhmana, as it is impossible for the strongest to withstand the resolute man in his wonted course.

अथागत्य यमं मृत्युरपृच्छत्संशयच्छिदम्।

किमित्यहं न शक्नोमि भोक्तुमाकाशजं विभो।।९।।

He then had recourse to Yama— his lord to clear his doubt, and to learn why he could no devour the air-born (being).

यम उवाच

मृत्यो न किंचिच्छक्तस्त्वमेको मारयितुं बलात्।

मारणीयस्य कर्माणि तत्कर्तृणीति नेतरत्।।१०।।

Yama replied saying— Death, trust not too far your own might, that makes you mighty to destroy the living. It is the act of the dying person that is the chief cause of his death and naught otherwise.

तस्मादेतस्य विप्रस्य मारणीयस्य यत्नतः।

कर्माण्यन्विष्य तेषां त्वं साहाय्येन नैनमत्स्यसि।।११।।

Therefore do you be diligent to find out the sets of the person you intend to kill; because it is by their assistance only that you can't seize your prey.

ततः स मृत्युर्बभ्राम तत्कर्मान्वेषणादृतः।

मण्डलानि दिगन्तांश्च सरांसि सरितो दिशः।।१२।।

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Here upon Death betook himself gladly to wander about in all places under the horizon. he roved over the habitable parts, as also throughout the lacual and fluvial districts.

वनजङ्गलजालानि शैलानब्धितटानि च।
द्वीपान्तराण्यरण्यानि नगराणि पुराणि च।।१३।।

He traversed the forests and jungles, marshy and rocky grounds and maritime coasts, and passed to foreign lands and islands, and pried through their wildernesses, cities and towns.

ग्रामाण्यखिलराष्ट्राणि देशान्तर्गहनानि च।
एवं भूमण्डलं भ्रान्त्वा न कुतश्चित्स कानिचित्।।१४।।

He searched through kingdoms and countries, villages and deserts; and surveyed the whole earth to find out some act of the Brāhmana in any part of it.

तान्याकाशजकर्माणि लब्धवान्मृत्युरुद्यतः।
वन्ध्यापुत्रमिव प्राज्ञः संकल्पद्रिमिवापरः।।१५।।

At last Death with all his search and effort, came to find the acts of the air-born Brāhmana, to be as *nil* as the offspring of a barren woman; and his mind as transfixed (in meditation) as if it were a rock.

समपृच्छदथागत्य यमं सर्वार्थकोविदम्।
परायणं हि प्रभवः संदेहेष्वनुजीविनाम्।।१६।।

He then returned from his reconnoitring to his all-knowing master Yama, and besought his advice, as servants do in matters of doubt and difficulty (how to proceed).

मृत्युरुवाच

आकाशजस्य कर्माणि क्व स्थितानि वद प्रभो।
धर्मराजोऽथ संचिन्त्य सुचिरं प्रोक्तवानिदम्।।१७।।

Death addressed him saying— "Tell me my lord, where the acts of the Air-born Brāhmana are to be found," to which Yama after a long head-work, replied as follows.

SECTION 2
STATE OF THE SOUL

आकाशजस्य कर्माणि मृत्यो सन्ति न कानिचित्।
एष आकाशजो विप्रो जातः खादेव केवलात्।।१८।।

Know, O Death! that this air-born seer has no acts whatever; for as he is born of empty air so his doings are all null and void. (*i.e.* the bodiless spirit or mind is devoid of acts requiring physical means and appliances).

आकाशादेव यो जातः स व्योमैवामलं भवेत्।
सहकारीणिनो सन्ति न कर्माण्यस्य कानिचित्।।१९।।

Who so is born of air, is as pure as air itself, and his no combination of cause or acts like all embodied (beings).

सम्बन्धः प्राक्तनेनास्य मनागपि न कर्मणा।
अस्ति वन्ध्यासुतस्येव तथाऽजाताकृतेरिव।।२०।।

He has no relation with acts of his prior existence. He is *nil* as the child of an unprolific woman, and as one unborn, uncreated and unbegotten.

कारणानामभावेन तस्मादाकाशमेव सः।
नैतस्य पूर्वकर्मास्ति नभसीव महाद्रुमः।।२१।।

Want of causes has made him a pure vacuous being, and the privation of prior acts has made him as *nil* as an ethereal arbour.

नैतदस्यावशं चित्तमभावात्पूर्वकर्मणाम्।
अद्य तावदनेनाद्यं न किंचित्कर्मसंचितम्।।२२।।

His mind is not ruffled as those of others, by reason of the privation of his former acts; nor is there any such act of his present state, whereby he may become a morsel to death.

एवमाकाशकोशात्मा विशदाकाशरूपिणी।
स्वकारणे स्थितो नित्यः कारणानि न कानिचित्।।२३।।

Such is the soul seated in the sheath of vacuity, and remaining for ever as the simple form of its own causality (*svakāraṇa*), and not guided by any extraneous causation whatever.

प्राक्तनानि न सन्त्यस्य कर्माण्यद्य करोति नो।
किंचिदप्येवमेषोऽत्र विज्ञानाकाशमात्रकः।।२४।।

It has no prior deed, nor does it do any thing at present; (*i.e.* neither led by predestination, nor actuated by present efforts); but continues as something in the shape of aeriform intelligence.

प्राणस्पंदोऽस्य यत्कर्म लक्ष्यते चास्मदादिभिः।
दृश्यतेऽस्माभिरेवं तन्न त्वस्यास्त्यत्र कर्मधीः।।२५।।

Our inference of the actions of breathing and motion by the agency of the soul, is a mere supposition; because the soul is devoid of every thought of or tendency to action.

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संस्थिता भावयन्तीव चिदूपैव परात्पदात्।
भिन्नमाकारमात्मीयं चित्स्तम्भे शालभञ्जिका।।२६।।

It sits meditating on itself as inseparable from the Supreme Intelligence, just as the images (in painting and statuary), are inseparable from the mind of the painter and sculptor.

तथैव परमार्थात्सखात्मभूतः स्थितो द्विजः।
यथा द्रवत्वं पयसि शून्यत्वं च यथाम्बरे।।२७।।

The self-born *Brāhmaṇa* is as intimately connected with the objects of his thought, as fluidity is associated with water and vacuity with the firmament.

स्पन्दत्वं च यथा वायोस्तथैष परमे पदे।
कर्माण्यद्यतनान्यस्य संचितानि न सन्ति हि।।२८।।

His soul is as immanent in the supreme, as motion is inherent in the winds. It has neither the accumulated acts of past lives, nor those of its present state. (*i.e.* It is neither a passive nor active agent of prior or present acts; but is an indifferent witness of the acts of the body and mind).

न पूर्वाण्येष तेनेह न संसारवशं गतः।
सहकारिकारणानामभावे यः प्रजायते।।२९।।

It is produced without the co-operation of accompanying causes, and being free from prior motives, it is not subjected to the vicissitudes concomitant with human life.

नासौ स्वकारणाद्भिन्नो भवतीत्यनुभूयते।
कारणानामभावेन तस्मादेष स्वयंभवः।।३०।।

It is found to be no other than its own cause; and having no other cause for itself, it is said to be self-produced.

कर्ता न पूर्वं नाप्यद्य कथमाक्रम्यते वद।
यदैष कल्पनां बुद्ध्या मृतिनाम्नीं करिष्यति।।३१।।

Say, how can you lay hold on that being that has done no act before, nor is in the act of doing any thing at present? It is then only subjected to you when it thinks itself mortal: (But he that knows his soul to be immortal is not subject to death).

पृथ्व्यादिमानयमहमिति यस्य च निश्चयः।
स पार्थिवो भवत्याशु ग्रहीतुं स च शक्यते।।३२।।

Who so believes his soul to be of this earth, and thinks himself to be an earthly being, he may be easily overtaken by you; (whose power extends over earth-born mortals only).

पृथ्व्यादिकलनाभावादेष विप्रो न रूपवान्।
दृढरज्ज्वेव गगनं ग्रहीतुं नैव युज्यते।।३३।।

This *Brāhmaṇa* is a formless being, by reason of his disowning the material body. Hence it is as hard for you to enthral him, as to entwine the air with a rope.

मृत्युरुवाच

भगवन् जायते शून्यात्कथं नाम वदेति मे।
पृथ्व्यादयः कथं सन्ति न सन्ति वद वा कथम्।।३४।।

Death rejoined saying— Tell me my lord! how may the unborn *Aja* or the self-born *svayaṁbhū*, be produced out of vacuum, and how can an earthly or other elemental body be and not be (at the same time).

यम उवाच

न कदाचन जातोऽसौ न च नास्ति कदाचन।
द्विजः केवलविज्ञानभामात्रं तत्तथा स्थितः।।३५।।

Yama replied— This *Brāhmaṇa* is neither born nor is *nil* at any time; but remains for ever the same, as the light of intelligence of which there is no decay.

महाप्रलयसंपत्तौ न किंचिदवशिष्यते।
ब्रह्मास्ते शान्तमजरमनन्तात्मैव केवलम्।।३६।।

There remains nothing at the event of the great Doomsday, except the tranquil, imperishable and infinite Brāhmana himself in his spiritual form.

शून्यं नित्योदितं सूक्ष्मं निरुपाधिपरं स्थितम्।
तदा तदनु येनास्य निकटेऽद्रिनिभं महः।।३७।।

This is the nature of the everlasting vacuum, too subtile in its essence, and devoid of all attributes; but viewing present before its mind, the stupendous cosmos in the form of a huge mountain in the beginning of recreation. (The mind is the noumenon-*Brahma*, and the phenomena of the world is the gigantic macrocosin known as *Virājmūrti*.

संविन्मात्रस्वभावत्वाद्देहोऽहमिति चेतति।
काकतालीयवद् भ्रान्तमाकारं तेन पश्यति।।३८।।

Being of the nature of intelligence it is

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imperishable; but those who view the spirit in the form of any phenomenal body, are liable to perish with it like all embodied beings.

स एष ब्रह्मणस्तस्मिन्सर्गादावम्बरोदरे।
निर्विकल्पश्चिदाकाशरूपमास्थाय संस्थितः।।३९।।

Thus this Brāhmana remained in the womb of vacuity in the beginning, in his state of unalterable, vacuous intelligence.

नास्य देहो न कर्माणि न कर्तृत्वं न वासना।
एष शुद्ध चिदाकाशो विज्ञानघन आततः।।४०।।

It is purely of the nature of the inane understanding, and of the form of a vast expanse of omniscience; having neither body nor organism; no acts nor agency, nor desire of any kind in itself.

प्राक्तनं वासनाजालं किंचिदस्य न विद्यते।
केवलं व्योमरूपस्य भारूपस्येव तेजसः।।४१।।

That which is simply of the form of vacuum and pure light, is never beset by the snare of pristine desires, as a corporal being.

वेदनामात्रसंशान्तावीदृशोपि न दृश्यते।
तस्माद्यथा चिदाकाशस्तथा तत्प्रतिपत्तयः।।४२।।

It has nothing to know or see without itself (*i.e.* beyond its self-consciousness). The only conception that we have of it, is what resembles an extended intelligence. (*i.e.* an all-diffusive omniscience).

कुतः किलात्र पृथ्व्यादेः कीदृशः संभवः कथम्।
एतदाक्रमणे मृत्यो तस्मान्मा यत्नवान् भव।।४३।।

Under these circumstances, how is it susceptible of any earthly or other external form? Therefore O Death! desist from your attempt to lay hold on the same.

ग्रहीतुं युज्यते व्योम न कदाचन केनचित्।
श्रुत्वैतद्विस्मितो मृत्युर्जगाम निजमन्दिरम्।।४४।।

Hearing these words of Yama, Death thought upon the impracticability of laying hold on empty vacuity by any body, and sorrowfully returned to his own abode.

श्रीराम उवाच

ब्रह्मैष कथितो देवस्त्वया मे प्रपितामहः।
स्वयंभूरज एकात्मा विज्ञानात्मेति मे मतिः।।४५।।

Rāma said; you said sir, that Brahmā is your great grand-sire; I think it is he that you mean to say as the unborn, self-born, universal soul and intelligence.

श्रीवसिष्ठ उवाच

एवमेतन्मया राम ब्रह्मैष कथितस्तव।
विवादमकरोन्मृत्युर्यमेनैतत्कृते पुरा।।४६।।

So is this Brahmā! Rāma as I have spoken to you, and it was with regard to the same, that the aforesaid discussion was held of yore between Death and Yama (Pluto).

मन्वन्तरे सर्वभक्षो यदा मृत्युर्हरन्प्रजाः।
बलमेत्यब्जजाक्रान्तावारम्भमकरोत्स्वयम्।।४७।।

Again when Death had made an end of all living beings at the interval of a *manvantara*, he thought himself strong enough to make an attempt to bear down upon the lotus-born Brahmā also.

तदैव धर्मराजेन यमेनाश्वनुशासितः।
यदेव क्रियते नित्यं रतिस्तत्रैव जायते।।४८।।

It was then that he was admonished by Yama, saying— It is your habit that makes you go on your wonted course of killing.

ब्रह्मा किल पराकाशवपुराक्रम्यते कथम्।
मनोमात्रं च संकल्पः पृथ्व्यादिरहिताकृतिः।।४९।।

But the super-ethereal form of Brahmā too is beyond your reach: it being simply of the nature of the mind having connection with its thoughts only, and no concern with the actual forms of things.

यश्चिद्व्योमचमत्कारः किलाकारानुभूतिमान्।
स चिद्व्योमेव नो तस्य कारणत्वं न कार्यता।।५०।।

It is of the form of the wonderfully vacuous intellect, having the faculty of cognition in it. Thus the intellect being but vacuum, has neither any cause for it, nor any effect produced by it.

आकाशस्फुरदाकारः संकल्पपुरुषो यथा।
पृथ्व्यादिरहितो भाति स्वयंभूर्भासते तथा।।५१।।

As the aeriform volitive principle in men, manifests itself without being connected with material forms, so is the self-born (Brahmā) manifest to all in his own immaterial nature.

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निर्मले व्योम्नि मुक्तालीसंकल्पस्वप्नयोः पुरम्।
अपृथ्व्यादि यथा भाति स्वयंभूर्भासते तथा।।५२।।

Like strings of pearl appearing to view in the clear firmament, and forms of cities seen in a dream, the self-born (Brahmā) is manifest of himself without relation to external objects.

न दृश्यमस्ति न द्रष्टा परमात्मनि केवले।
स्वयं चित्ता तथाप्येष स्वयंभूरिति भासते।।५३।।

As there is no beholder nor any thing beholder of the solitary Supreme spirit which is the intellect itself; so is the mind manifest of itself (without its looking at or being looked upon by any body).

संकल्पमात्रमेवैतन्मनो ब्रह्मेति कथ्यते।
संकल्पाकाशपुरुषो नास्य पृथ्व्यादि विद्यते।।५४।।

It is the volitive mind which is called Brahmā and volition being a spiritual faculty, has no connection with any material substance.

यथा चित्रकृदन्तःस्था निर्देहा भाति पुत्रिका।
तथैव भासते ब्रह्मा चिदाकाशाच्छरञ्जनम्।।५५।।

As the mind of the painter is fraught with images of various things, so is the mind of Brahmā full of figures of all created beings.

चिद्व्योमकेवलमनन्तमनादिमध्यं
ब्रह्मेति भाति निजचित्तवशात्स्वयंभूः।
आकारवानिव पुमानिव वस्तुतस्तु
वन्ध्यातनूज इव तस्य तु नास्ति देहः।।५६।।

The self-born Brahmā is manifest in his own mind as Brahmā is manifested in the vacuous sphere of his intellect. He is without beginning, middle and end, and appears to have a figure like that of a male being, while in reality he has no body, as the offspring of a barren woman.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये उत्पत्तिप्रकरणे बन्धहेतुवर्णनं नाम द्वितीयः सर्गः।।२।।

CHAPTER 3
CAUSES OF BONDAGE IN THE BODY

श्रीराम उवाच

एवमेव मनः शुद्धं पृथ्व्यादिरहितं त्वया।
मनो ब्रह्मेति कथितं सत्यं पृथ्व्यादिवर्जितम्।।१।।

Rāma said— It is even so as you have said, that the mind is a pure essence, and has no connection with the earth, and other material substances; and that it is verily Brahmā itself.

तदत्र प्राक्तनी ब्रह्मन् स्मृतिः कस्मान्न कारणम्।
यथा मम तवान्यस्य भूतानां चेति मे वद।।२।।

Now tell me, O Brāhmana! Why the remembrance of his former states (in the past and previous *Kalpas*), is not (to be reckoned as) the cause of his birth, as it is in the case of mine and yours and of all other beings.

श्रीवसिष्ठ उवाच

पूर्वदेहोस्ति यस्याद्य पूर्वकर्मसमन्वितः।
तस्य स्मृतिः संभवति कारणं संसृतिस्थितेः।।३।।

Vasiṣṭha replied— Who ever had a former body, accompanied with the acts of his prior existence, retains of course its reminiscence, which is the cause of his being (reborn on earth).

ब्रह्मणः प्राक्तनं कर्म यदा किंचिन्न विद्यते।
प्राक्तनी संस्मृतिस्तस्य तदोदेति कुतः कथम्।।४।।

But when Brahmā is known to have no prior acts, how is it possible for him to have his reminiscence of any thing?

तस्मादकारणं भाति वा स्वचित्तैकारणम्।
स्वकारणादनन्यात्मा स्वयंभूः स्वयमात्मवान्।।५।।

Therefore he exists, without any other cause except the causation of his own mind. It is by his own causality that the Divine spirit is self-born, and is himself his own spirit.

आतिवाहिक एवासौ देहोस्त्यस्य स्वयंभुवः।
न त्वाधिभौतिको राम देहोऽजस्योपपद्यते।।६।।

He is everlasting, and his body is born of itself from the self-existent Brahmā. This unborn or self-born Brahmā has no material body whatever, except his subtile *ātivāhika* or *linga deha*.

श्रीराम उवाच

आतिवाहिक एकोस्ति देहोऽन्यस्त्वाधिभौतिकः।
सर्वासां भूतजातीनां ब्रह्मणोऽस्त्येक एव किम्।।७।।

Rāma said— The everlasting body is one thing (called the *Sūkṣma śarīra* or subtile or

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immaterial body), and the mortal body is another (called the *sthūladeha* or the gross and material frame). Now tell me sir, whether all created beings have a subtile body also as that of Brahmā?

श्रीवसिष्ठ उवाच

सर्वेषामेव देहौ द्वौ भूतानां कारणात्मनाम्।

अजस्य कारणाभावादेक एवातिवाहिकः।।८।।

Vasiṣṭha replied— All created beings that are produced of a cause, have two bodies (the *sūkṣma* and the *sthūla* or the subtile and the gross). But the unborn being which is without a cause, has one body only (which is called the *ātivāhika* or the everlasting spiritual body).

सर्वासां भूतजातीनामेकोऽजः कारणं परम्।

अजस्य कारणं नास्ति तेनासावेक देहवान्।।९।।

The increate Brahmā is the cause of all created beings, but the uncreated spirit having no cause for itself, has one body for it.

नास्त्येव भौतिको देहः प्रथमस्य प्रजापतेः।

आकाशात्मा च भात्येष आतिवाहिकदेहवान्।।१०।।

The prime lord of creatures has no material body; but manifests himself in the vacuous form of his spiritual body.

चित्तमात्रशरीरोऽसौ न पृथ्व्यादिक्रमात्मकः।

आद्यः प्रजापतिर्व्योमवपुः प्रतनुते प्रजाः।।११।।

His body is composed of the mind alone, and has no connection with the earth or any other material substance. He is the first lord of creatures, that stretched the creation from his vacuous body (or spiritual essence).

ताश्च चिद्व्योमरूपिण्यो विनान्यैः कारणान्तरैः।

यद्यतस्तत्तदेवेति सर्वैरेवानुभूयते।।१२।।

All these are but forms of the images or ideas in his vacuous mind, and having no other patterns or originals in their nature. And that every thing is of the same nature with its cause, is a truth well known to all (from the identity of the effect and its material cause).

निर्वाणमात्रं पुरुषः परो बोधः स एव च।

चित्तमात्रं तदेवास्ते नायाति वसुधादिताम्।१३।।

He is an in-existent being and of the manner of perfect intelligence. He is purely of the form of the mind, and has an intellectual and no material entity.

सर्वेषां भूतजातानां संसारव्यवहारिणाम्।

प्रथमोऽसौ प्रतिस्पन्दश्चित्तदेहः स्वतोदयः।।१४।।

He is prime (cause) of all material productions in the physical world, and is born of himself with his prime mobile force in the form of the mind.

अस्मात्पूर्वात्प्रतिस्पन्दादनन्यैतत्स्वरूपिणी।

इयं प्रविसृतासृष्टिः स्पन्दसृष्टिरिवानिलात्।।१५।।

It was by the first impulse given by the prime moving power, that this expanse of creation came to be spread in the same ratio, as the currents of air and water (or the velocity of winds and tides), are in proportion to the impetus given to them.

प्रतिभानाकृतेरस्मात्प्रतिभामात्ररूपधृक्।

विभात्येवमयं सर्गः सत्यानुभववान्स्थितः।।१६।।

This creation shining so bright to our sight, has caught its light from the luminous mind of the formless Brahmā, and appears as real to our conceptions (as they are ideal in the Divine mind).

दृष्टान्तोऽत्रभवत्स्वप्नपुरस्त्रीसुरतं यथा।

असदप्यर्थसंपत्त्या सत्यानुभवभासुरम्।।१७।।

Our vision in a dream is the best illustration of this (unreality of worldly things): as that of the enjoyment of connubial bliss in dreaming. It is then that an unreal object of desire, presents itself as an actual gain to our fond and false imagination.

अपृथ्व्यादिमयो भाति व्योमकृतिरदेहकः।

सदेह इव भूतेशः स्वात्मभूः पुरुषाकृतिः।।१८।।

The vacuous, immaterial and formless spirit, is now represented as the self-born and corporeal lord of creatures in the form of the first male. (Protogonus or the only begotten son of God).

संवित्संकल्परूपत्वान्नोदेति समुदेति च।

स्वायत्तत्त्वात्स्वभावस्य नोदेति न च शाम्यति।।१९।।

He remains undiscerned in his state of pure intelligence; but becomes manifest to all by the

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evolution of his volition. He is indiscernible in his absolute state (of inaction); but becomes conspicuous to us in the display of his nature (in creation).

ब्रह्मा संकल्पपुरुषः पृथ्व्यादिरहिताकृतिः।
केवलं चित्तमात्रात्माकारणं त्रिजगत्स्थितेः।।२०।।

Brahmā is the divine power of volition (or the will of God). He is personified as the first male agent of creation, but devoid of a corporeal body. He is only of the spiritual form of the mind, and the sole cause of the existence of the triple world.

संकल्प एष कचति यथा नाम स्वयंभुवः।
व्योमात्मैष तथा भाति भवत्संकल्पशैलवत्।।२१।।

It is his volition that makes the self-born (Brahmā) to exert his energies, as human desires impel all mankind to action: and the vacuous mind manifests itself as a mountain of desires.

आतिवाहिकमेवान्तर्विस्मृत्यादृढरूपया।
आधिभौतिकबोधेन मुधा भाति पिशाचवत्।।२२।।

It then forgets its everlasting and incorporeal nature, and assumes to itself the solid material body, and shows itself in the shape of a delusive apparition (in his creation).

इदं प्रथमतोद्योगसंप्रबुद्धं महाचितेः।
नोदेति शुद्धसंवित्त्वादातिवाहिकविस्मृतिः।।२३।।

But Brahmā, who is of an unsullied understanding, is not involved in oblivion of himself, by the transformation of his unknowable nature to the known state of volition (or change of the *nirguṇa* to *saguṇa*).

आधिभौतिकजातेन नास्योदेति पिशाचिका।
असत्या मृगतृष्णेव मिथ्याजाड्यभ्रमप्रदा।।२४।।

Being unborn of material substance, he sees no apparition like others, who are exposed by their ignorance to the misleading errors of falsehood, appearing in the shape of a mirage before them.

मनोमात्रं यदा ब्रह्मा न पृथ्व्यादिमयात्मकः।
मनोमात्रमतो विश्वं यद्यज्जातं तदेव हि।।२५।।

As Brahmā is merely of the form of the mind, and not composed of any material substance, so the world being the product of the eternal mind, is of the same nature with its original archetype.

अजस्य सहकारीणि कारणानि न सन्ति यत्।
तज्जस्यापि न सन्त्येव तानि तस्मात्तु कानिचित्।।२६।।

Again as the uncreated Brahmā is without any accompanying causality with himself, so his creation has no other cause beside himself (*i.e.* There is no secondary cause of the universe).

कारणात्कार्यवैचित्र्यं तेन नात्रास्ति किंचन।
यादृशं कारणं शुद्धं कार्यं तादृगिति स्थितम्।।२७।।

Hence there is no difference in the product from its producer; because it is certain, that the work must be as perfect as its author, (so says the *Śruti— Pūrnat pūrnam*).

कार्यकारणता ह्यत्र न किंचिदुपपद्यते।
यादृगेव परं ब्रह्म तादृगेव जगत्त्रयम्।।२८।।

But there is nothing as a cause and effect to be found in this creation, because the three worlds are but the prototypes of the archetype of the divine mind.

मनस्तामिव यातेन ब्रह्मणा तन्यते जगत्।
अनन्यादात्मनः शुद्धा द्रवत्वमिव वारिणः।।२९।।

The world is stretched out in the model of the Divine mind, and not formed by any other holy spirit. It is as immanent in the mind of God, as fluidity is inherent in water.

मनसा तन्यते सर्वमसदेवेदमाततम्।
यथा संकल्पनगरं यथा गन्धर्वपत्तनम्।।३०।।

It is the mind which spreads out this extended unreality of the world like castles in the air, and builds Utopian cities (by its imagination only).

आधिभौतिकता नास्ति रज्ज्वामिव भुजङ्गता।
ब्रह्मादयः प्रबुद्धास्तु कथं तिष्ठन्ति तत्र ते।।३१।।

There is no such thing as materiality, which is as false a conception as that of a snake in a rope. Hence it is no way possible for Brahmā and other beings to exist as individual bodies.

आतिवाहिक एवास्ति न प्रबुद्धमतेः किल।
आधिभौतिकदेहस्य वाचो वात्र कुतः कथम्।।३२।।

Even spiritual bodies are in-existent to enlightened understandings. As for the material body, it has no room in existence. (Matter or a corporeal substance or an unseen substratum is a non-entity. Berkeley).

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मनोनाम्नो मनुष्यस्य विरिञ्च्याकारधारिणः।
मनोराज्यं जगदिति सत्यरूपमिव स्थितम्।।३३।।

Man (*manu*) who derives his name from his mind (*mana*) is a form of the volitive soul called *Virañci* (Lat. *vir*— inchoate the inchoative spirit of Brahmā); and has for his dominion the mental or intellectual world *mano-rājyam* (Lat. mentis regio vel regnum) where all things are situated in the form of realities.

मन एव विरिञ्चित्वं तद्धि संकल्पनात्मकम्।
स्ववपुः स्फारतां नीत्वा मनसेदं वितन्यते।।३४।।

The mind is the creative Brahmā called *Viriñcitvas* (Lat. Virncoativus), by the exercise of its inherent *sankalpa* or the volition of incipience or creation— *sisṛkṣa*; and displays itself in the form of the visible universe by development of its own essence.

विरिञ्चो मनसो रूपं विरिञ्चस्य मनो वपुः।
पृथ्व्यादि विद्यते नात्र तेन पृथ्व्यादिकल्पितम्।।३५।।

This *Viriñci* or the creative power is of the form of the mind *manas*, as the mind itself is of the form of *Viriñci* also. It has no connection with any material substance, which is a mere creation of the imagination. (That is to say; matter is an imaginary substance or substratum of qualities only).

पद्माक्षे पद्मिनीवान्तर्मनो हृद्यस्ति दृश्यता।
मनोदृश्यदृशौ भिन्ने कदाचन न केनचित्।।३६।।

All visible things are contained in the bosom of the mind, as the lotus-bud and blossom reside in the seed of the lotus. Hence there is no difference between the mental and visible appearances of things, nor has any one ever doubted of it any where.

यथा चात्र तव स्वप्नः संकल्पश्चित्तराज्यधीः।
स्वानुभूत्यैव दृष्टान्तस्तस्माद्हृद्यस्तिदृश्यभूः।।३७।।

Whatever things you see in a dream, whatever desires you have at heart and all the ideals of your fancy, together with your ideas, notions and impressions of the visibles, know your mind to be the receptacle of them all.

तस्माच्चित्तविकल्पस्थपिशाचो बालकं यथा।
विनिहन्त्येवमेषांतर्द्रष्टारं दृश्यरूपिका।।३८।।

But the visible objects relating to the option of the mind (*i.e.* which are desirable, to every one), are as baneful to their beholder, as an apparition is to a child. (*i.e.* they are equally tempting and misleading to all).

यथांकुरोन्तर्बीजस्य संस्थितो देशकालतः।
करोति भासुरं देहं तनोत्येवं हि दृश्यधीः।।३९।।

The ideal of the phenomenal *drisyadhi*, develops itself as the germ contained in the seed and becomes in its proper time and place a large tree, (comparable with the great arbor of the world known as *sansāramahī ruha* or *Vṛkṣa*).

सच्चेन्न शाम्यति कदाचन दृश्यदुःखं
दृश्ये त्वशाम्यति न बोद्धरि केवलत्वम्।
दृश्ये त्वसंभवति बोद्धरि बोद्दृभावः
शाम्येत्स्थितोऽपि हि तदस्य विमोक्षमाहुः।।४०।।

If there is no rest with what is real, there can be no peace with the phenomenals which are full of troubles, and give no solace to the mind. It is impossible that the feeling of the perception of visible will be ever lost to their perceiver (observer), though its subsidence only is said to constitute liberation.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये उत्पत्तिप्रकरणे बन्धहेतुवर्णनं नाम तृतीयः सर्गः।।३।।

CHAPTER 4

SECTION 1

DESCRIPTION OF THE NIGHT-FALL

श्रीवाल्मीकि उवाच

कथयत्येवमुद्दामवचने मुनिनायके।
श्रोतुमेकरसे जाते जने मौनमुपस्थिते।।१।।

Vālmīki related— While Vasiṣṭha the leading sage, was thus going on with his lecture without interruption, the whole assembly was intent upon listening to it with a fixed tone and tenor of their minds.

शान्तेषु किंकिणीजालरवेषु स्पन्दनं विना।
पञ्जरान्तरहारीतशुकेष्वप्यस्तकेलिषु।।२।।

The string of bells (tied to the waists of warriors) ceased to jingle, every one was motionless, and even the parrots in the cages ceased to warble and flutter.

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सुविस्मृतविलासासु स्थिता सुललनास्वपि।
चित्रभित्ताविव न्यस्ते समस्ते राजसद्मनि।।३।।

The ladies forgot their dalliance and were quietly attentive to the sermon: and all in the royal hall, were fixed in attention as they were paintings and statues.

मुहूर्तशेषमभवद्दिवसं मधुरातपम्।
व्यवहारा रविकरैः सह तानवमाययुः।।४।।

There remained but an hour to the closing of the day, and the sun-beams became agreeable to all. The busy bustle of the world was dwindling away with the glimmering light of the setting sun.

ववुरुत्फुल्लकमलप्रकरामोदमांसलाः।
वायवो मधुरस्पन्दाः श्रवणार्थमिवागताः।।५।।

The beds of full-blown lotuses exhaled their fragrance all around, and soft Zephers were playing about, as if to attend the audience.

श्रुतं चिन्तयितुं भानुरिवाहोरचनाश्रमम्।
तत्याजैकान्तमगमच्छून्यमस्तगिरेस्तटम्।।६।।

The sun glided away from his diurnal course, and advanced to the top of his solitary setting mountain, as if he meant to reflect on all that he had heard.

उतस्थुर्मिहिकारम्भसमता वनभूमिषु।
विज्ञानश्रवणादन्तः शीतलाः शान्तता इव।।७।।

The shades of night began to cover the landscape, and the frost to overspread the forest-lands; as if they were cooled by the cooling lectures on philosophy.

बभूवुरल्पसंचारा जनादशसु दिक्ष्वपि।
सावधानतया श्रोतुमिव संत्यक्तचेष्टिताः।।८।।

Now failed the concourse of the people in all directions, as if they had availed themselves of the instructions of the sage to abate the fervour of their exertions.

छाया दीर्घत्वमाजग्मुर्वासिष्ठं वचनक्रमम्।
इव श्रोतुमशेषाणां वस्तूनां दीर्घकन्धराः।।९।।

All objects on earth cast their lengthened shadows, as if they stretched their necks to hear the preaching of Vasiṣtha.

प्रतीहारः पुरः प्रह्वो भूत्वाह वसुधाधिपम्।
देव स्नानद्विजार्चासु कालो व्यतिगतो भृशम्।।१०।।

The chamberlain then advanced lowly to the monarch of the earth, and begged to inform, that the time for evening ablution and service, was about to expire.

ततो वसिष्ठ भगवान् संहृत्य मधुराङ्गिरम्।
अद्य तावन्महाराज श्रुतमेतावदस्तु वः।।११।।

Upon this the sage, Vasiṣtha, curbed his sweet speech and said— Let thus far, mighty king! be your hearing of this day and I will resume my lecture, and speak of other things to-morrow.

प्रातरन्यद्वदिष्यामि इत्युक्त्वा मौनवानभूत्।
इत्याकर्ण्यैवमस्तूक्त्वा भूपतिर्भूतिवृद्धये।।१२।।

Here the sage held his silence, when the king responded "Be it so as you will," and rose from his seat.

पुष्पाद्यार्घसन्मानदक्षिणादानपूजया।
सदेवर्षिमुनीन्विप्रान्पूजयामास सादरम्।।१३।।

He honoured for his own good, that godly sage and the other seers and Brahmanas, with due respects and offsprings of flowers, water, worthy honorariums, fees, gifts an homage.

अथोत्तस्थौ सभा सर्वा सराजमुनिमण्डला।
मण्डलाकीर्णरत्नौघपरिवेषावृताननाः।।१४।।

Then rose the whole assembly with the king and the assemblage of sages; and the gems and jewels that decked the persons of the princes and people, shed their lustre on the faces of all.

परस्पराङ्गसंघट्टरणत्केयूरकंकणा।
हारभाराहृतस्वर्णपट्टाभोरुस्तनान्तरा।।१५।।

There was a commingled tinkling of the bracelets and armlets of the throng caused by the collision of their bodies (in their egress), and mixed flashing of the necklaces and brocades that decorated their persons.

शेखरोत्संगविश्रांतप्रबुद्धमधुपस्वनैः।
सघुंघुमशिरोभारा वदद्भिरिव मूर्द्धजैः।।१६।।

The jewels attached to the tufts and crests of hair on the tops of their heads, emitted a jingling sound resembling the humming of bees amidst their flowery braids.

कांचनाभरणोद्योतकनकीकृतदिङ्मुखाः।
बुद्धिस्थमुनिवागर्थसंशांतेन्द्रियवृत्तयः।।१७।।

The face of the sky on all sides, that shone

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with a purple hue reflected by the golden ornaments on their persons, seemed as it was pleased with the wise sayings and sense of the sage.

जग्मुर्नभश्चरा व्योम भूचरा भूमिमण्डलम्।
चक्रुर्दिनसमाचारं सर्वे ते स्वेषु सद्मसु।।१८।।

The aerial visitants vanished in the air, and the earthly guests repaired to their respective habitations on earth where they all performed their daily (evening) services in their own residences.

एतस्मिन्नन्तरे श्यामा यामिनी समदृश्यत।
जनसंघाद्विनिर्मुक्ता गृहे बालाङ्गना यथा।।१९।।

In the meantime sable night made her appearance on earth, and like a bashful young lady, withdrew to the closet apart from the rest of mankind.

देशान्तरं भासयितुं ययौ दिवसनायकः।
सर्वत्रालोककर्तृत्वमेव सत्पुरुषव्रतम्।।२०।।

The lord of the day passed to other lands to shine upon them, for verily it is the vowed duty of every good person to give the benefit of equal light to all.

उदभूदमितः संध्या तारानिकरधारिणी।
उत्फुल्लकिंशुकवनावसंतश्रीरिवोदिता।।२१।।

The shade of evening yielded all sides, and uplifted the canopy of the starry sphere on high, which like the vernal atmosphere, was emblazoned with the starlike flowers of *kinśuka*.

चूतनीपकदम्बाग्रग्रामचैत्यगृहोदरे।
निलिल्यिरे खगाश्चित्तेवदाता वृत्तयो यथा।।२२।।

The birds of air took to their repose in the hollows of mango trees, or on the tops of *Kadamba* arbours, as honest people of fair dealing, find their rest in the purity of their minds, and contritences of their inward hearts.

भानोर्भा साभूषितैर्मेघलेशैः
किंचित्किंचित्कुंकुमच्छाययेव।
पाश्चात्योद्रिः पीतवासाः समेघै-
स्ताराहारः श्रीयुतः खं समेतः।।२३।।

The skirts of the clouds tinged with red by the slanting beams of the setting sun, and with a shade of yellow hue upon them, decorated the western hills with vests of yellow garb while the sky crowned their heads with gemming wreaths of starry groups.

पूजामादाय संध्यायां प्रगतायां यथागतम्।
अन्धकाराः समुत्तस्थुर्वेताला वपुषा यथा।।२४।।

The Goddess of evening (Vespera), having departed after receiving her homage (by the vespers of mankind), was followed by her train of dark night shades, appearing as black-bodied friends-*Vetālas*, (night roving *niśācaras* of deserts).

अवस्याय कणास्पंदी हेलाविद्युतपल्लवः।
कोमलः कुमुदाशंसी ववावाशीतलोऽनिलः।।२५।।

A gentle and cooling breeze was blowing softened by the dew drops of night, and opening the petals of the *Kumuda* flowers (nylumbium), and bearing their fragrance all round.

परमान्ध्यमुपाजग्मुर्दिशोऽविस्फुटकारकाः।
लम्बदीर्घतमः केश्यो विधवा इव योषितः।।२६।।

A thick gloom covered the face of nature, and the stars were hid under the mists of night, and all the quarters of the skies, seemed with their overhanging loose and hairy mists, as the faces of widows shrouded by the dark dishevelled hair of mourning (for their departed lord the sun).

आययौ भुवनं तेजः क्षीरपूरेण पूरयन्।
रसायनमयाकारशशिक्षीरार्णवो नभः।।२७।।

Now appeared the moist orb of the moon in her ambrosial form in the milky ocean of the sky, to moisten the mundane heat with her milk-white beams (*sudhā-subhra-dīdhiti*).

जग्मुस्तिमिरसंघाताः पलाय्य क्वाप्यदृश्यताम्।
श्रुतज्ञानगिराश्चित्तान्महीपानामिवाज्ञताः।।२८।।

On her rising, the thick mists of darkness fled from the eastern hemisphere, and became invisible in the air; as the darkness of ignorance is put to flight from the minds of monarchs, by their attendance to the sayings of wisdom.

ऋषयो भूमिपालाश्च मुनयो ब्राह्मणास्तथा।
चेतसीव विचित्रार्थाः स्वास्पदेषु विशश्रमुः।।२९।।

Then the sages and seers, the rulers and priests of the people, took their rest in their

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respective beds, as the words of Vasiṣṭha which were full of meaning, reposed in the recesses of their hearts.

यमकायोपमाश्यामा ययौ तिमिरमांसला।
आययौ मिहिकास्फारा तत्र तेषामुषः शनैः।।३०।।

As the thick darkness of night, resembling the dark complexion of death, receded from the arena of the skies, there followed close on its foot-steps the dewy dawn of the day with her slow moving pace.

अन्तर्धानमुपाजग्मुस्तारा नभसि भासुराः।
प्रभातपवनेनेव हृताः कुसुमवृष्टयः।।३१।।

The twinkling stars now disappeared from the sky, as the flowers on the trees were blown away by the breeze, and strewn on the ground as the fallen stars of heaven.

दृश्यतामाजगामार्कः प्रभोन्मीलितलोचनः।
विवेकवृत्तिर्महतां मनसीव नवोदिता।।३२।।

The sun became visible to the eyes, which his rays had roused from their sleep, as the new-rising faculty of reason becomes conspicuous in the minds of enlightened great souls.

भानोर्भासा भूषितैर्मेघलेशैः
किंचित्किंचित्कुंकुमच्छाययेव।
पूर्वक्ष्माभृत्पीतवासा समेघै-
स्ताराहारः श्रीयुतः खं समेतः।।३३।।

Fragments of clouds shining with solar gleams, spread a yellow mantle over the eastern hills, which were still decorated with strings of stars, pendant on the crests of their lofty heads (like strings of pearls suspended to the crowns of kings).

सभां पुनरुपाजग्मुर्नभश्चरमहीचराः।
ह्यस्तनेन क्रमेणैव कृतप्रातस्तनक्रमाः।।३४।।

All the terestial and celestial congress assembled again at the royal hall, in the order and manner (of their meeting) of the day before, after the performance of their morning services. (originally *prātastanāh* matins or matutinal ceremonies).

पूर्ववत्संनिवेशेन विवेश सकला सभा।
बभूवास्पन्दिताकारा वातमुक्तेव पद्मिनी।।३५।।

The whole assemblage took their seats as on the previous day, and sat unmoved in their places, as a lotus-lake in its calmness after a storm.

SECTION 2
NATURE OF THE MIND

अथ प्रसंगमासाद्य रामो मधुरया गिरा।
उवाच मुनिशार्दूलं वसिष्ठं वदतां वरम्।।३६।।

Then Rāma addressed the most eloquent of sages Vasiṣṭha, with his mellifluent words regarding the subject under investigation, (the nature of the mind).

श्रीराम उवाच

भगवन्मनसो रूपं कीदृशं वद मे स्फुटम्।
यस्मात्तेनेयमखिला तन्यते लोकमञ्जरी।।३७।।

He said— Tell me plainly, O venerable sir! about the form of the mind, which developed itself in all things of the universe, as they were offshoots of it (or manifestations of the mind).

श्रीवसिष्ठ उवाच

रामास्य मनसो रूपं न किंचिदपि दृश्यते।
नाममात्रादृते व्योम्नो यथा शून्यजडाकृतेः।।३८।।

Vasiṣṭha replied— Rāma! there is no form whatever of the mind, that may be seen by any body. It has nothing substantial besides its name as that of the formless and irremovable vacuity: (with which it is compared in its all-comprehensiveness, all-diffusiveness and all-pervasiveness).

न बाह्ये नापि हृदये सदूपं विद्यते मनः।
सर्वत्रैव स्थितं चैतद्विद्धिराम यथा नभः।।३९।।

The mind as an *ens* or entity (sat), is not situated in the outer body (or any part of it), nor is it confined in the cavity of the inward heart or brain. but know it O Rāma, to be situated everywhere, as the all encompassing vacuum. (Being all-pervading and all-diffusive in its nature as vacuity itself).

इदमस्मात्समुत्पन्नं मृगतृष्णांबुसन्निभम्।
रूपं तु क्षणसंकल्पाद्द्वितीयेन्दुभ्रमोपमम्।।४०।।

This world is produced from it, and likens to the waters of the mirage. It manifests itself in the forms of its fleeting thoughts, which are as false

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as the appearance of secondary moons in the vapours.

मध्ये यदेतदर्थस्य प्रतिभानं प्रथां गतम्।
सतो वाप्यसतो वापि तन्मनो विद्धि नेतरत्।।४१।।

The thinking principle is generally believed as something intermediate between the positive and negative, or real and unreal, you must know it as such and no other (*i.e.* neither material as the body, nor immaterial as the soul, but a faculty appertaining to the nature of both).

यदर्थप्रतिभानं तन्मन इत्यभिधीयते।
अन्यन्न किंचिदप्यस्ति मनो नाम कदाचन।।४२।।

That which is the representative of all objects is called the mind: there is nothing besides to which the term mind is applicable.

संकल्पनं मनो विद्धि संकल्पात्तन्न भिद्यते।
यथा द्रवत्वात्सलिलं तथा स्पन्दो यथानिलात्।।४३।।

Know volition to be the same as the mind, which is nothing different from the will, just as fluidity is the same with water, and as there is no difference between the air and its motion in the wind. (The inseparable property answering for its substance).

यत्र संकल्पनं तत्र तन्मनोऽङ्गं तथा स्थितम्।
संकल्पमनसी भिन्ने न कदाचन केचन।।४४।।

For wherever there is any will, there is that attribute of the mind also and nobody has ever taken the will and the mind for different things.

सत्यमस्त्वथवा सत्यं पदार्थप्रतिभासनम्।
तावन्मात्रं मनो विद्धि तद्ब्रह्मैव पितामहः।।४५।।

The representation of any object whether it is real or unreal is mind, and that is to be known as Brahmā the great father of all.

आतिवाहिकदेहात्मा मन इत्यभिधीयते।
आधिभौतिकबुद्धिं तु स आधत्ते चिरस्थितेः।।४६।।

The incorporeal soul in the body is called the mind, as having the sensuous knowledge or everlasting ideas of the corporeal world in itself (*i.e.* the sentient and thinking soul is the same with mind).

अविद्या संसृतिश्चित्तं मनो बन्धो मलस्तमः।
इति पर्यायनामानि दृश्यस्य विदुरुत्तमाः।।४७।।

The learned have given the several names of ignorance, intellect, mind, bondage, sin and darkness, to the visible appearance of creation.

नहि दृश्यादृते किंचिन्मनसो रूपमस्ति हि।
दृश्यं चोत्पन्नमेवैतन्नैति वक्ष्याम्यहं पुनः।।४८।।

The mind has no other image than that (of a receptacle and reflector of the ideas) of the visible world, which, I repeat to say, is no new creation; (but a reflection of the mind).

यथा कमलबीजान्तः स्थिता कमलवल्लरी।
महाचित्परमाण्वन्तस्तथा दृश्यं जगत्स्थितम्।।४९।।

The visible world is situated in an atom of the great mind, in the same manner, as the germ of the lotus plant is contained within its seed.

प्रकाशस्य यथाऽऽलोको यथा वातस्य चापलम्।
यथा द्रवत्वं पयसि दृश्यत्वं द्रष्टरीदृशम्।।५०।।

The visible world is as innate in the all-knowing mind, as the light is inherent in the sun-beams, and velocity and fluidity are inborn in the winds and liquids.

अङ्गदत्वं यथा हेम्नि मृगनद्यां यथा जलम्।
भित्तिर्यथा स्वप्नपुरे तथा द्रष्टरि दृश्यधीः।।५१।।

But the visionary ideas of the visibles are as false and fleeting in the minds of their observers, as the form of a jewel in gold, and water in the mirage; and as wrong as the foundation of a castle in the air, and the view of a city in a dream.

SECTION 3
KAIVALYA OR MENTAL ABSTRACTION

एवं द्रष्टरि दृश्यत्वमनन्यदिव यत्स्थितम्।
तदप्युन्मार्ज्जयाम्याशु त्वच्चित्तादर्शतो मलम्।।५२।।

But as the phenomenal appear as no other than real to their observer, I will O Rāma! cleanse them now from your mind as they do the soil from a mirror.

यद्द्रष्टुरस्याद्रष्टृत्वं दृश्याभावे भवेद्बलात्।
तद्विद्धि केवलीभावं तत एवासतः सतः।।५३।।

As the disappearance of an appearance makes the observer no observer of it, know such to be the state of the abstraction of the mind from whatever is real or unreal in the world. (This is called *Kevalībhāva* or *non-chalance* of all things).

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तत्तामुपगते भावे रागद्वेषादिवासनाः।
शाम्यन्त्यस्पंदिते वाते स्पन्दनक्षुब्धता यथा।।५४।।

This state being arrived, all the passions of the soul, and the desires of the mind, will be at rest, as torrents of rivers at the calm ensuing upon the stillness of the wind.

असंभवति सर्वस्मिन् दिग्भूम्याकाशरूपिणि।
प्रकाश्ये यादृशं रूपं प्रकाशस्यामलं भवेत्।।५५।।

It is impossible that things having the forms of space, earth and air (*i.e.* material objects) will present the same features in the clear light (of induction), as they do to our open sight.

त्रिजगत्त्वमहं चेति दृश्येऽसत्तामुपागते।
द्रष्टुः स्यात्केवलीभावस्तादृशो विमलात्मनः।।५६।।

Thus when the observer comes to know the unreality of the phenomena of the three worlds, as well as of his own entity, it is then that his pure soul attains to the knowledge of *kaivalya* or soleity of divine existence.

अनाप्ताखिलशैलादि प्रतिबिम्बे हि यादृशी।
स्याद्दर्पणे दर्पणता केवलात्मस्वरूपिणी।।५७।।

It is such a mind that reflects the image of God in itself as in a mirror; while all others are as blocks of stone, and incapable of receiving any reflexion at all.

अहं त्वं जगदित्यादौ प्रशान्ते दृश्यसंभ्रमे।
स्यात्तादृशी केवलता स्थिते द्रष्टर्यवीक्षणे।।५८।।

After suppression of the sense of *ego* and *tu* (or both the subjective and objective knowledge), and the error of the reality of the outer world the beholder becomes abstracted and remains without vision of external things in his sitting posture.

श्रीराम उवाच

सच्चेत्र शाम्यत्येवेदं नाभावो विद्यते सतः।
असत्तां च न विद्मोऽस्मिन् दृश्ये दोषप्रदायिनि।।५९।।

Rāma rejoined— If the perception of entity is not to be out down, nor an entity become a non-entity nor when I cannot view the visible (which are the causes of our error), as non-entities.

तस्मात्कथमियं शाम्येद् ब्रह्मन् दृश्यविषूचिका।
मनोभावभ्रमकरी दुःखसंततिदायिनि।।६०।।

Then tell me O Brāhmana! how to uproot this disease of our eagerness for the visible from the mind, which bewilders the understanding, and afflicts us with a train of troubles.

श्रीवसिष्ठ उवाच

अस्य दृश्यपिशाचस्य शांत्यै मंत्रमिमं शृणु।
रामात्यन्तमयं येन मृतिमेष्यति नङ्क्ष्यति।।६१।।

Vasiṣṭha replied— Now hear my advice. Rāma, for the suppression of this phantom of phenomenon, whereby it will surely die away and become utterly extinct.

यदस्ति तस्य नाशोऽस्ति न कदाचन राघव।
तस्मात्तन्नष्टमप्यन्तर्बीजभूतं भवेद्धृदि।।६२।।

Know Rāma, that nothing that is, can ever be destroyed or become extinct; and though you remove it, yet it will leave its seed or trace in the mind.

स्मृतिबीजाच्चिदाकाशे पुनरुद्भूय दृश्यधीः।
लोकशैलाम्बराकारं दोषं वितनुतेऽतनुम्।।६३।।

This seed is the memory or such things, which reopens the ideas of the visible in the mind, expanding themselves in the fallacious notions of the forms of big worlds and skies, mountains and oceans.

इत्यनिर्मोक्षदोषः स्यान्न च तस्येह संभवः।
यस्माद्देवर्षिमुनयो दृश्यन्ते मुक्तिभाजनम्।।६४।।

These (wrong notions) called *doṣar* or faults and defects of understanding, are obstacles in the way to liberation; but they do not affect the sages who are found to be liberated.

यदि स्याज्जगदादीदं तस्मान्मोक्षो न कस्यचित्।
बाह्यस्थमस्तु हृत्स्थं वा दृश्यं नाशाय केवलम्।।६५।।

Again if the world and all other things are real existences (as the *Sāṅkhyas* maintain): yet they cannot confer liberation on any one; because the visible, whether they are situated within or without us are perishable themselves.

तस्मादिमां प्रतिज्ञां त्वं शृणु रामातिभीषणाम्।
यामुत्तरेण ग्रंथेन नूनं त्वमवबुद्ध्यसे।।६६।।

Learn therefore this dreadful proposition (solemn truth), which will be fully explained to you in the subsequent parts of this work. (Note :A dreadful doctrine it is to physicists and

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"*ādivādi*" or asserters of the *encipientes mundi* or beginning of the world).

अयमाकाशभूतादिरूपोऽहं चेति लक्षितः।
जगच्छब्दस्य नामार्थो ननु नास्त्येव कश्चन।।६७।।

That all things appearing in the forms of vacuity, elementary bodies, the world, and *ego et tu,* are non-entities, and have no meanings in them.

यदिदं दृश्यते किंचिद्दृश्यजातं पुरोगतम्।
परं ब्रह्मैव तत्सर्वमजरामरमव्ययम्।।६८।।

Whatever is seen apparent before us, is no other but the supreme *Brahma* himself and his undecaying and imperishable essence.

पूर्णे पूर्ण प्रसरति शांते शातं व्यवस्थितम्।
व्योमन्येवोदितं व्योम ब्रह्मणि ब्रह्म तिष्ठति।।६९।।

The plenitude of creation is an expansion of his plenum, and the quiet of the universe rests in his quietude. It is his *beom* which is the substance of vacuum, and it is his immensity that is the substratum of the immense cosmos.

न दृश्यमस्ति सद्रूपं न द्रष्टा न च दर्शनम्।
न शून्यं न जडं नो चिच्छांतमेवेदमाततम्।।७०।।

Nothing visible is real, and there is neither any spectator nor spectacle here. There is nothing as vacuity or solidity in nature, but all this is but a piece of extended Intelligence.

श्रीराम उवाच

वंध्यापुत्रेण पिष्टोऽद्रिः शशशृंगं प्रगायति।
प्रसार्य भुजसंपातं शिला नृत्यति तांडवम्।।७१।।

Rāma rejoined— The adages relating the grinding of stones by the son of a barren woman, the horns of a hare, and the dancing of a hill with its extended arms.

स्रवन्ति सिकतास्तैलं पटंत्युपलपुत्रिकाः।
गर्जति चित्रजलदा इतीवेदं वचः प्रभो।।७२।।

And the oozing of oil from sand, the reading (of books) by dolls of marble, and the roaring of clouds in a painting, and such others, are applicable to your words (of the reality of an unreal essence of God).

जरामरणदुःखादिशैलाकाशमयं जगत्।
नास्तीति किमिदं नाम भवताऽपि ममोच्यते।।७३।।

I see this world to be full of diseases, deaths and troubles, mountains, vacuities and other things, and how is it sir, that you tell me of their non-existence?

यथेदं न स्थितं विश्वं नोत्पन्नं न च विद्यते।
तथा कथय मे ब्रह्मन्येनैतन्निश्चितं भवेत्।।७४।।

Tell me Sir, how you call this world to be unsubstantial, unproduced and in-existent, that I may be certain of this truth.

श्रीवसिष्ठ उवाच

नासमन्वितवागस्मि शृणु राघव कथ्यते।
यथेदमसदाभाति वन्ध्यापुत्र इवारवी।।७५।।

Vasiṣṭha replied : Know Rāma, that I am no inconsistent speaker, and hear me explain to you how the unreality appears as real, as the son of a barren woman has come to rumour.

इदमादावनुत्पन्नं सर्गादौ तेन नास्त्यलम्।
इदं हि मनसो भाति स्वप्नादौ पत्तनं यथा।।७६।।

All this was unproduced before, and did not exist in the beginning of creation. It comes to appearance from the mind like that of a city in a dream. (*i.e.* they are all but creations of the mind and fancy).

मन एव च सर्गादावनुत्पन्नमसद्वपुः।
तदेतच्छृणु वक्ष्यामि यथैव मनुभूयते।।७७।।

The mind also was not produced in the beginning of creation and was an unreality itself. Hear me tell you therefore, how we come to a notion of it.

मनोदृश्यमयं दोषं तनोतीमं क्षयात्मकम्।
असदेव सदाकारं स्वप्नः स्वप्नान्तरं यथा।।७८।।

This unreal mind spreads by itself the false and changing scenes of the visible world, just as we dream of changeful unrealities as true in a state of dreaming. (Here the dreaming philosopher sees dreams in his dream).

तत्स्वयं स्वैरमेवाशु संकल्पयति देहकम्।
तेनेयमिन्द्रजालश्रीर्विततेन वितन्यते।।७९।।

It then exerts its volition in the fabrication of the body and spreads far and wide the magic scene of the phenominal world.

स्फुरति वल्गति गच्छति याचते
भ्रमति मज्जति संहरति स्वयम्।

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अपरतामुपयात्यपि केवलं

चलति चंचलशक्तितया मनः।।८०।।

The mind by its potentiality of vacillation has many actions of its own, as those of expansion, saltation, and motion, of craving, roving, diving and seizing, and many other voluntary efforts (the cause of physical operations).

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये उत्पत्तिप्रकरणार्थकल्पनं नाम चतुर्थः सर्गः।।४।।

CHAPTER 5

ON THE ORIGINAL CAUSE (MULA-KĀRANA)

श्रीराम उवाच

भगवन्मुनिशार्दूल किमिवेह मनोभ्रमे।

विद्यतेकथमुत्पन्नं मनो मायामयं कुतः।।१।।

Rāma said— Tell me, O chief of the sages! what cause is it that leads to our misconception of the mind, how it is produced and what is the source of its illusion.

उत्पत्तिमादाविति मे समासेन वद प्रभो।

प्रवक्ष्यसि ततः शिष्टं वक्तव्यं वदतां वर।।२।।

Tell me sir, in brief of the first production (of the mind) and then, O best of the eloquent, you may tell the rest, that is to be said on the subject.

श्रीवसिष्ठ उवाच

महाप्रलयसंपत्तावसत्तां समुपागते।

अशेषदृश्यसर्गादौ शांतमेवावशिष्यते।।३।।

Vasiṣṭha replied— Incident to the universal dissolution, when all things were reduced to nothing, this infinity of visible objects remained in a state of calm and quiet before their creation.

आस्तेऽनस्तमितो भास्वानजो देवो निरामयः।

सर्वदा सर्वकृत्सर्वः परमात्मा महेश्वरः।।४।।

There was then the only great God in existence, who is increate and undecaying, who is the creator of all at all times, who is all in all, and supreme soul of all, and resembling the sun that never sets.

यतो वाचो निवर्त्तन्ते यो मुक्तैरवगम्यते।

यस्य चात्मादिकाः संज्ञाः कल्पिता न स्वभावजाः।।५।।

He whom language fails to describe, and who is known to the liberated alone; who is termed the soul by fiction only, and not by his real nature (which is unknowable).

यः पुमान्सांख्यदृष्टीनां ब्रह्मवेदान्तवादिनाम्।

विज्ञानमात्रं विज्ञानविदामेकान्तनिर्मलम्।।६।।

Who is the prime Male of Sāṁkhya philosophers and the Brahmā of Vedānta followers; who is the Intelligence of gnostics and who is wholly pure and apart from all (personalities).

यः शून्यवादिनां शून्यो भासको योऽर्कतेजसाम्।

वक्ता मन्ता ऋतं भोक्ता द्रष्टा कर्त्ता सदैव सः।।७।।

Who is known as vacuum by vacuists, who is the enlightener of solar light, who is truth itself, and the power of speech and thought the vision, and all action and passion forever.

सन्नप्यसद्यो जगति यो देहस्थोऽपि दूरगः।

चित्प्रकाशो ह्ययं यस्मादालोक इव भास्वतः।।८।।

Who though ever existent everywhere appears as in-existent to the world, and though situated in all bodies, seems to be far from them. He is the enlightener of our understanding as the solar light (of the world).

यस्माद्विष्ण्वादयो देवाः सूर्यादिव मरीचयः।

यस्माज्जगन्त्यनन्तानि बुद्बुदा जलधेरिव।।९।।

From whom the gods Viṣṇu and others are produced as solar rays from the sun; and from whom infinite worlds have come into existence like bubbles of the sea.

यं यान्ति दृश्यवृंदानि पयांसीव महार्णवम्।

य आत्मानं पदार्थं च प्रकाशयति दीपवत्।।१०।।

Unto whom these multitudes of visible creations return as the waters of the earth to the sea, and who like a lamp enlightens the souls and bodies (of all immaterial and material beings).

य आकाशे शरीरे च दृषत्स्वप्सु लतासु च।

पांसुष्वद्रिषु वातेषु पातालेषु च संस्थितः।।११।।

Who is present alike in heaven as in earth and the neither worlds; and who abides equally in all bodies whether of the mineral, vegetable or animal creation. He resides alike in search particle of dust as in the high and huge mountain

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ranges; and rides as swift on the wings of winds, as he sleeps in the depths of the main.

यः प्लावयति संरब्धं पुर्यष्टकमितस्ततः।
येन मूकीकृता मूढाः शिराध्यानमिवास्थिताः।।१२।।

He who appoints the eight internal and external organs (*Puryaṣṭakas*) of sense and action to their several functions; and who has made the dull and dumb creatures as inert as stones, and as mute as they are sitting in their meditative mood.

व्योम येन कृतं शून्यं शैला येन घनीकृतः।
आपो द्रुताः कृता येन दीपो यस्य वशो रविः।।१३।।

He who has filled the skies with vacuity and the rocks with solidity; who has dissolved the waters to fluidity, and concentrated all light and heat in the sun.

प्रसरंति यतश्चित्राः संसारासारवृष्टयः।
अक्षयामृतसंपूर्णादम्भोदादिव वृष्टयः।।१४।।

He who has spread these wonderful scenes of the world, as the clouds sprinkle the charming showers of rain; both as endless and incessant, as they are charming and dulceate to sight.

आविर्भावतिरोभावमयास्त्रिभुवनोर्मयः।
स्फुरन्त्यतितते यस्मिन् मराविव मरीचयः।।१५।।

He who causes the appearance and disappearance of worlds in the sphere of his infinity like waves in the ocean; and in whom these phenomena rise and set like the running sands in the desert.

नाशरूपो विनाशात्मा योन्तःस्थः सर्वजन्तुषु।
गुप्तो योप्यतिरिक्तोऽपि सर्वभावेषु संस्थितः।।१६।।

His spirit the indestructible soul, resides as the germ of decay and destruction in the interior (vitals) of animals. It is as minute as to lie hid in the body, and as magnified as to fill all existence.

प्रकृतिव्रततिर्व्योम्नि जाता ब्रह्माण्डसत्फला।
चित्तमूलेन्द्रियदला येन नृत्यति वायुना।।१७।।

His nature (*Prakṛti*) spreads herself like a magic creeper (*māyā latā*) all over the space of vacuity, and produces the fair fruit in the form of the mundane egg (*Brahmāṇḍa*); while the outward organs of bodies, resembling the branches of this plant, keep dancing about the stem (the intelligent soul), shaken by the breeze of life which is everfleeting.

यश्चिन्मणिः प्रकचति प्रतिदेहसमुद्गके।
यस्मिन्निन्दौ स्फुरन्त्येता जगज्जालमरीचयः।।१८।।

It is He, that shines as the gem of intelligence in the heart of the human body; and it is he from whom, the luminous orbs constituting the universe, continually derive their lustre.

प्रशान्ते चिद्घने यस्मिन् स्फुरन्त्यमृतवर्षिणि।
धाराजलानि भूतानि सृष्टयस्तडितः स्फुटाः।।१९।।

It is that colossus of intelligence, which like a cloud sheds ambrosial draughts of delight to soothe our souls, and showers forth innumerable beings as rain drops on all sides. It bursts into incessant flashes showing the prospects of repeated creations which are as (momentary as) flashes of lightenings.

चमत्कुर्वन्ति वस्तूनि यदालोकतया मिथः।
असज्जातमसद्येन येन सत्सत्त्वमागतम्।।२०।।

It is his wondrous light which displays the worlds to our wondering sight; and it is from his entity that both what is real and unreal, have derived their reality and unreality.

चलतीदमनिच्छस्य कायो यो यस्य सन्निधौ।
जडं परमरक्तस्य शान्तमात्मनि तिष्ठतः।।२१।।

It is the insensible and ungodly soul, that turns to the attractions of others against its purpose; while the tranquil soul rests in itself (as in the spirit of God).

नियतिर्देशकालौ च चलनं स्पंदनं क्रिया।
इति येन गताः सत्तां सर्वसत्तांति गामिना।।२२।।

He who transcends all existences, and by whom all existent beings are bound to their destined actions in their proper times and places, and also to their free actions and motions and exertions of all kinds.

शुद्धसंविन्मयत्वाद्यः खं भवेद्व्योमचिन्तया।
पदार्थचिन्तयार्थत्वमिव तिष्ठत्यधिष्ठितः।।२३।।

It is he who from his personality of pure consciousness, became of the form of vacuum (pervading all nature), and then by means of his vacuous mind and empty thoughts filled it with substances, wherein his soul was to reside, and wherein his spirit had to preside.

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कुर्वन्नपीह जगतां महतामहन्त-
वृंदं न किंचन करोति न काश्चनापि।
स्वात्मन्यनस्तमयसंविदि निर्विकारे
त्यक्तोदयस्थितिमति स्थित एक एव।।२४।।

Having thus made the infinite hosts of worlds in the immense sphere of the universe, he is yet neither the agent of any action nor the author of any act in it; but remains ever the same as the sole one alone, in his unchangeable and unimpairing state of self-consciousness, and without any fluctuation, evolution or inhesion of himself, as he is quite unconcerned with the world.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये उत्पत्तिप्रकरणे मूलकारणदेवस्वरूपवर्णनं नाम पंचमः सर्गः।।५।।

CHAPTER 6

ADMONITION FOR ATTEMPT TO LIBERATION

Mumukṣu Praytnopadeśa.

श्रीवसिष्ठ उवाच

अस्य देवाधिदेवस्य परस्य परमात्मनः।
ज्ञानादेव परा सिद्धिर्न त्वनुष्ठानदुःखतः।।१।।

Vasiṣṭha said— It is by the knowledge of this transcendent supreme spirit and God of gods, that one may become an adept (in divine service), and not by the rigour of religious austerities and practices. (Proficiency by theoretic knowledge).

अत्र ज्ञानमनुष्ठानं न त्वन्यदुपयुज्यते।
मृगतृष्णाजलभ्रांतिशांतौ चेदं निरूपितम्।।२।।

Here nothing is needed than the culture and practice of divine knowledge, and thereby the truth being known, one views the errors of the world, as a satiate traveller looks at a mirage in a clear light.

नह्येष दूरे नाभ्याशे नालभ्यो विषमे न च।
स्वानंदाभासरूपोऽसौ स्वदेहादेव लभ्यते।।३।।

He (God) is not far from not too near us, nor is he obtainable by what he is not (as the adoration of images and ceremonial acts). He is the image of light and felicity, and is perceivable in ourselves.

किंचिन्नोपकरोत्यत्र तपोदानव्रतादिकम्।
स्वभावमात्रे विश्रान्तिमृते नात्रास्ति साधनम्।।४।।

Here austerities and charities, religious vows and observances, are of no good whatever. It is the calm quietude of once own nature only that is serviceable to him in his services to God.

साधुसंगमसच्छास्त्रपरतैवात्र कारणम्।
साधनं बाधनं मोहजालस्य यदकृत्रिमम्।।५।।

Fondness for the society of the righteous and devotedness to the study of good books, are the best means of divine knowledge; while ritual services and practices, serve only to strengthen the share of our in-born delusions, which true knowledge alone can sever.

अयं स देव इत्येव संपरिज्ञानमात्रतः।
जन्तोर्न जायते दुःखं जीवन्मुक्तत्वमेति च।।६।।

No sooner one has known this inward light of his as the very God, than he gets rid of his miseries, and becomes liberated in this his living state.

श्रीराम उवाच

संपरिज्ञातमात्रेण किलानेनात्मनात्मना।
पुनर्दोषा न बाधन्ते मरणाद्याः कदाचन।।७।।

Rāma said— Having known the Self in himself, one is no more exposed to the evils of life and even to death itself.

देवदेवो महानेष कुतो दूरादवाप्यते।
तपसा केन तीव्रेण क्लेशेन कियताथवा।।८।।

But say how is this great God of gods is to be attained from such great distance (as we are placed from him), and what rigorous austerities and amount of pains are necessary for it.

श्रीवसिष्ठ उवाच

स्वपौरुषप्रयत्ने विवेकेन विकासिना।
स देवो ज्ञायते राम न तपः स्नानकर्मभिः।।९।।

Vasiṣṭha replied— He is to be known by means of your manly exertions (in knowledge and faith), and by the aid of a clear understanding and right reasoning, and never by the practice of austerities and ablutions, nor by acts attended with bodily pain of any kind. (Hence the mistake of *Hathayoga*).

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रागद्वेषतमःक्रोधमदमात्सर्यवर्जनम्।
विना राम तपोदानं क्लेश एव न वास्तवम्।।१०।।

For know, O Rāma! all your austerities and charities, your painstaking and mortification are of no efficacy, unless you wholly renounce your passions and enmity, your anger and pride, your selfishness and your envy and jealousy.

रागाद्युपगते चित्ते वञ्चयित्वा परं धनम्।
यदर्ज्यते तस्य दानाद्यस्यार्थास्तस्य तत्फलम्।।११।।

For whoever is liberal of any money which he has earned by defrauding others, and with a heart full of vile passions, the merit of such liberality accrues to the rightful owner of the property and not to its professed donor.

रागाद्युपहते चित्ते व्रतादि क्रियते च यत्।
तद्दंभः प्रोच्यते तस्य फलमस्ति मनाङ्न च।।१२।।

And whoever observes any vow or rite with a mind actuated by passions, he passes for a hypocrite and reaps no benefit of his acts.

तस्मात्पुरुषयत्नेन मुख्यमौषधमाहरेत्।
सच्छास्त्रसज्जनासंगौ संसृतिव्याधिनाशिनौ।।१३।।

Therefore try your manly exertions in securing the best remedies of good precepts and good company, for putting down the diseases and disturbances of the world.

अत्रैकं पौरुषं यत्नं वर्जयित्वेतरागतिः।
सर्वदुःखक्षयप्राप्तौ न काचिदुपपद्यते।।१४।।

No other course of action except that of the exertion of one's manliness, is conducive to the allaying of all the miseries and troubles of this life.

शृणु तत्पौरुषं कीदृगात्मज्ञानस्य लब्धये।
येन शाम्यत्यशेषेण रागद्वेषविषूचिकाः।।१५।।

Now learn the nature of this manliness of your attainment to wisdom, and annihilation for the maladies of passions and affections and animosity of your nature.

यथासंभवया वृत्त्या लोकशास्त्राविरुद्धया।
सन्तोषसन्तुष्टमनो भोगगन्धं परित्यजेत्।।१६।।

True manliness consists in your continuance in an honest calling conformable with the law and good usage of your country; and in a contented mind which shrinks from smelling the enjoyments of life.

यथासंभवमुद्योगादनुद्विग्नतया स्वया।
साधुसंगमसच्छास्त्रपरतां प्रथमं श्रयेत्।।१७।।

It consists in the exertion of one's energies to the utmost of his power, without bearing any murmur or grief in his soul; and in one's devotedness to the society of the good and perusal of good works and Śāśtras.

यथाप्राप्तार्थसन्तुष्टो यो गर्हितमुपेक्षते।
साधुसङ्गमसच्छास्त्रपरः शीघ्रं समुच्यते।।१८।।

He is styled the truly brave who is quite content with what he gets, and spurns at what is unlawful for him to take; who is attached to good company, and ready at the study of unblamable works.

विचारेण परिज्ञातस्वभावस्य महामतेः।
अनुकंप्या भवन्त्येते ब्रह्मविष्णिवद्रशंकराः।।१९।।

And they who are of great minds, and have known their own natures and those of all others by their right reasoning, are honoured by the gods Brahmā, Viṣṇu, Indra and Śiva.

देशे यं सुजनप्राया लोकाः साधुं प्रचक्षते।
सविशिष्टः ससाधुः स्यात्तं प्रयत्नेन संश्रयेत्।।२०।।

He who is called a righteous man by the majority of the good people of the place, is to be resorted to with all diligence as the best and most upright of men.

अध्यात्मविद्याविद्यानां प्रधानं तत्कथाश्रयम्।
शास्त्रं सच्छास्त्रमित्याहुर्मुच्यते तद्विचारणात्।।२१।।

Those religious works are said to compose the best *Śāstra*, which treat chiefly of Spiritual knowledge; and one who constantly meditates on them, is surely liberated (from the bonds of this world).

सच्छास्त्रसत्संगमजैर्विवेकै-
स्तथा विनश्यन्ति बलादविद्याः।
यथा जलानां कतकानुषङ्गा-
द्यथा जनानां मतयोऽपि योगात्।।२२।।

It is by means of right discrimination derived from the keeping of good company and study of holy works, that our understanding is cleared of its ignorance, as dirty water is purified by *Kaṭa* seeds, and as the minds of men are expurgated by the *Yoga* philosophy.

।।श्रीवासिष्ठमहारामायणे उत्पत्तिप्रकरणे नाम षष्ठः सर्गः।।

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CHAPTER 7

RECOGNITION OF THE NIHILITY OF THE PHENOMENAL WORLD

(Dṛśyasattā Pratijnānam)

श्रीराम उवाच

य एष देवः कथितो यस्मिन् ज्ञाते विमुच्यते।
वद क्वासौ स्थितो ब्रह्मन् कथमेनमहं लभे।।१।।

Rāma said— Tell me, O Brāhmana! where is this God situated and how can I know him, of whom you spoke all this, and whose knowledge you said, leads to our liberation.

श्रीवसिष्ठ उवाच

य एष देवः कथितो नैष दूरेऽवतिष्ठते।
शरीरे संस्थितो नित्यं चिन्मात्रमिति विश्रुतः।।२।।

Vasiṣṭha replied— This God of whom I spoke, is not at a distance from us. He is situated in these our bodies, and is known to be of the form of mere Intellect (*Cinmātra*) to us. So says Fichte. The Infinite Reason (*Cit*) alone exists in himself— the finite in him. Lewis vol. II. p. 563.

एष सर्वमिदं विश्वं न विश्वं चैष सर्वगः।
विद्यते ह्येष एवैको न तु विश्वाभिधास्ति दृक्।।३।।

He is all in all, though all this world is not the present Himself. He is one alone and is not termed the all that is visible (to us). So Fichte. God is infinite and embraces the finite, but the finite can not encompass the Infinite. Lewis vol. II. p. 573.

चिन्मात्रमेष शशिभृच्चिन्मात्रं गरुडेश्वरः।
चिन्मात्रमेव तपनश्चिमात्रं कमलोद्भवः।।४।।

It is this Intellect which is in Śiva, that wears the cusp of the moon in his crest; the same is in Viṣṇu that rides on his eagle Garuḍa, and in Brahmā that is born of the lotus. The sun also is a particle of this Intellect; (but they are not the self-same Intellect themselves).

श्रीराम उवाच

बाला अपि वदन्त्येतद्यदि चेतनमात्रकम्।
जगदित्येव कैवात्र नाम स्यादुपदेशता।।५।।

Rāma rejoined— So it is; and even boys says this also, that if the whole world is mere Intelligence (*cetanamātrakam*); then why call it by another name (as the world), and what is the use of giving admonition of it to any body, (when every one is full of intelligence).

श्रीवसिष्ठ उवाच

चिन्मात्रं चेतनं विश्वमिति यज्ज्ञातवानसि।
न किंचिदेव विज्ञातं भवता भवनाशनम्।।६।।

Vasiṣṭha replied— If you have known the mere Intellect (*Cinmātram*), to be the same with the intelligent world (*cetana viśva*), you have then known nothing for getting rid of this world.

चेतनं रामसंसारो जीव एष पशुः स्मृतः।
एतस्मादेव निर्यान्ति जरामरणभीतयः।।७।।

The world is verily intelligent, O Rāma, (with the mundane soul); but the animal soul (*Jīva*) is called *paśu* or brutish observer of things *paśyati*, on account of its looking after sensual gratifications only as brutes, and giving rise only to the fears of disease, decay and death (from its love of itself, and care for self-preservation).

पशुरज्ञो ह्यमूर्तोपि दुःखस्यैवेष भाजनम्।
चेतनत्वाच्चेतनीयं मनोऽर्थः स्वयं स्थितः।।८।।

The animal soul (*Jīva*), though an incorporeal substance, is an ignorant thing and subject to pain and sorrow. The mind *manas* also, thought it is capable of intelligence— *cetanīyam*, has become the root of all evils. (i.e. With its power of intellection and nature of intelligence (*cetanam*), it is yet ever inclined to the wrong side by itself).

चेत्यनिर्मुक्तता या स्यादचेत्योन्मुखताथवा।
अस्य सा भरितावस्था तां ज्ञात्वा नानुशोचति।।९।।

Intellectual liberation (*cetya-mukta*) from thoughts of the world, is one state (of the soul), and unintelligent gazing (*unmukhatā*) at it, is another. He who knows the better of these two the states of the soul, has no cause of sorrow, (*i.e.* the rational from the irrational soul).

भिद्यते हृदयग्रंथिश्छिद्यन्ते सर्वसंशयाः।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे।।१०।।

He who has seen the all surpassing Supreme Being, has his heartstrings all cut asunder, and the doubts of his mind all driven away. The sequences of his acts are washed away, (and leave no fear of his transmigration).

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तस्य चेत्योन्मुखत्वं तु चेत्यासंभवनं विना।
रोद्धुं न शक्यते दृश्यं चेत्यं शाम्यति वै कथम्।।११।।

The longing after perceptibles (*Cetyas*) does not cease, unless the perception of the visible is effaced from the mind.

अचेत्यचित्स्वरूपं यत्तच्चासंभवनं विना।
क्व स्वरूपोन्मुखत्वं हि केवलं चेत्यरोधतः।।१२।।

How then is this perception to be effaced? How is it possible to have a longing after the unintelligible Intelligence, without suppression of our longing for the visible? It is only to be effected by avoiding the external perceptions of the mind.

श्रीराम उवाच

यस्मिन् जीवे हि विज्ञाते न विनश्यति संसृतिः।
व्योमरूपी पशुस्त्वज्ञः स ब्रह्मन् कुत्र कीदृशः।।१३।।

Rāma said— Tell me sir, where and how is that vacuous soul called *paśu*, by the knowledge of which no one can get rid of his transmigration. (*i.e.* the worshippers of the *Jīvātmā* or animal soul called *jīvavādis*, are not entitled to their final liberation— *mukti*).

साधुसंगमसच्छास्त्रैः संसारार्णवतारकः।
दृश्यते परमात्मा यः स ब्रह्मन्वद कीदृशः।।१४।।

Tell me also, who is that man, who by his company with the good and study of good works, has gone over the ocean of the world, and beholds the Supreme soul in himself.

श्रीवसिष्ठ उवाच

यदेतच्चेतनं जीवो विशीर्णो जन्मजंगले।
एतमात्मानमिच्छन्ति ये तेऽज्ञाः पंडिता अपि।।१५।।

Vasiṣṭha replied— Whatever animal souls being cast in the wilderness of this life, long after this intelligent soul (*cetanātman*), they are truly wise, and know him (in themselves).

जीव एव हि संसारश्चेतना दुःखसंततिः।
अस्मिन् ज्ञाते नँविज्ञातं किंचिद्भवति कुत्रचित्।।१६।।

Who so believes the animal soul as the life of the world (or mundane soul), and thinks (the knowledge of the) Intelligence to be attended with pain only, he can never know Him anywhere (in this world).

ज्ञायते परमात्मा चेद्राम दुःखस्य संततिः।
क्षयमेति विषावेशशांताविव विषूचिका।।१७।।

If the Supreme soul be known to us, O Rāma! the string of our woes is put to an end, like the fatal cholera after termination of its colic pain or extraction of its poison.

श्रीराम उवाच

रूपं कथय मे ब्रह्मन् यथावत्परमात्मनः।
यस्मिन् दृष्टे मनो मोहान्समग्रान्संतरिष्यति।।१८।।

Rāma said— Tell me, O Brahman! the true form of the Supreme soul, by light of which the mind may escape from all its errors.

श्रीवसिष्ठ उवाच

देशाद्देशान्तरं दूरं प्राप्तायाः संविदो वपुः।
निमिषेणैव यन्मध्ये तद्रूपं परमात्मनः।।१९।।

Vasiṣṭha replied— The Supreme soul is seen in the same way in ourselves and within our bodies, as we are conscious of our minds to be seated within us, after its flight to distant countries.

अत्यन्ताभाव एवास्ति संसारस्य यथास्थितेः।
यस्मिन्बोधमहाम्भोधौ तद्रूपं परमात्मनः।।२०।।

Our notion of the Supreme spirit is often lost in the depth of our minds, in the same way, as the existence of the outer world (objective knowledge), becomes extinct in our consciousness in *Yoga* meditation.

द्रष्टृदृश्यक्रमो यत्र स्थितोऽप्यस्तमयं गतः।
यदनाकाशमाकाशं तद्रूपं परमात्मनः।।२१।।

It is He in whose knowledge we lose our sense of the beholder and visible, and who is an invacuous vacuum or a substantive vacuity himself. (*i.e.* Who being known, we forget for knowledge both of the subjective and objective, and view his unity as the only *to on* or substratum of all). So Fichte. In you the Incomprehensible, does my own existence, and that of the world become comprehensible to me. Lewes. Phil. vol. II. p. 563.

अशून्यमिव यच्छून्यं यस्मिन् शून्यं जगत्स्थितम्।
सगौंघे सति यच्छून्यं तद्रूपं परमात्मनः।।२२।।

He whose substance appears as the vacuum, and in whom subsists the vacuous plenum of the

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universe; and who appears as vacuity itself, notwithstanding the plenitude of his creation subsisting in him, is verily the form of the Supreme soul (that you want to know).

यन्महाचिन्मयमपि बृहत्पाषाणवत् स्थितम्।
जडं वा जडमेवान्तस्तदूपं परमात्मनः।।२३।।

Who you full of intelligence, appears to stand as an unconscious huge rock before us; and who though quite subtile in his nature, seems as some gross body to our conception: such is the form of the Supreme soul (that you want to know).

स बाह्याभ्यन्तरं येन सर्वं संप्राप्य संगमम्।
स्वरूपसत्तामाप्नोति तदूपं परमात्मनः।।२४।।

That which encompasses the inside the outside of every thing, and assumes the name and nature of the very thing to itself, is verily the form of the Supreme (that you want to know).

प्रकाशस्य यथालोकः शून्यत्वं नभसो यथा।
तथेदं संस्थितं यत्र तदूपं परमात्मनः।।२५।।

As light is connected with sunshine and vacuity with the firmament and as Omnipresence is present with every thing and every where: such is the form of the Supreme spirit (that you want to know).

श्रीराम उवाच

सदूपं परमात्मेति कथं नाम हि बुद्ध्यते।
इयतोऽस्य जगन्नाम्नो दृश्यस्यासंभवः कथम्।।२६।।

Rāma asked : But how are we to understand that He who bears the name and nature of absolute and infinite reality should yet be compressed within any thing visible in the world, which is quite impossible to believe?

श्रीवसिष्ठ उवाच

भ्रमस्य जागृतस्यास्य जातस्याकाशवर्णवत्।
अत्यन्ताभावसंबोधे यदि रूढिरलं भवेत्।।२७।।

Vasiṣṭha replied : The erroneous conception of the creation of the world, resembles the false impression of colours in the clear sky; wherefore it is wrong O Rāma! to take a thing as real, of which there is an absolute privation in nature.

तज्ज्ञांतब्रह्मणो रूपं भवेन्नान्येन कर्मणा।
दृश्यात्यन्ताभावतस्तु ऋते नान्या शुभा गतिः।।२८।।

It is the knowledge of Brahmā that constitutes his form, or else there is no act of his whereby he may be known to us; (the universe being but a development of himself). He is entirely devoid of any visible form, and therefore there is no better course for any one than to know him as truth.

अत्यन्ताभावसंपत्तौ दृश्यस्यास्य यथास्थितेः।
शिष्यते परमार्थोऽसौ बुद्ध्यते जायते ततः।।२९।।

After an absolute negation of the visible comes to be known, (*i.e.* after disappearance of the traces of phenomenal from the mind), there remains a pre-eminent object of conception, which is inborn and manifest of itself.

न विदः प्रतिबिंबोस्ति दृश्याभावादृते क्वचित्।
क्वचिन्नाप्रतिबिंबेन किलादर्शोऽवतिष्ठते।।३०।।

This concept (of the Super-eminent) has oftentimes no reflection, owing to its having no visible appearance; and at others it is not without its reflection on the mirror of the mind (which has received its image).

जगन्नाम्नोस्य दृश्यस्य स्वसत्तासंभवं विना।
बुद्ध्यते परमं तत्त्वं न कदाचन केनचित्।।३१।।

No body has ever conceived this transcendent verily in himself, who has not at the same time been convinced of the impossibility of the existence of the visible world (*i.e.* Conviction of the nullity of the phenomenal alone, leads to the perception of the Reality).

श्रीराम उवाच

इयतो दृश्यजातस्य ब्रह्मांडस्य जगत्स्थितेः।
मुने कथमसत्तास्ति क्व मेरुः सर्षपोदरे।।३२।।

Rāma rejoined : Tell me, O sage! how the existence of so many extensive worlds composing the visible Universe, can be thought of as unreal, or comprised in the *cinmātram* (or minutia of the divine mind), as the mount Meru in the sesame seed.

श्रीवसिष्ठ उवाच

दिनानि कतिचिद्राम यदि तिष्ठस्यखिन्नधीः।
साधुसंगमसच्छास्त्रपरमस्तदहं क्षणात्।।३३।।

Vasiṣṭha replied : If you will but stay a few days in the company of holy men, and study the sacred *Śāstras* with a steady mind with me.

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प्रमार्जयामि ते दृश्यं बोधे मृगजलं यथा।
दृश्याभावे द्रष्टृता च शाम्येद्बोधोऽवशिष्यते।।३४।।

Then I will purge away this false view of the visible from your understanding, like the delusive mirage from one's sight. This absence of the view will extinguish your sense of being the viewer, and restore you to your intelligence alone.

द्रष्टृत्वं सति दृश्येऽस्मिन् दृश्यत्वं सत्यथेक्षके।
एकत्वं सति हि द्वित्वे द्वित्वं चैकत्वयोजने।।३५।।

When the viewer is united with the view, and the view with the viewer, there then turns out an unity of the duality, and the duality blends into an inseparable unity.

एकाभावे द्वयोरेव सिद्धिर्भवति नात्र हि।
द्वित्वैक्यद्रष्टृदृश्यत्वक्षये सदवशिष्यते।।३६।।

Without union of the two there is no success of either; and this union of both the viewer and the view having disappeared at last, there remains an only one unity (which is indissoluble.)*

(***Kant says**— 'The pure Ego as the condition of all consciousness, the condition of the sum total of experience, consequently the Ego is the source from which the universe is to be deduced.' Again. "The thing *perse* underlying all phenomena, is one and the same substance with Ego. We know not wherein the Ego is different from it. This identity of both is only an affirmation of Monism, not of Idealism. Lewes. Hist-Phil. Vol. II. pp. 356-Fichte says : The Non-Ego is a product of the Ego. It is the Ego which thus creates the necessity for a Non-Ego and the Non Ego wanted. *Ibid* p. 358.)

अहंतादि जगद्दृश्यं सर्वं ते मार्जयाम्यहम्।
अत्यन्ताभावसंवित्त्या मनोमुकुरतो मलम्।।३७।।

I will now cleanse away the dross of all your sense of egoism and truism, with that of the world and all other things from the mirror of your mind, by bringing you to your consciousness of self, and total negation of every thing besides.

नासतो विद्यते भावो नाभावो विद्यते सतः।
यत्तु नास्ति स्वभावेन कः क्लेशस्तस्य मार्जने।।३८।।

From nothing never comes a something, nor from something ever proceeds a nothing; and there is no difficulty whatever in removing what does not exist in nature. (*i.e.* That a nil is nil is self evident, and no argument is required to prove it so).

जगदादावनुत्पन्नं यच्चेदं दृश्यते ततम्।
तत्स्वात्मन्येव विमले ब्रह्मचित्त्वात्स्ववृंहितम्।।३९।।

This world which appears so very vast and extensive, was not in being at the beginning. It resided in the pure spirit of Brahmā, and was evolved from the mind (*Citta*) of Brahmā.

जगन्नाम्ना न चोत्पन्नं न चाऽस्ति न च दृश्यते।
हेम्नीव कटकादित्वं किमेतन्मार्जने श्रमः।।४०।।

The thing called the world was never produced, nor is it in being nor in actual appearance. It is as the form of a bracelet in gold, which it is not difficult to alter and reduces to its gross metallic state.

तथैतद्विस्तरेणाहं वक्ष्यामि बहुयुक्तिभिः।
अबाधितं यथातत्त्वं स्वयमेवानुभूयते।।४१।।

I will explain it fully by other reasons, whereby this truth may appear of itself, and impress irresistibly in your mind.

आदावेव हि नोत्पन्नं यत्तस्येहास्तिता कुतः।
कुतो मरौ जलसरिद्द्वितीयेन्दौ कुतो ग्रहः।।४२।।

How can that be said to have its being, which was not brought into being before, and how can there be a rivulet in the mirage, or the ring of an eclipse in the moon?

यथा वन्ध्यासुतो नास्ति यथा नास्ति मरौ जलम्।
यथा नास्ति नभोवृक्षस्तथा नास्ति जगद्भ्रमः।।४३।।

As a barren woman has no son nor a mirage any water in it; and as the firmament has no plant growing in it, so there is no such thing which we erroneously call the world.

यदिदं दृश्यतेराम तद्ब्रह्मैव निरामयम्।
एतत्पुरस्ताद्वक्ष्यामि युक्तितो न गिरैव च।।४४।।

Whatever you see, O Rāma! is the indestructible Brahmā himself: this I have many times shown you with good reasons, and not in mere words (as my *ipse dixit* only).

यन्नाम युक्तिभिरिह प्रवदन्ति तज्ज्ञा-
स्तत्रावहेलनमयुक्तमुदारबुद्धे।

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यो युक्तियुक्तमवमत्यविमूढबद्धिः
कष्टाग्रहो भवति तं विदुरज्ञमेव।।४५।।

It is unreasonable, O intelligent Rāma! to disregard what a learned man speaks to you with good reasons; because the dull-headed fellow who neglects to listen to the words of reason and wisdom, is deemed as a fool, and is subject to all sorts of difficulties.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे जगदादिदृश्यासत्ताप्रतिज्ञानाम सप्तमः सर्गः।।७।।

CHAPTER 8

NATURE OF GOOD ŚĀSTRAS

श्रीराम उवाच

कयैतज्ज्ञायते युक्त्या कथमेतत्प्रसिद्ध्यति।
न्यायानुभूत एतस्मिन्न ज्ञेयमवशिष्यते।।१।।

Rāma asked— How can it be reasonably shown and established, that there is nothing to be known and seen in this world, although we have evident notions of it supported by sense and right reasoning?

श्रीवसिष्ठ उवाच

बहुकालमियं रूढा मिथ्याज्ञानविषूचिका।
जगत्राम्न्यविचाराख्या विना ज्ञानं न शाम्यति।।२।।

Vasiṣṭha answered— It is from a long time, that this endemic of the fallacious knowledge (of the reality of the world), is prevalent (among mankind); and it is by means of true knowledge only that this wrong application of the word world, can be removed from the mind.

वदाम्याख्यायिकाराम या इमा बोधसिद्धये।
ताश्चेच्छृणोषि तत्साधो मुक्त एवासि बुद्धिमान्।।३।।

I will tell you a story, Rāma! for your success in (the attainment of) this knowledge; if you will but attend to it, you will become both intelligent and emancipate.

नोचेदुद्वेगशीलत्वादर्द्धादुत्थाय गच्छसि।
तत्तिर्यग्धर्मिणस्तेद्य न किंचिदपि सेत्स्यति।।४।।

But if from the impatience of your nature like that of brute creatures, you get up and go away after hearing half of this (narrative), you shall then reap no benefit from it.

योयमर्थं प्रार्थयते तदर्थं यतते तथा।
सोवश्यन्तदवाप्नोति न चेच्छ्रान्तो निवर्तते।।५।।

Whoever seeks some object and strives after it, he of course succeeds in getting the same; but if he become tired of it he fails therein.

साधुसंगमसच्छास्त्रपरो भवसि राम चेत्।
तद्दिनैरेव नो मासैः प्राप्नोषि परमं पदम्।।६।।

If you will betake yourself, Rāma! to the company of the good and study of good *Śāstras*, you will surely arrive at your state of perfection in course of a few days or months, according to the degree of your diligence.

श्रीराम उवाच

आत्मज्ञानप्रबोधाय शास्त्रं शास्त्रविदां वर।
किं नामतत्प्रधानं स्याद्यस्मिन् ज्ञातेन शोच्यते।।७।।

Rāma said— O you, who is best acquainted with the *Śāstras*, tell me which is the best *Śāstra* for the attainment of spiritual knowledge, and a conversancy with which may release us from the sorrows of this life.

श्रीवसिष्ठ उवाच

आत्मज्ञानप्रधानानामिदमेव महामते।
शास्त्रणां परमं शास्त्रं महारामायणं शुभम्।।८।।

Vasiṣṭha replied— Know, O high minded Rāma! this work (the *Vasiṣṭha Saṁhitā*), to be the best of all others on spiritual knowledge. It is the auspicious Great Rāmāyaṇa and the *Śāstra* of śāstras.

इतिहासोत्तमादस्माच्छुताद्बोधः प्रवर्तते।
सर्वेषामितिहासानामयं सार उदाहृतः।।९।।

The Rāmāyaṇa is the best of histories, and serves to enlighten the understanding. It is known as containing the essence of all histories.

श्रुतेऽस्मिन्वाङ्मये यस्माज्जीवन्मुक्तत्वमक्षयम्।
उदेति स्वयमेवात इदमेवातिपावनम्।।१०।।

But by hearing these doctrines one easily finds his liberation coming of itself to him; wherefore it is reckoned as the most holy record.

स्थितमेवास्तमायाति जगद्दृश्यं विचारणात्।
यथास्वप्रे परिज्ञाते स्वप्नादावेव भावना।।११।।

All the existing scenes of the word will vanish away upon their mature consideration; as the

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thoughts occurring in a dream, are dispersed upon the knowledge of the dreaming state after waking.

यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित्।
इमं समस्तविज्ञानशास्त्रक्रोशं विदुर्बुधाः।।१२।।

Whatever there is in this work, may be found in others also, but what is not found here, cannot be found elsewhere (in other works); and therefore the learned call it the thesaurus (*saṁhitā*) or store-house (of philosophy).

य इदं शृणुयान्नित्यं तस्योदारंचमत्कृतेः।
बोधस्यापि परं बोधं बुद्धिरेति न संशयः।।१३।।

Whoever attends to these lectures every day, shall have his excellent understanding undoubtedly stored with transcendent knowledge of divinity day by day.

यस्मै नेदं त्वरुचये रोचते दुष्कृतोदयात्।
विचारयतु यत्किंचित्सच्छास्त्रं ज्ञानवाङ्मयम्।।१४।।

He who feels this *Śāstra* disagreeable to his vitiated taste, may take a fancy to the perusal of some other śāstra that is more wordy and eloquent.

जीवन्मुक्तत्वमस्मिंस्तु श्रुते समनुभूयते।
स्वयमेव यथापीते नीरोगत्वं वरौषधे।।१५।।

One feels himself liberated in this life by the hearing of these lectures, just as one finds himself healed of a disease by a potion of some efficacious medicine.

श्रूयमाणे हि शास्त्रेऽस्मिन् श्रोता वेत्त्येतदात्मना।
यथावदिदमस्माभिर्नन्नूक्तं वरशापवत्।।१६।।

The attentive hearer of these sermons, perceives their efficacy in himself, in the same way as one feels the effects of the curses or blessings pronounced upon him which never go for nothing, (but have their full effects in time).

नश्यति संसृतिदुःखमिदन्ते
स्वात्मविचारणया कथयैव।
नो धनदानतपःश्रुतवेदै-
स्तत्कथनोदितयत्नशतेन।।१७।।

All worldly miseries are at an end with him, who considers well these spiritual lectures within himself, and which is hard to be effected by charities and austerities, or performance of the acts ordained in the *srauta* or ceremonial vedas, or by hundreds of practices in obedience to the ordinances appointed by them.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे सच्छास्त्रनिरूपणं नामाष्टमः सर्गः।।८।।

CHAPTER 9

ON THE SUPREME CAUSE OF ALL (PARAMA KĀRANA)

श्रीवसिष्ठ उवाच

तच्चित्तास्तद्गतप्राणा बोधयन्तः परस्परम्।
कथयन्तश्च तन्नित्यं तुष्यन्ति च रमन्ति च।।१।।

Vasiṣṭha continued— They are truly delighted and gratified (in their souls), who are ever devoted with all their hearts and minds in holy conversation among themselves.

तेषां ज्ञानैकनिष्ठानामात्मज्ञानविचारिणाम्।
सा जीवन्मुक्ततोदेति विदेहान्मुक्ततैव या।।२।।

Those that are devoted to the acquisition of knowledge and investigation of spiritual science, enjoy the same bliss of liberation, in their living state, as is said to attend on disembodied souls.

श्रीराम उवाच

ब्रह्मन्विदेहमुक्तस्य जीवन्मुक्तस्य लक्षणम्।
ब्रूहि येन तथैवाहं यते शास्त्रदृशा धिया।।३।।

Rāma said— Tell me O Brahman! the distinct natures of the living and disembodied liberations, that I may try to learn the same, with an understanding enlightened by the light of *Śāstras* (literally, having the eye-sight of *Śāstras*).

श्रीवसिष्ठ उवाच

यथास्थितमिदं यस्य व्यवहारवतोऽपि च।
अस्तंगतं स्थितं व्योम जीवन्मुक्तः स उच्यते।।४।।

Vasiṣṭha said : Who ever remains as he is, (*i.e.* without any perturbation in his worldly course), and continues intact as vacuity amidst society: such a one is called the living liberated (*Jīvan-mukta*).

बोधैकनिष्ठतां यातो जाग्रत्येव सुषुप्तवत्।
य आस्ते व्यवहर्तैव जीवन्मुक्तः स उच्यते।।५।।

Who so is employed in his intellection only

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and seems to be sleeping in his waking state, though while conducting his worldly affairs: such a one is called the living liberated.

नोदेति नास्तमायाति सुखे दुःखे मुखप्रभा।
यथा प्राप्तस्थितर्यस्य जीवन्मुक्तः स उच्यते।।६।।

Whose countenance is neither flushed nor dejected in pleasure or pain, (in joy or grief and such other reverses); and who remains contented with what he gets: such a one is called liberated while he is living.

यो जागर्ति सुषुप्तस्थो यस्य जाग्रन्न विद्यते।
यस्य निर्वासनो बोधः स जीवन्मुक्त उच्यते।।७।।

Whose waking is as a state of sound sleep, and who is not awake to the accidents of the waking state, and whose waking state is insensible of the desires incident to it: such a one is called liberated in his life.

रागद्वेषभयादीनामनुरूपं चरन्नपि।
योऽन्तर्व्योमवदच्छस्थः स जीवन्मुक्त उच्यते।।८।।

Who though actuated by the feelings of affection, enmity, fear and the like, is at rest, and as clear and undisturbed as vacuity within himself: such a one is called liberated while he is alive.

यस्य नाहंकृतो भावो यस्य बुद्धिर्न लिप्यते।
कुर्वतोऽकुर्वतो वापि स जीवन्मुक्त उच्यते।।९।।

Who has not an air of pride in him, and is not conceited (with a notion of his greatness) when he does or refrains to do anything: such a one is called self-liberated in his life time.

यस्योन्मेषनिमेषार्द्धाद्विदः प्रलयसंभवौ।
पश्येत्त्रिलोक्याः स्वसमः स जीवन्मुक्त उच्यते।।१०।।

Who at one glance or winking of his eye, has a full view of the whole creation and final destruction of the world, like the Supreme self (to which he is assimilated): such a one is said to be liberated in his life time.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।
हर्षामर्षभयोन्मुक्तः स जीवन्मुक्त उच्यते।।११।।

Who ever is not feared by not is afraid of any body, and who is freed from the emotions of joy, anger and fear: such a one is liberated in life.

शान्तसंसारकलनः कलावानपि निष्कलः।
यः सचित्तोपि निश्चित्तः स जीवन्मुक्त उच्यते।।१२।।

Who is quiet and quietly disposes his business of this world, and who though he stands as an individual in the sight of men, attaches no individuality to himself; and who though a sentient being, is insensible to all impressions: such is the living liberated soul.

यः समस्तार्थजातेषु व्यवहार्यपि शीतलः।
पदार्थेष्वपि पूर्णात्मा स जीवन्मुक्त उच्यते।।१३।।

Who being full of all possessions, and having every thing present before him, remains cold and apathetic to them, as if they were useless to him: such a man is liberated in his life.

जीवन्मुक्तपदं त्यक्त्वा देहे कालवशीकृते।
विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव।।१४।।

Now leaving the subject of "living liberation" I will tell you what they call the "disembodied liberation," which like a breath of wind enters into the soul, after it has fled from the mortal body.

विदेहमुक्तो नोदेति नास्तमेति न शाम्यति।
न सन्नासन्न दूरस्थो न चाहं न च नेतरः।।१५।।

The disembodied free spirit neither rises nor sets (like the sun), nor is it subject to wane (like the moon); it is neither manifest nor hidden; it is not at a distance, nor is it in me, you or in any other person.

सूर्यो भूत्वा प्रतपति विष्णुः पाति जगत्त्रयम्।
रुद्रः सर्वान्संहारति सर्गान्सृजति पद्मजः।।१६।।

It shines forth in the form of the sun, and preserves the world in the manner of Viṣṇu. It creates the world in the shape of the lotus-born Brahmā, and destroys all as Rudra or Śiva.

खं भूत्वा पवनस्कंधं धत्ते सर्षिसुरासुरम्।
कुलाचलगतो भूत्वा लोकपालपुरास्पदः।।१७।।

It takes the form of the sky supported on the shoulders of air, which supports all living beings, the gods, sages and demigods in the three worlds. It takes the form of boundary mountains and separates the different regions (of the earth and skies).

भूमिर्भूत्वा बिभर्त्तीमां लोकस्थितिमखण्डिताम्।
तृणगुल्मलता भूत्वा ददाति फलसंततिम्।।१८।।

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It becomes the earth and supports these numerous sets of beings, it takes the forms of trees, plants and grass, and yields fruits and grains for supportance (of all living creatures).

बिभ्रज्जलानलाकारं ज्वलति द्रवति द्रुतम्।
चन्द्रोमृतं प्रसवति मृतं हालाहलं विषम्।।१९।।

It takes the forms of fire and water and burns and melts in them by itself. It sheds ambrosia in the form of the moon, and causes death in the shape of poison.

तेजः प्रकटयत्याशास्तनोत्यान्ध्यं तमो भवत्।
शून्यं सद्व्योमतामेति गिरिः सन् रोधयत्यलम्।।२०।।

It becomes light wherewith it fills the space of the firmament, and spreads darkness in the form of Erebus (*tama* or *Teom*). It becomes vacuum (*vyom* or *beom*) to leave empty space for all, while in the form of hills it obstructs their free passage on earth.

करोति जंगमं चित्तः स्थावरं स्थावराकृतिः।
भूत्वार्णवो वलयति भूस्त्रियं वलयो यथा।।२१।।

In the form of the fleet mind, it moves the self-moving animals, and in that of dull matter it settles the unmoving immovables. It girds the earth by its form of the ocean, as a bracelet encircles the arm.

परमार्कवपुर्भूत्वा प्रकाशान्तं विसारयन्।
त्रिजगत्प्रसरेण्वोघं शान्तमेवावतिष्ठते।।२२।।

The bodiless spirit takes upon it the great body of the sun, and illumes all the worlds with their minute particles, while it remains quiet in itself.

यत्किंचिदिदमाभाति भातं भानमुपैष्यति।
कालत्रयगतं दृश्यं तदसौ सर्वमेव च।।२३।।

Whatever is shining in this universe or ever was or is to be so, in any of the three— past, present and future times, know them all O Rāma! as forms of the Divine Spirit (which is free to take any shape it likes).

श्रीराम उवाच

कथमेवं वद ब्रह्मन् भूयते विषमा हि मे।
दृष्टिरेषाथ दुष्प्राप्या दुराक्रम्येति निश्चयः।।२४।।

Rāma said : Tell me, O Brahman! why this view of liberation, appears so very difficult to me, as to make me believe it altogether incomprehensible to and unattainable by any body.

श्रीवसिष्ठ उवाच

मुक्तिरेषोच्यते राम ब्रह्मैतत्समुदाहृतम्।
निर्वाणमेतत्कथितं शृणु तत्प्राप्यते कथम्।।२५।।

Vasiṣṭha replied: This (disembodied) liberation is called *nirvāṇa* or total extinction of self-consciousness, and is styled Brahmā also (in whom the human soul is finally absorbed). Attend now to the means of its attainment.

यदिदं दृश्यते दृश्यमहंत्वंतादिसंयुतम्।
सतोऽप्यस्यात्यनुत्पत्त्या बुद्ध्यैतदवाप्यते।।२६।।

All such visible objects known as I, you, this etc, being unproduced (*anutpanna*) from the eternal *sat* or entity of God, it is impossible to have any conception of them in our minds.*

(*Because the visible and destructible bodies could not proceed from the invisible and indestructible essence of God, nor the invisible and indestructible souls of persons, which are *utpanna* or produced from the essence of the eternal and infinite spirit, can have their extinction except in their main source, when they become instinct in and identic with the supreme spirit.)

श्रीराम उवाच

विदेहमुक्तास्त्रैलोक्यं संपद्यन्ते यदा तदा।
मन्येते सर्गतामेव गता वेद्यविदां वर।।२७।।

Rāma said: Me things, O best of them that know the knowable! that the bodiless souls of the liberated, when they pass through the bounds of the three worlds, have again to be born according to the course of nature.

श्रीवसिष्ठ उवाच

विद्यते चेत्रिभुवनं तत्तत्तां संप्रयांतु ते।
यत्र त्रैलोक्यशब्दार्थो न संभवति काश्चना।।२८।।

Vasiṣṭha replied : Those that retain the reminiscence of the three worlds have to move about in them, but such as have lost the idea of their existence, are absorbed in infinity.

एतत्त्रिलोकतां यातं ब्रह्मेत्युक्तार्थधीः कुतः।
तस्मान्ते संभवत्येषा जगच्छब्दार्थकल्पना।।२९।।

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For how can one derive the knowledge of the unity of God from his belief in the duality of the separate existence of the world? Therefore the figurative sense of cosmos as God (*Viśva*) can not give the spiritual and infinite idea of Brahmā.

अनन्यच्छान्तमाभासमात्रमाकाशनिर्मलम्।
ब्रह्मैव जगदित्येतत्सर्वं सत्वावबोधतः।।३०।।

He is no other but himself, of the nature of pure intellect, and of the form of the clear and tranquil vacuum (that pervades all things). Brahmā is said to be the world, to signify his manifestation of its unreality as a reality unto us.

अहं हि हेमकटके विचार्यापि न दृष्टवान्।
कटकत्वं क्वचिन्नाम ऋते निर्मलहाटकात्।।३१।।

I have well considered about a golden bracelet, and found nothing as a bracelet in it save its gold. (The form is changeable, but the substance is real).

जलादृते पयोवीचौ नाहं पश्यामि किंचन।
वीचित्वं तादृशं दृष्टं यत्र नास्त्येव तत्र हि।।३२।।

I observed the billows, and found nothing in them but water; and where there was no water I saw no billow to rise. (It is the substance and not its shape or shadow that is to be looked into).

स्पन्दत्वं पवनादन्यन्न कदाचन कुत्रचित्।
स्पन्द एव सदा वायुर्जगत्तस्मान्न भिद्यते।।३३।।

I see no oscillation any where except in the winds, which are no other than this force in motion, and moving all things in the world. (Thus the spirit of God is the fountain or *prmum mobile* of all forces, which are but forms of the main force).

यथा शून्यत्वमाकाशे ताप एव मरौ जलं।
तेज एव सदा लोके ब्रह्मैव त्रिजगत्तथा।।३४।।

As vacuity abides in air, and water appears in the burning deserts, and as there is light spread over all creation; so is the spirit of Brahmā manifest in the three worlds in the forms of the very worlds.

श्रीराम उवाच

अत्यन्ताभावसंपत्त्या जगदृश्यस्य मुक्तता।
ययोदेति मुने युक्त्या तां ममोपदिशोत्तमाम्।।३५।।

Rāma said : Tell me O sage! the cause which makes this world with its nature of absolute negation or non-existence, to exhibit such distinct appearances in its phenomena.

मिथः संपन्नयोर्द्रष्टृदृश्ययोरेकसंख्ययोः।
द्वयाभावे स्थितिं याते निर्वाणमवशिष्यते।।३६।।

Tell me also, how the viewer and the view (of these worlds) being both extinct, (as they are equally unreal in their nature, there remains their *nirvāṇa* or absorption in the Deity without their personalities.

दृश्यस्य जगतस्तस्मादत्यन्तासंभवो यथा।
ब्रह्मैवेत्थं स्वभावस्थं बुद्ध्यते वद मे तथा।।३७।।

Again as it is impossible to conceive the existence of the visible objects, say how is it possible to conceive the existence of the invisible Brahmā in his own nature (of incomprehensibility).

कयैतज्ज्ञायते युक्त्या कथमेतत्प्रसिद्ध्यति।
एतस्मिंस्तु मुने सिद्धे न साध्यमवशिष्यते।।३८।।

Say by what mode of reasoning this truth may be known and ascertained, and this being accomplished, there remains nothing else to be inquired into.

श्रीवसिष्ठ उवाच

बहुकालमियं रूढा मिथ्याज्ञानविषूचिका।
नूनं विचारमन्त्रेण निर्मूलमुपशाम्यति।।३९।।

Vasiṣṭha replied: This false knowledge or prejudice of the reality of the world, has been long prevalent like a chronic disease (among mankind); and requires to be removed by the specific charm (mantra) of reasoning only.

न शक्यते झटित्येषा समुत्सादयितुं क्षणात्।
समप्रपतने ह्यद्रौ समरोहावरोहणे।।४०।।

It can not however be expelled quickly and in a minute, but requires length of time, like the ascent and descent of an even sided precipice.

तस्मादभ्यासयोगेन युक्त्या न्यायोपपत्तिभिः।
जगद्भ्रान्तिर्यथा शाम्येत्तवेदं कथ्यते शृणु।।४१।।

Therefore hearken to what I say, for dispelling your fallacy of the world, by means of arguments, logical inferences, and habitual meditation (about the nature of God).

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वक्ष्याम्याख्यायिकां राम यामिमां बोधसिद्धये।
तां चेच्छृणोषि तत्साधो मुक्त एवासि बोधवान्।।४२।।

Attend now Rāma! to a tale that I am to tell you for your attainment of this knowledge, and by the hearing of which you will become intelligent, wise and liberated.

अथोत्पत्तिप्रकरणं मयेदं तव कथ्यते।
यत्किलोत्पद्यते राम तेन मुक्तेन भूयते।।४३।।

I will even now relate to you the subject of the production of the world, in order to show you, that all that is produced serves to bind our souls to the earth, and that you may live quite free from the same.

इयमित्थं जगद्भ्रांतिर्भात्यजातैव खात्मिका।
इत्युत्पत्तिप्रकरणे कथ्यतेऽस्मिन्मयाधुना।।४४।।

I will tell you at present under this topic of creation, that the erroneous conception of the world is as unsubstantial as Vacuum itself. (*i.e.* all this is null and void).

यदिदं दृश्यते किंचिज्जगत्स्थावरजंगमम्।
सर्वं सर्वप्रकाराढ्यं ससुरासुरकिन्नरम्।।४५।।

Because this world which appears to contain these moving and unmoving beings, and abounds in various races of gods, Asura— giants and Kinnara— pigmies.

तन्महाप्रलये प्राप्ते रुद्रादिपरिणामिनि।
भवत्यसददृश्यात्म क्वापि याति विनश्यति।।४६।।

All these together with the Rudras and other demigods, become invisible and loose themselves in nothing at the ultimate dissolution of the world. (This final disappearance *tirobhāva* of all things, proves their present appearance *āvirbhāva* to be mere phantoms of our brain. Gloss).

ततः स्तिमितगंभीरं न तेजो न तमस्ततम्।
अनाख्यमनभिव्यक्तं सत्किंचिदवशिष्यते।।४७।।

Then there remains a moist and hollow deep, without light and thick spread with mist; all undefinable and undeveloped save something which is Real and lasts forever.

न शून्यं नापि चाकारं न दृश्यं न च दर्शनम्।
न च भूतपदार्थौघो यदनन्ततया स्थितम्।।४८।।

There was no air nor form of any thing, no sight nor anything to be seen. There were not these multitudes of created and material beings, that appear to be endless and everlasting to view.

किमप्यव्यपदेशात्म पूर्णात्पूर्णतराकृति।
न सन्नासन्न सदसन्न भावो भवनं नच।।४९।।

There was a nameless self, the fullest of the full in its form; it was no *ens* nor *non ens*, no entity nor non-entity, no reality nor unreality neither.

चिन्मात्रं चेत्यरहितमनन्तमजरं शिवम्।
अनादिमध्यपर्यंतं यदनादि निरामयम्।।५०।।

It was mere intellect without its intellection, infinite without decay, auspicious and full of bliss. It was without its beginning, middle and end, eternal and imperishable.

यस्मिन्जगत्प्रस्फुरति दृष्टमौक्तिकहंसवत्।
यश्चेदं यश्च नैवेदं देवः सदसदात्मकः।।५१।।

In him this world is manifest as a pearly goose in painting; He is and yet is not this (creation), and is the soul of both what is real as well as unreal. (*Sadasadātman*).

अकर्णजिह्वानासात्वग्नेत्रः सर्वत्र सर्वदा।
शृणोत्यास्वादयति यो जिघ्रेत्स्पृशति पश्यति।।५२।।

He is without ears, tongue, nose, eyes and touch, yet he hears, tastes, smells, sees and feels every thing in all places and at all times.

स एव सदसद्रूपं येनालोकेन लक्ष्यते।
सर्गचित्रमनाद्यंतं स्वरूपं चाप्यरञ्जनम्।।५३।।

He is also that (intellectual) light (*cidāloka*), whereby the form of that real as well as unreal Being-*sadasadātma* is discerned by us in his perspective of creation, as one without beginning or end, and presenting a repre-sentation that is without any colour or shade.

अर्द्धोन्मीलितदृश्यभ्रूमध्ये तारकवज्जगत्।
व्योमात्मैव सदाभासं स्वरूपं योऽभिपश्यति।।५४।।

He is that vacuous Soul who views the worlds as clearly, as the *Yogī* beholds. Him in the form of ineffable light, with his half closed eyes, and fixing his sight to the midst of his eyebrows, (in his *Khecarī mudrā* or aerial mode of meditation).

(*The *Khecarī* or aerial mode of meditation is said

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to confer liberation from sickness and acts and the grasp of death, Thus;

Napīdyate rogeṇa na ca lipyate karmaṇā,
Bādhyate sa na kalena, yo mudrāmvettā khecarīm.

The mode of conducting it is described as follows: *Kapāla kuhare jihvā, pravesitā viparṭagā,*
Bhruvorantargatā dṛṣtir, mudrābhavati khecarī.)

यस्यान्यदस्ति न विभोः कारणं शशशृङ्गवत्।
यस्येदं च जगत्कार्यं तरंगौघ इवांभसः।।५५।।

He is the cause of all, and whose cause is as *nil* as the horns of a hare; and whose works are all these worlds, like so many waves of the sea.

ज्वलतः सर्वतोऽजस्त्रं चित्तस्थानेषु तिष्ठतः।
यस्य चिन्मात्रदीपस्य भासा भाति जगत्त्रयम्।।५६।।

His light is ever shining every where, and he has his seat in the human heart; and it is from the candle light of his intellect, that all the worlds derive their light.

यं विनाऽर्कादयोऽप्यते प्रकाशास्तिमिरोपमाः।
सति यस्मिन् प्रवर्त्तते त्रिजगन्मृगतृष्णिकाः।।५७।।

It is He without whose light the sun would dwindle into darkness; and whose existence alone gives the world its appearance of a mirage.

सस्पन्दे समुदेतीव निःस्पदान्तर्गतेन च।
इयं यस्मिन् जगल्लक्ष्मीरलातइव चक्रता।।५८।।

It is his pulsation that vibrates throughout the universe, and it is his inertia that stops the course of the whole; it is on that pivot that the world has its revolution, just as the turning round of a fire brand describes a circle.

जगन्निर्माणविलयविलासो व्यापको महान्।
स्पन्दास्पन्दात्मको यस्य स्वभावो निर्मलोऽक्षयः।।५९।।

His nature is pure and unchangeable; and the works of creation and destruction, are mere acts of his volition (*Vilāsa*), in the persons of Brahmā and Hara.

स्पंदास्पंदमयी यस्य पवनस्येव सर्वगा।
सत्तानाम्नैव भिन्नेव व्यवहारान्न वस्तुतः।।६०।।

It is his inertia and force that gives rest and motion to all things, like the ubiquitous course of the winds. But this is the common belief that he moves, while in reality his nature is free from all mutability (like the immovable rock).

सर्वदेव प्रबुद्धो यः सुप्तो यः सर्वदैव च।
न सुप्तो न प्रबुद्धश्च यः सर्वत्रैव सर्वदा।।६१।।

He is always awake in his ever sleeping state, and therefore can neither be said to be waking nor sleeping any where or at any time, but is both awake and asleep where and at all times.*

(*This passage contradicts the belief of his rising and sleeping by turns at the end of each *kalpa* of the creation and dissolution of the world, as well as the popular faith of Hari's, *śayana* and *Utthāna* at the opposite tropics.)

यदस्पन्दं शिवं शांतं यत्स्पंदं त्रिजगतस्थितिः।
स्पन्दास्पन्दविलासात्मा य एको भरिताकृतिः।।६२।।

His quiescence is attended with bliss and tranquility, and his agitation puts the world in motion and in its course of action; which is said to remain unaltered in both states which unite in him.

आमोद इव पुष्पेषु न नश्यति विनाशिषु।
प्रत्यक्षस्थोऽप्यथाग्राह्यः शौक्लयं शुक्लपटे यथा।।६३।।

He is inherent in all things as fragrance is innate in the flower, and is indestructible as its odour at the destruction of the flower. He pervades all things, and is yet a intangible as the whiteness of linen.

मूकोपमोऽपि योऽमूको मन्ता योप्यपलोपमः।
यो भोक्ता नित्यतृप्तोऽपि कर्त्ता यश्चाप्यकिंचनः।।६४।।

Who though speechless, is the author of all speech and sound, and who though he appears to be as incogitant as a stone, is full of cogitation (being the intellect itself). Who though fully satisfied with his bliss, enjoys all things, although he requires nothing for himself.

योऽनङ्गोपि समस्ताङ्गः सहस्रकरलोचनः।
न किंचित्संस्थिते नापि येन व्याप्तमिदं जगत्।।६५।।

Who though bodiless actuates all the members of the body; and is attributed with a thousand arms and eyes (in the Veda); and who having no support for himself, is yet the support of all, and pervades the whole without being seated any

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निरिन्द्रियबलस्यापि यस्याशेषेन्द्रियक्रियाः।
यस्य निर्मननस्यैता ममोन्मिर्माणरीतयः।।६६।।

Who having no organs nor organic power, is the organ of organs, and performs the functions of innumerable organs; and who with out a censorial mind, exhibits endless designs of his Divine mind in the infinity of creation.

यदनालोकनाद्भ्रांतिसंसारोरगभीतयः।
यस्मिन्दृष्टे पलायन्ते सर्वाशाः सर्वभीतयः।।६७।।

It is for want of our (knowledge) of him, that we are in constant dread of this delusive world as in that of a dragon or hydra; but it is at his sight (or by our knowledge of him), that all our fears and desires fly away afar from us.

साक्षिणि स्फार आभासे ध्रुवे दीप इव क्रियाः।
सति यस्मिन्प्रवर्तन्ते चित्तेहाः स्पन्दपूर्विकाः।।६८।।

It is in the presence of the clear light of that God of Truth, that all the wishes of our minds have a better play, just as actors dance the best as long as they have the lights.

यस्माद्घटपटाकारपदार्थशतपंक्तयः।
तरङ्गगणकल्लोलवीचयो वारिधेरिव।।६९।।

It is by him that a hundred series of visible objects (as pots and plates- *ghaṭa-paṭādi*), rise every moment to our view, like the ceaseless series of waves, billows and surges rising on the surface of the waters.

स एवान्यतयोदेति यत्पदार्थशतभ्रमैः।
कटकाङ्गदकेयूरनूपुरैरिव कांचनम्।।७०।।

It is he that exhibits himself otherwise than what he is, in hundreds of different shapes to our mistaken minds, as the substance of gold is made to appear to our view in the various forms of bracelets, armlets, and a hundred other sorts of trinkets.

यस्त्वमेकोऽवभासात्मा योऽहमेते जनाश्च ये।
यश्च न त्वमबुद्धात्मा नाहं नैते जनाश्च यः।।७१।।

He who manifests himself as the soul, abiding in me, you and in this or that person, and is neither myself, yourself, himself nor itself, is the Supreme soul or Self, that is the same with and apart from all.

अन्येवाप्यतिरिक्तेव सैवासेव च भंगुरा।
पयसीव तरङ्गाली यस्मात्स्फुरति दृश्यभूः।।७२।।

It is he and the self-same being, whether you view him in one or more objects, as it is the same water that heaves itself in this one or the other wave. Thus all visible phenomena have their rise from him.

यतः कालस्य कलना यतो दृश्यस्य दृश्यता।
मानसी कलना येन यस्य भासा विभासनम्।।७३।।

He from whom time has its counting and the visible have their view; by whom the mind exercises its thinking powers, and by whose light the world is enlightened; is the Supreme.

क्रियां रूपं रसं गन्धं शब्दं स्पर्शं च चेतनम्।
यद्वेत्सि तदसौ देवो येन वेत्सि तदप्यसौ।।७४।।

Whatever forms, figures and their actions, whatsoever flavours and odours, and what sounds, touch, feelings and perceptions so ever, you are sensible of, know them all and their cause also to be the Supreme.

द्रष्टृदर्शनदृश्यानां मध्ये यद्दर्शनं स्थितम्।
साधो तदवधानेन स्वात्मानमवबुद्ध्यसे।।७५।।

You will be able to know your soul, O good Rāma! if you will take it in the light of the sight or faculty of vision, that lies between the looker and the object looked upon.

अजमजरमनाद्यं शाश्वतं ब्रह्म नित्यं
शिवममलममोघं वन्द्यमुच्चैरनिन्द्यम्।
सकलकलनशून्यं कारणं कारणाना–
मनुभवनमवेद्यं वेदनं विश्वमन्तः।।७६।।

Know it as increate and indestructible, and without beginning and end. It is the eternal and everlasting Brahmā and bliss itself. It is immaculate and infallible, highly adorable and unblamable in its nature. It is beyond all description and a mere void in its form. It is the cause of causes and a notion of something that is unknowable. It is the understanding, and the inward faculty of the intellect or the mind. (*i.e.* It is a spiritual substance and must be known in the spirit).

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये उत्पत्तिप्रकरणे परमकारणवर्णनंनाम नवमः सर्गः।।९।।

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CHAPTER 10

DESCRIPTION OF THE CHAOTIC STATE

श्रीराम उवाच

महाप्रलयसंपत्तौ यदेतदवशिष्यते।
भवत्येतदनाकारं नाम नास्त्यत्र संशयः।।१।।

Rāma said : That which remains incident to the Universal dissolution (*mahā-pralaya*), is commonly designated by the term "formless void."

न शून्यं कथमेतत्स्यान्न प्रकाशः कथं भवेत्।
कथं वा न तमोरूपं कथं वा नैव भास्वरम्।।२।।

How then said you, there was no void, and how could there be no light nor darkness neither?

कथं वा नैव चिद्रूपं जीवो वा न कथं भवेत्।
कथं न बुद्वितत्त्वं स्यात्कथं वा न मनो भवेत्।।३।।

How could it be without the intellect and the living principle, and how could the entities of the mind and understanding be wanting in it?

कथं वा नैव किंचित्स्यात्कथं वा सर्वमित्यपि।
अनयैव वचोभंग्या मम मोह इवोदितः।।४।।

How could there be nothing and not all things? Such like paradoxical expressions of yours, have created much confusion in me.

श्रीवसिष्ठ उवाच

विषमोऽयमतिप्रश्नो भवता समुदाहृतः।
भेत्तास्म्यहं त्वयत्नेन नैशं तम इवांशुमान्।।५।।

Vasiṣṭha said : You have raised a difficult extra-question, Rāma! but I shall have no difficulty to solve it, as the sun is at no pains to dispel the nocturnal gloom.

महाकल्पांतसंपत्तौ यत्तत्सदवशिष्यते।
तद्राम न यथा शून्यं तदिदं शृणु कथ्यते।।६।।

On the occasion or the termination of a great *kalpa age*, when there remains That Entity (the *Tat sat*) of God, it cannot be said to be a void, as I will now explain to you. Attend Rāma and hear.

अनुत्कीर्णा यथा स्तंभे संस्थिता शालभंजिका।
तथा विश्वं स्थितं तक्ष तेन शून्यं न तत्पदम्।।७।।

Like images carved in bas-relief upon a pillar, was this world situated *in relievo* of That Entity, and cannot be said to have been a void.*

(*The preexistent substratum is the Noumenon underlying all phenomena. It is the support of qualities, and something in which all accidents inhere. Berkeley.)

अयमित्थं महाभोगो जगदाख्योऽवभासते।
सत्यो भवत्वसत्यो वा यत्र तत्र त्वशून्यता।।८।।

Again when there was the representation of the plenitude under the appellation of the world at any place, (in the essence of God), and be it real or unreal, it could not have been a void and vacuity.

यथा न पुत्रिकाशून्यः स्तंभोऽनुत्कीर्णपुत्रिकः।
तथा भातं जगद्ब्रह्म तेन शून्यं न तत्पदम्।।९।।

As a pillar with carved or painted figures, cannot be said to be devoid of them; so Brahmā exhibiting the worlds contained in him, can not become a void. (*i.e.*— As a pillar is not devoid of figures which has carved images on it; so Brahmā is not a void, having the worlds contained in him. This is a negative enthymem).

सोम्याम्भसि यथा वीचिर्न चास्ति न च नास्ति च।
तथा जगद्ब्रह्मणीदं शून्याशून्यपदं गतम्।।१०।।

But the world contained in Brahmā, becomes both something and nothing, aš billows in calm waters may either exist or non exist. (So the appearance and disappearance of the worlds in Brahmā, like those of the little billows in a quiet lake, prove their existence and non-existence at the same time, as it is predicated of the Chaos or the *Mahāpralaya*. Gloss).*

(* It contradicts the well known axiom of Locke, that, "it is impossible for the same thing to be and not be at the same time.")

देशकालदि शान्तत्वात्पुत्रिकारचनं द्रुमे।
सम्भवत्ययथाऽतो वै तेनानन्ते विमुह्यते।।११।।

Again it happens that certain figures are marked on some insensible trees in some places by the hand of time, which people mistake for images; so it comes to pass that certain figures of evanescent matter, occur in the eternal mind, which men mistake for the real world.

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तत्स्तम्भपुत्रिकाद्येतत्परमार्थे जगत्स्थितेः।

एकदेशेन सदृशमुपमानं न सर्वथा।।१२।।

This comparison of the figured pillar and tree and the world, is a partial and not complete simile; the similitude here referring only to the situation of the transient world in the substance of the permanent Brahmā, (like the appearance of false figures in the firmly fixed pillar and on the standing tree).

न कदाचिदुदेतीदं परस्मान्न च शाम्यति।

इत्थं स्थितं केवलं सद्ब्रह्म स्वात्मनि संस्थितम्।।१३।।

But this appearance of the world is not caused by another (as in the case of the pillar, figures and pictures carved and painted by the hands of the statuary and painter). It rises, lasts and sets spotaniously and of itself in the self-same essence of Brahmā, (as the figures in the tree or the waves of the Ocean). It is the property of the divine soul and mind to raise and set such imageries in them by turns, like the creations of our imagination.

(The unknown substance is the known cause, a spiritual substance— God. Berkeley.)

अशून्यापेक्षया शून्यशब्दार्थपरिकल्पना।

अशून्यत्वात्संभवतः शून्यताशून्यते कुतः।।१४।।

The meaning of the word void (*śūnya*) instead of no void (*aśūnya*) or existence, is a fiction as false as inanity is a nullity in nature. Something must come out of something, and never from a void nothing; and how can nothing be reduced to nothing in the end-*mahāpralaya*. (*śūnyatā śūnyate katham*)? (*Ex nihilo nihil fit, et in nihilum nihil reverti posse*).

ब्रह्मण्ययं प्रकाशो हि न संभवति भूतजः।

सूर्यानलेन्दुतारादिः कुतस्तत्र किलाव्यये।।१५।।

In answer to your second question it has been said "there was darkness neither." Because the divine light of Brahmā (which existed before creation), was not like the light of a material luminary (which is followed by darkness). The everlasting light was not to be obscured by darkness, like the sunshine, or moon-light or the blazing of fire or the twinkling of stars or our eyes.

महाभूतप्रकाशानामभावस्तम उच्यते।

महाभूताभावजं तु तेनात्र न तमः क्वचित्।।१६।।

It is the absence of the light of the great celestial luminaries, that is called darkness, and there being no material property in the immaterial essence of God, there could be no such light or darkness with him before creation.

स्वानुभूतिः प्रकाशोस्य केवलं व्योमरूपिणः।

योऽन्तरस्ति स तेनैव न त्वन्येनानुभूयते।।१७।।

The light of the vacuous Brahmā is an internal perception of the soul, and is only felt and perceived within one's self, and never externally by anybody; nor is this spiritual light ever clouded by any mist or darkness of temporal objects.

मुक्तं तमः प्रकाशाभ्यामित्येतदजरं पदम्।

आकाशकोशमेवेदं विद्धि कोशं जगत्स्थितेः।।१८।।

The indestructible Brahmā is beyond and free from external and visible light and darkness; and is above the region of vacuum which is contained, as it were, within his bosom, and contains the universe as sheathed within its hollow womb.

बिल्वस्य बिल्वमध्यस्य यथाभेदो न कश्चन।

तथास्ति ब्रह्मजगतोर्न मनागपि भिन्नता।।१९।।

As there is no difference between the outside and inside of a fruit (both of which is the same thing); so there is no shade of difference between Brahmā and the universe (the one pervading and the other pervaded by his spirit).

सलिलान्तर्यथा वीचिर्मृदोन्तर्घटको यथा।

तथा यत्र जगत्सत्ता तत्कथं खात्मकं भवेत्।।२०।।

As the billow is contained in and composed of the water and the pot of the earth, so the world being contained in Brahmā, it can not be said as null and void, but full of the spirit of God.

भूर्जलाद्युपमानश्रीः साकारान्ता समानसा।

ब्रह्म त्वाकाशविशदं तस्यान्तस्थं तथैव तत्।।२१।।

The comparison of earth and water does not agree corporeally with the spiritual essence of God, whose vacuous spirit contains and comprises the whole (*Viśva*) within itself, as those elements do their component parts and productions.

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तस्माद्यादृक्चिदाकाशमाकाशादपि निर्मलम्।
तदन्तस्थं तादृगेव जगच्छब्दार्थभागपि।।२२।।

Now as the sphere of the intellect is clearer and brighter far than the spheres of air and empty space; so the sense and idea of the word world as situated in the divine mind, is clearer in a far greater degree than this visible world appears to us.

मरीचेऽन्तर्यथा तैक्ष्ण्यमृते भोक्तुर्न लक्ष्यते।
चिन्मात्रत्वं चिदाकाशे तथा चेत्यकलां बिना।।२३।।

(In answer to the third question with regard to the want of intellect), it is said thus : As the pungency of pepper is perceived by one who tastes it, and not by him who has never tasted it; so the minutes of the Intellect are known in the intellectual sphere by a cultivated intelligence, and by none who is without it.

तस्माच्चिदप्यचिद्रूपं चेत्यरिक्तं तदात्मनि।
जगत्ता तादृगेवेयं तावन्मात्रात्मतावशात्।।२४।।

Thus the Intellect appears as no intellect to one who is devoid of intelligence in himself, (*i.e.* one having the Intellect, does not perceive it without a cultivated understanding). So this world is seen in the spirit of God or otherwise, according as one has cultivated or neglected his spiritual knowledge.

रूपालोकमनस्कारास्तमया एव नेतरत्।
यथास्थितमतो विश्वं सुषुप्तं तुर्यमेव वा।।२५।।

The world as it is, seen either in its outward figure or in a spiritual light, as other than or the same with Brahmā (by the materialist and spiritualist); but the *Yogī* views it in its fourth (*tūrya*) state of *susupta* or utter extinction in his unconscious soul.

तेन योगी सुषुप्तात्मा व्यवहार्यपि शान्तधीः।
आस्ते ब्रह्म निराभासं सर्वाभाससमुद्रकः।।२६।।

Therefore the *Yogī*, though leading a secular life, remains somnolent (*Suṣupta*) in his soul, and tranquil (*Śānta*) in his mind. He lives like Brahmā unknown to and unnoticed by others, and though knowing all and full of thoughts in himself, he is as a treasury of Knowledge, unknown to the rest of mankind.

आकारिणि यथा सौम्ये स्थितास्तोये महोर्मयः।
अनाकृतौ तथा विश्वं स्थितं तत्सदृशं परे।।२७।।

(In answer to the question how corporeal beings could proceed from the incorporeal Brahmā). Vasiṣṭha says : As waves of various shapes rise and fall in the still and shapeless breast of the sea, so innumerable worlds of various forms, float about in the unaltered and formless vacuity of Brahmā's bosom.

पूर्णात्पूर्णं प्रसरति यत्तत्पूर्णं निराकृति।
ब्रह्मणो विश्वमाभातं तद्धि स्वार्थं विचक्षितम्।।२८।।

From the fulness of the Divine soul (*Brāhmātmā*), proceeds the fullness of the living soul (*Jīvātmā*), which is formless also (*nirākriti*). This aspect of Brahmā is said to be owing to the purpose of manifesting himself (as living in all living beings).

पूर्णात्पूर्णं प्रसरति संस्थितं पूर्णमेव तत्।
अतो विश्वमनुत्पन्नं यच्चोत्पन्नं तदेव तत्।।२९।।

So the totality of worlds proceeding from the *plenum* of Brahmā, there remains the same sum total also as the plenitude of Brahmā himself.

चेत्यासंभवतस्तस्मिन् यदेका जगतर्थता।
आस्वादका संभवतो मरीचे कैव तीक्ष्णता।।३०।।

Considering the world as synonymous with Brahmā in our minds, we find their identity (in the same manner), as one finds by taste the pepper and its pungency to be the same thing.

सत्येवेयमसत्येव चित्तचेत्यादिता परे।
तद्भावात्प्रतिबिम्बस्य प्रतिबिम्बार्हता कुतः।।३१।।

Such being the state of the unreality of the mind and its cognizables, their reflections upon each other (*i.e.* of the mind upon the object and those of the object on the mind), are equality untrue as the shadow of a shadow. (Here is an utter negation of perception and perceptible. There being no material substratum, the shadowy scene of the world is a mere mental synthesis. Berkeley). *

(*The venerable Vasiṣṭha would not raise the question "where is the shadow of a shadow?" (*pratibimbasya pratibimbam kutaḥ*), had no known graphy and phonography, the refractions of prismatic lens and the vibrations of musical wires.)

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परमाणोरपि परं तदणीयो ह्यणीयसः।

शुद्धं सूक्ष्मं परं शान्तं तदाकाशोदरादपि।।३२।।

Know Brahmā to be smaller than the smallest atom, and minutest of minutest particles. He is purer than air, and more tranquil than the subtile either which is embosomed in him.

दिक्कालाद्यनवच्छिन्नरूपत्वादतिविस्तृतम्।

तदनाद्यन्तमाभासं भासनीयविवर्जितम्।।३३।।

Unbounded by space and time, his form is the most extensive of all. He is without beginning and end, and an ineffable light without brightness in it. (He is the light of lights).

चिदूपमेव नो यत्र लभ्यते तत्र जीवता।

कथं स्याच्चित्तताकारा वासना नित्यरूपिणी।।३४।।

He is of the from of intellect-*cit* and life eternal, without the conditions and accidents of vitality-*jīvatā*. The Divine Mind has its will eternal, and is devoid of the desires of finite minds-*cittata*.

चिदूपानुदयादेव तत्र नास्त्येव जीवता।

न बुद्धिता चित्तता वा नेन्द्रियत्वं न वासना।।३५।।

Without the rise of the intellect (*i.e.* its development), there is neither vitality nor understanding, no intellection nor any organic action or sensation, and no mental desire or feeling whatever; (all of which are but products of the intellect or Ego).

एवमित्थं महारम्भपूर्णमप्यजरं पदम्।

अस्मद्दृष्ट्या स्थितं शान्तं शून्यमाकाशतोऽधिकम्।।३६

Hence the Being that is full of these powers (and without which no power has its display), and who is without decline or decay, is seen by us to be seated in his state of tranquil vacuity, and is rarer than the rarefied vacuum of the ethereal regions.

श्रीराम उवाच

परमार्थस्य किं रूपं तस्यानन्तचिदाकृतेः।

पुनतेतन्ममाचक्ष्व निपुणं बोधवृद्धये।।३७।।

Rāma said— Tell me again and more precisely of the form of this transcendental Being, who is of the nature of infinite intelligence, and which may give more light to my understanding.

श्रीवसिष्ठ उवाच

महाप्रलयसंपत्तौ सर्वकारणकारणम्।

शिष्यते परमं ब्रह्म तदिदं वर्ण्यते शृणु।।३८।।

Vasiṣṭha said : I have told you repeatedly, that there is one Supreme Brahmā the cause of causes, who remains alone by himself, when the universe is finally dissolved or absorbed in him. Here me describe Him fully to you.

नाशयित्वा स्वमात्मानं मनसो वृत्तिसंक्षये।

सदूपं यदनाख्येयं तदूपं तस्य वस्तुनः।।३९।।

That which the *Yogī* sees within himself after forgetting his personality, and repressing the faculties and functions of his mind, in his Samādhi— meditation, is verily the form of the unspeakable Being.

नास्ति दृश्यं जगद्द्रष्टा दृश्याभावाद्विलीनवत्।

भातीति भासनं यत्स्यात्तदूपं तस्य वस्तुनः।।४०।।

As the *Yogī* who is absorbed in his meditation in absence of the visible world, and in privation of the viewer and visible, and sees the light shining in himself, even such is the form of that Being.

चितेर्जीवस्वभावाया यदचेत्योन्मुखं वपुः।

चिन्मात्रं विमलं शान्तं तदूपं परमात्मनः।।४१।।

Who having forgotten the nature of the living soul-*jīva*, and his proclivity towards the intelligible, remains in the pure light and tranquil state of his intellect (as in *Yoga*), such is the form of the Supreme Spirit.

अङ्गलग्नेपि वातादौ स्पर्शाद्यनुभवं विना।

जीवतश्चेतसो रूपं यत्तद्वै परमात्मनः।।४२।।

He who has no feeling of the breathing of the winds, or of the touch or pressure of any thing upon his body; but lives as a mass of intelligence in this life; is verily the form of the Supreme.

अस्वप्नाया अनंताया अजडाया मनःस्थितेः।

यदूपं चिरनिद्रायास्तत्तदानघ शिष्यते।।४३।।

Again that state of the mind, which a man of sense enjoys in his long and sound sleep, that is undisturbed by dreams and gnats, is verily the form of the Supreme.

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यद्व्योम्नो हृदयं यद्वा शिलायाः पवनस्य च।
तस्याचेत्यस्य चिद्व्योम्नो स्तद्रूपं परमात्मनः।।४४।।

That which abides in the hearts of vacuum, air and stone, and is the intellect of all inanimate beings, is the form of the Supreme.

अचेत्यस्यामनस्कस्य जीवतो या स्वभावतः।
स्यात्स्थितिः सा परा शान्ता सत्ता तस्याद्यवस्तुनः।।४५

Again whatever irrational and insensible beings live by nature, as without the soul and mind (as vegetables and minerals), the tranquil state of their existence is the nature of the Supreme Soul.

चित्प्रकाशस्य यन्मध्यं प्रकाशस्यापि खस्य वा।
दर्शनस्य च यन्मध्यं तद्रूपं ब्रह्मणो विदुः।।४६।।

That which is seated in the midst of the intellectual light of the soul, and what is situated in the midst of the ethereal light of the sun, and that which is in the midst of our visual light, is verily the from of the Supreme. (This passage admits of an occult interpretation in the *Yoga* system).

वेदनस्य प्रकाशस्य दृश्यस्य तमसस्तथा।
वेदनं यदनाद्यन्तं तद्रूपं परमात्मनः।।४७।।

The soul which is the witness of our knowledge, of solar and visual lights and darkness, is without beginning and end, and is the form of the Supreme.

यतो जगदुदेतीव नित्यानुदितरूप्यपि।
विभिन्नवदिवाभिन्नं तद्रूपं परमार्थकम्।।४८।।

He who manifests this world to us, and keeps himself hidden from view, be he the same with or distinct from the world, is the form of the Supreme.

व्यवहारपरस्यापि यत्पाषाणवदासनम्।
अव्योम्न एव व्योमत्वं तद्रूपं परमात्मनः।।४९।।

Who though full of activity, is sedate as a rock, and who though not a vacuum (being the plenum of all), appears yet as an empty vacuity, such is the form of the Supreme.

वेद्यवेदनवेतृत्वरूपत्रयमिदं पुरः।
यत्रोदेत्यस्तमायाति तत्तत्परमदुर्लभम्।।५०।।

He who is the source and terminus of our triple consciousness of the knower, known and knowledge (*i.e.* from whom they rise and in whom they set by turns); is most difficult of attainment.

वेद्यवेदनवेतृत्वं यत्रेदं प्रतिबिम्बति।
अबुद्ध्यादौ महादर्शे तद्रूपं परमं स्मृतम्।।५१।।

He who shines forth with the lustre of the triple conditions of the knowable, knower and their knowledge, and shows them to us as a large insensible mirror, is verily the form of the Supreme, who is here represented not as the cause— *nimitta*, but as the source— *vivarta* of the triple category.

मनः स्वप्नेन्द्रियैर्मुक्तं यद्रूपं स्यान्महाचितेः।
जंगमे स्थावरे वापि तत्सर्वान्तेऽवशिष्यते।।५२।।

The mind that is liberated from bodily activities (as in the waking *Jagrat* (state) from its dreaming (as in the *svapna* or sleeping state), and is concentrated in the intellect (as in the state of *suṣupti* or sound sleep), and abides alike in all moving as well as unmoving bodies (as in the *turya* or fourth state of the soul), is said to remain in the end of our being.

स्थावराणां हि यद्रूपं तच्चेद्बोधमयं भवेत्।
मनोबुद्ध्यादिनिर्मुक्तं तत्परेणोपमीयते।।५३।।

ब्रह्मार्कविष्णुहरशक्रसदाशिवादि
शांतौ शिवं परममेतदिहैकमास्ते।
सर्वोपधिव्ययवशादविकल्परूपं
चैतन्यमात्रमयमुज्झितविश्वसङ्गम्।।५४।।

The intelligent mind which is as fixed as an immovable body, and freed from the exercise of its faculties, is comparable with the Divine Mind.*

(*The Gods Brahmā, Viṣṇu, Śiva, Sun, Indra and all others, are assimilated into the Supreme Spirit in their state of rest. He is beyond all attribute and out of the sphere of the universe, an is of the form of an immutable Intellect.)

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते उत्पत्तिप्रकरणे मोक्षोपाये महाकल्पांतावशिष्टपरमभाववर्णनं नाम दशमः सर्गः।।१०।।

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CHAPTER 11

SPIRITUAL VIEW OF CREATION

श्रीराम उवाच

इदं रूपमिदं दृश्यं जगन्नास्तीति भासुरम्।
महाप्रलयसंप्राप्तौ भो ब्रह्मन्क्वेव तिष्ठति।।१।।

Rāma said : Tell me, O Brāhman, wherein this world abides at its last dissolution, when it does not retain its present form, nor this resplendent show (as we see in it now).

श्रीवसिष्ठ उवाच

कुत आयाति कीदृग्वा वन्ध्यापुत्रः क्व गच्छति।
क्व याति कुत आयाति वद वा व्योमकाननम्।।२।।

Vasiṣṭha answered : Tell me, Rāma, what is the form of the barren woman's son, and wherefrom he comes and where he goes, tell me also from where comes the sky-arbour (aerial castle), and where it remains.

श्रीराम उवाच

वन्ध्यापुत्रो व्योमवनं नैवास्ति न भविष्यति।
कीदृशी दृश्यता तस्य कीदृशी तस्य नास्तिता।।३।।

Rāma replied: There never was, nor is, nor ever will be the son of a barren woman or an arbour in the sky; why then ask about the form and figure of what is nothing?

श्रीवसिष्ठ उवाच

वंध्यापुत्रव्योमवने यथा न स्तः कदाचन।
जगदाद्यखिलं दृश्यं तथा नास्ति कदाचन।।४।।

Vasiṣṭha said : As there never was a barren woman's son or a forest in the air, so there existed no such scene as that of the world before.

न चोत्पन्नं न च ध्वंसि यत्किलादौ न विद्यते।
उत्पतिः कीदृशी तस्य नाशशब्दस्य का कथा।।५।।

That which has no existence at all, could have neither its production before, nor can it have its dissolution afterwards. What shall I then tell you regarding its genesis or exit.

श्रीराम उवाच

वन्ध्यापुत्रनभोवृक्षकल्पना तावदस्ति हि।
सा यथा नाशजन्माढ्या तथैवेदं न किं भवेत्।।६।।

Rāma rejoined: The son of a barren woman and a forest in the sky are mere fictions, but the visible world is not so, which has both its beginning the end.

श्रीवसिष्ठ उवाच

तुल्यस्यातुलदुःस्थस्य भावकैः किल तोलनम्।
निरन्वया यथैवोक्तिर्जगत्सत्ता तथैव हि।।७।।

Vasiṣṭha replied: It is hard to have a comparison of the compared object, agreeing in all respects with what it is compared. The comparison of the world, is as a simile of those objects, which admit of no comparison (but with themselves).

यथा सौवर्णकटके दृश्यमानमिदं स्फुटम्।
कटकत्वं तु नैवास्ति जगत्त्वं न तथा परे।।८।।

The appearance of the world, is compared with that of a bracelet, because the one is as false as the other, and neither of them is real.

आकाशे च यथा नास्ति शून्यत्वं व्यतिरेकवत्।
जगत्त्वं ब्रह्मणि तथा नास्त्येवाप्युपलब्धिमत्।।९।।

And as there is nothing in the sky except a negative emptiness, so the existence of the world in Brahmā, is but a negative idea.

कज्जलान्न यथा काष्ण्यं शैत्यं च न यथा हिमात्।
पृथगेवं भवेदुद्धं जगन्नास्ति परे पदे।।१०।।

As the colyrium is not other than blackness, and as there is no difference between frost and its coldness, so the world is not otherwise than the great Brahmā himself.

यथा शैत्यं न शशिनो न हिमाद्व्यतिरिच्यते।
ब्रह्मणो न तथा सर्गो विद्यते व्यतिरेकवान्।।११।।

As coldness can not be negatived of the moon and frost, so creation can not be negated of God. (Literally, creation is no negative property of Brahmā, but essential to his nature).

मरुनद्यां यथा तोयं द्वितीयेन्दौ यथेन्दुता।
नास्त्येवेह जगन्नाम दृष्टमप्यमलात्मनि।।१२।।

As there is no water in a sea of the mirage, nor light in the new moon, so this world, as it is, does not abide in the pure spirit of God (in its gross state).

आदावेव हि यन्नास्ति कारणासंभवात्स्वयम्।
वर्तमानेऽपि तन्नास्ति नाशः स्यात्तत्र कीदृशः।।१३।।

That which did not exist at first owing to its want of a cause, has neither its existence at

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present, nor can it be destroyed (when it is a *nil* itself).

क्वा संभवद्भूतजाड्यं पृथ्व्यादेर्जडवस्तुनः।
कारणं भवितुं शक्तं छायायाश्चातपो यथा।।१४।।

How is it possible for a dull material object to have any other cause but a material one; just as it is not the light (but some solid substance), that is the cause of a shadow.

कारणाभावतः कार्यं नेदं तत्किंचनोदितम्।
यत्तत्कारणमेवास्ति तदेवेत्थमवस्थितम्।।१५।।

But as none of these works, has come into existence without some cause, that cause whatever it is, situated in these productions of it: (*i.e.* the author is displayed in his works).

अज्ञानमेव यद्भाति संविदाभासमेव तत्।
यज्जगदृश्यते स्वप्ने संवित्क्वचनमेव तत्।।१६।।

Whatever appears as ignorance or delusion (as this world), has some appearance of intelligence or truth (of the Divinity) in it, as the delusion of the world seen in a dream, is the effect of the intellect within us. (Consciousness is awake in our dreams also).

संवित्क्वचनमेवान्तर्यथा स्वप्ने जगद्भ्रमः।
सर्गादौ ब्रह्मणि तथा जगत्क्वचनमाततम्।।१७।।

As the illusion of the world in a dream, is not without our inward consciousness of it, in like manner Brahmā was not unconscious of the expansion of the world, at the beginning of creation.

यदिदं दृश्यते किञ्चित्सदैवात्मनि संस्थितम्।
नास्तमेति न चोदेति जगत्किंचित्क्वदाचन।।१८।।

All this that we behold about us, is situated in the divine soul, (in the same manner as the visions in our dreams, are but archetypes of our souls); there is no other world that rises and sets (but what is imprinted in our minds).

यथा द्रवत्वं सलिलं स्पन्दनं पवनो यथा।
यथा प्रकाश आभासो ब्रह्मैव त्रिजगत्तथा।।१९।।

As fluidity is another name for water, and fluctuation the same with wind; and as sunshine is no other than light, so the world is naught but Brahmā (displayed in nature).

यथा पुरमिवास्तेऽन्तर्विदेव स्वप्नसंविदः।
तथा जगदिवाभाति स्वात्मैव परमात्मनि।।२०।।

As the figure of city, resides in the inward intellect of one, who is conscious of his dreaming, in the same manner this world, is displayed in the Supreme soul.

श्रीराम उवाच

एवं चेत्तत्कथं ब्रह्मन्सुघनप्रत्ययं वद।
इदं दृश्यविषं जातमसत्स्वप्नानुभूतिवत्।।२१।।

Rāma said : If it is so, then tell me, O Brāhman! whence is this our belief of its substantiality, and how this unreal and visionary *ideal,* presents its baneful visible aspect unto us.

सति दृश्ये किल द्रष्टा सति द्रष्टरि दृश्यता।
एकसत्त्वे द्वयोर्बन्धो मुक्तिरेकक्षये द्वयोः।।२२।।

For the view being in existence, there must be its viewer also, and when there is the viewer, there is the view likewise. As long as either of these is in existence, there is our bondage, and it is on the disappearance of both, that our liberation chiefly depends: (which can hardly take place).

अत्यन्तासंभवो यावद्बुद्धो दृश्यस्य न क्षयः।
तावद्द्रष्टरि दृस्यत्वं न संभवति मोक्षधीः।।२३।।

It is entirely impossible to be so, as long as our notion of the view, is not lost in our minds, for unless the view is vanished both from the vision of the eyes and mind, no one can even form an idea of liberation in his mind.

दृश्यं चेत्संभवत्यादौ पश्चात्क्षयमुपालभेत्।
तदृश्यस्मरणानर्थरूपो बन्धो न शाम्यति।।२४।।

Again the representation of the view at first, and its obliteration afterwards, is not enough for our liberation, because the remembrance of the view, is bondage of the soul.

यत्र क्वचन संस्थस्य स्वादर्शस्येव चिद्गतेः।
प्रतिबिम्बो लगत्येव सर्वस्मृतिमयो ह्यलम्।।२५।।

Moreover when the picture of the view, is settled in the soul, and reflected in the mirror of the mind, there is no necessity of its recollection; (for what is deeply rooted in the soul, comes out of itself).

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आदावेव हि नोत्पन्नं दृश्यं नास्त्येव चेत्स्वयम्।
दृष्टुर्दृश्यस्वभावत्वात्तत्संभवति मुक्तता।।२६।।

The intellect which was without the notion of the visible at first, would be entitled to liberation, were it not owing to the nature of the viewer, (to imbibe the ideas of visible).

तस्मादसंभवन्मुक्तेर्मम प्रोत्सार्य युक्तिभिः।
अत्यन्तासंभवो यावत्कथयात्मविदां वर।।२७।।

Now sir, please to remove of your reasoning, my hopelessness of liberation, which I seen, is unattainable by any.

श्रीवसिष्ठ उवाच

असदेव सदाभाति जगत्सर्वात्मकं यथा।
शृण्वहं कथया राम दीर्घया कथयामिते।।२८।।

Vasiṣṭha said : Hear me, Rāma! explain to you in length, how the unreal world with all its contents, appears as real to us.

व्यवसायकथावाक्यैर्यावत्तत्रानुवर्णितम्।
न विश्राम्यति ते तावद्धृदि पांसुर्यथा ह्रदे।।२९।।

For unless it is explained to you by my reasoning, and the narratives and instances (of the practice of others), this doubt will not subside in your breast, as dirt sets down in the lake.

अत्यन्ताभावमस्यास्त्वं जगत्सर्गभ्रमस्थितेः।
बुद्धैकध्याननिष्ठात्मा व्यवहारं करिष्यसि।।३०।।

Then Rāma, you will be able to conduct yourself on earth, as one under assurance of the erroneous conception of the creation and existence of the world.

भावाभावग्रहोत्सर्गस्थूलसूक्ष्मचलाचलाः।
दृशस्त्वां वेधयिष्यन्ति न महाद्रिमिवेषवः।।३१।।

You will then remain as a rock against the impressions of affluence and want, and of gain and loss, and your relation with whatever, is fleeting or lasting and the like.

स एषोस्त्येक एवात्मा न द्वितीयास्ति कल्पना।
जगदत्र यथोत्पन्नं तत्ते वक्ष्यामि राघव।।३२।।

Mind, that there is that only one spirit, which is self-existent, and all besides is mere fiction. I will now tell you, how the triple world was produced and formed.

तस्मादिमानि सकलानि विजृंभितानि
सोऽपीदमङ्ग सकलासकलं महात्मा।
रूपावलोकनमनोमननप्रकारा
कारास्पदं स्वयमुदेति विलीयते च।।३३।।

It was from Him, that all these beings have come to existence; while He of himself, is all and every thing in it. He likewise appears to us and disappears also, both as forms and their appearances, and as the mind and its faculties, and as figures and their shapes, and as modes and motions of all things.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे परमार्थवर्णनं नाम एकादशः सर्गः।।११।।

CHAPTER 12

THE IDEALISTIC THEO-COSMOGONY OF VEDĀNTA

श्रीवसिष्ठ उवाच

एतस्मात्परमाच्छांतात्पदात्परमपावनात्।
यथेदमुत्थितं विश्वं तच्छृणूत्तमया धिया।।१।।

Vasiṣṭha said : From the state of perfect quiescence and tranquility of the supremely Holy spirit, the universe rose to being in the manner, which you must hear with your best understanding and attention.

सुषुप्तं स्वप्नवद्भाति भाति ब्रह्मैव सर्गवत्।
सर्वात्मकं च तत्स्थानं तत्र तावत्क्रमं शृणु।।२।।

As sound sleep displays itself in visionary dreams, so does Brahmā manifest himself in the works of creation, of which he is the soul and receptacle: *(i.e.* who contains and forms and enlivens the whole).

तस्यानन्तप्रकाशात्मरूपस्यानन्तचिन्मणेः।
सत्तामात्रात्मकं विश्वं यदजस्रं स्वभावतः।।३।।

The world, which of its nature is continually progressive in its course, is identic with the essence of that Being, whose form is self-same with the ineffable glory of his eternally gemming Intellect (*cin-mani*).

तदात्मनि स्वयं किंचिच्चेत्यतामिव गच्छति।
अगृहीतात्मकं संविदहंमर्शनपूर्वकम्।।४।।

This *cit* or Intellect, then (*i.e.* after its inert quiescence), gets of itself an intellection (*cetyā*)

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in itself, before assuming to itself consciousness or the knowledge of egoism. (This is the first stage of the percipient soul).

भाविनामार्थकलनैः किंचिदूहितरूपकम्।
आकाशादणु शुद्धं च सर्वस्मिन् भाति बोधनम्।।५।।

Then this thinking Intellect (*cetya-cit*), gets the notions (*bodhas*) of some faint images (*ūhita-rūpas*), which are purer and lighter than air, and which have received their names and forms afterwards. (The innate ideas are born in it before the embryonic mind or soul).

ततः सा परमा सत्ता सचेतश्चेतनोन्मुखी।
चिन्नामयोग्या भवति किंचिल्लभ्यतया तथा।।६।।

Afterwards this transcendent essence (Intellect), becomes an intelligent principle (*saceta*), and eager for intelligence (*cetana*). It is now worthy of its name as Intellect or *cit*, on account of its attaining to what is called intelligence.

घनसंवेदना पश्चाद्धाविजीवादिनामिका।
संभवत्यात्तकलना यदोज्झति परं पदम्।।७।।

Lastly it takes the form of gross consciousness (*ghanasam- vedana*), and receives the name of the living soul-*jīva*. It now loses its divine nature by reflecting on itself: (*i.e.* its own personality).

सत्तैव भावनामात्रसारा संसरणोन्मुखी।
तदा वस्तुस्वभावेन त्वनुत्तिष्ठति तामिमाम्।।८।।

This living principle, is then involved in thoughts relating to the world only; but depends by its nature on the divine essence: (as the fallacy of the snake, depends on the substance of the rope).*

(* The living soul is the creative spirit of God, represented by the divine hypostasis of Hiranyagarbha or Demiurgus, which is defendant on the Supreme spirit.)

समनंतरमेवास्याः खसत्तोदेति शून्यता।
शब्दादिगुणबीजं सा भविष्यदभिधार्थदा।।९।।

Afterwards there rises a void space into being, called *Khamvacuum* (Arabic *Khāviyetun*), which is the seed or source of the property of sound, and which became expressive of meaning afterwards; (It is called *ākāsa* or sky-light from *kāsa* to shine, as light was the first work of God).

अहंतोदेति तदनु सह वै कालसत्तया।
भविष्यदभिदार्थेन बीजं मुख्यजगत्स्थितेः।।१०।।

Next in order are produced the elements of egoism and duration in the living soul; (*i.e.* the simultaneousness of the ideas of self-entity and duration in the living principle). And these two terms, are the roots of the subsistence of future worlds. (*i.e.* The individuality and durability of things).

तस्याः शक्तेः परायास्तु स्वसंवेदनमात्रकम्।
एतज्जालमसद्रूपं सदिवोदेति विस्फुरत्।।११।।

This ideal knowledge, of the unreal forms of the net-work of world, in divine Spirit, was made to appear as a reality by the Omnipotent power. (*i.e.* The ideal world appeared afterwards as real).

एवंप्रायात्मिका संविद्बीजं संकल्पशाखिनः।
भवत्यहंकारकणस्ततःस्पंदतया मरुत्।।१२।।

Thus the ideal self-consciousness became the seed (or root) of the tree of desires, which were vacillated by egoism in the form of air.

चिदहंतावती व्योम शब्दतन्मात्रभावनात्।
खतोघनीभूयशनैः खतन्मात्रं भवत्यलम्।।१३।।

The intellect in the form of the airy ego, thinks on the element of sounds (*sabda tanmātram*); it becomes by degrees denser than the rarefied air, and produces the element of mind.

भाविनामार्थरूपं तद्बीजं शब्दौघशाखिनः।
पदवाक्यप्रमाणाख्यं वेदवृंदं विकासितम्।।१४।।

Sound is the seed (or root) of words, which were afterwards diversified in the forms of names or nouns and significant terms; and the assemblage of words, as shoots of trees, is varied in *padas* or inflected words, *vākyas* or sentences, and the collections of Vedas and *Śāstras*.

तस्मादुदेष्यत्यखिलाजगच्छ्रीः परमात्मनः।
शब्दौघनिर्मितार्थौघपरिणामविसारिणाः।।१५।।

It is from this Supreme spirit, that all these worlds derived their beauty afterwards; and the multitude of words (which sprang from the sounds), and were full of meaning, became widely spread at last.

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चिदेवंपरिवारा सा जीवशब्देन कथ्यते।
भाविशब्दार्थजालेन बीजं रूपौघशाखिनः।।१६।।

The Intellect having such a family as its offspring, is expressed by the word *jīva* (*zoa*) or the living soul, which became afterwards the Arbor (or source) of all forms of beings, known under a variety of expressions and their significations. (*i.e.* The living god Brahmā became the cause of the formal world, from the *tanmātra* elements produced by Brahmā).

चतुर्दशविधं भूतजालमावलितातरम्।
जगज्जठरगर्त्तौघं प्रसरिष्यति वै ततः।।१७।।

The fourteen kinds of living beings, which fill the cells in the bowels of all worlds, sprang afterwards from this living soul. (These include all vegetable and animal life and all such as increase in bulk and growth).

असंप्राप्ताभिधाचारा चिज्जवात्प्रस्फुरद्वपुः।
सा चैव स्पर्शतन्मात्रं भावनाद्भवति क्षणात्।।१८।।

It was then, that the Intellect by a motion and inflation of itself, and at an instantaneous thought, became the element *tanmātra* of touch and feeling (the air), which was yet without its name and action. (The Spirit breathed breathless. *Śruti*). This breath caused air, which expanded itself and filled all bodies, which are objects of touch and feeling.

पवनस्कंधविस्तारं बीजं स्पर्शौघशाखिनः।
सर्वभूतक्रियास्पंदस्तस्मात्संप्रसरिष्यति।।१९।।

The air, which is the seed (root) of the tree of tangibles, then developed itself into branches, composed of the (49) various kinds of winds, that are the causes of the breathings and motions of all beings.

तत्रैव चिद्विलासेन प्रकाशोऽनुभवाद्भवेत्।
तेजस्तन्मात्रकं तत्तु भविष्यदभिधार्थकम्।।२०।।

Then the Intellect produced at pleasure and from its idea of light, the elemental essence of lustre, which received afterwards its different names (from the light of the sun and moon and the stars, as also from those of fire and lightning).

तत्सूर्याग्निविजृंभादिबीजमालोकशाखिनः।
तमस्मादूपविभेदेन संसारः प्रसरिष्यति।।२१।।

Then the sun, fire, lightning and others, which are the seeds (or roots) of the tree of light, caused the various colours of bodies that filled the world. (That, light is the cause of colour, was known to the ancient Ṛṣi).

भावयंस्तनुतामेव रसस्कंध इवांभसः।
स्वदनं तस्य संघस्य रसतन्मात्रमुच्यते।।२२।।

It reflected on the wants of fluidity, and produced the liquid body of waters, whose taste constitutes the element (*tanmātra*) of flavour.

भाविवारिविलासात्मा तद्बीजं रसशाखिनः।
अन्योन्यस्वदने तस्मात्संसारः प्रसरिष्यति।।२३।।

The desire of the soul for different flavours (*rasas*), is the seed of the tree of taste, and it is by the relish of a variety of tastes, that the world is to go on in its course.

भविष्यदूपसंकल्पनामासौ कल्पनात्मकः।
संकल्पात्मागुणैर्गन्धतन्मात्रत्वं प्रपश्यति।।२४।।

Then the self-willed Brahmā, wishing to produce the visible earth, caused the property of smell to appertain to it from his own element of it.

भाविभूगोलकत्वेन बीजमाकृतिशाखिनः।
सर्वाधारात्मनस्तस्मात्संसारः प्रसरिष्यति।।२५।।

He made his elementary solidity, the seed or source of the tree of forms (morphology); as he made his own element of rotundity the substratum of the spherical world.

चिता विभाव्यमानानि तन्मात्राणि परस्परम्।
स्वयं परिणतान्यन्तरंबुनीव निरन्तरम्।।२६।।

These elements being all evolved from the Intellect, are again involved of themselves in it, as the bubbles of water rise and subside in itself.

तथैतानि विमिश्राणि विविक्तानि पुनर्यथा।
न शुद्धान्युपलभ्यन्ते सर्वनाशान्तमेव हि।।२७।।

In this manner, all these beings remain in their combined states, until their final dissolution into their simple and separate forms.

संवित्तिमात्ररूपाणि स्थितानि गगनोदरे।
भवन्ति वटजालानि यथा बीजकणान्तरे।।२८।।

All those things, which are but forms and formations of pure Intellect, remain within the

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sphere of Divine Intelligence, as the germs of the big banian tree, reside in the forms of pollen and the seed.

प्रसवं परिपश्यंति शतशाखं स्फुरन्ति च।
परमाण्वन्तरे भान्ति क्षणात्कल्पीभवन्ति च।।२९।।

These sprouted forth in time, and burst out into a hundred branches: and after having been concealed in an atom, became as big as they were to last forever.

विवर्त्तमेव धावन्ति निर्विवर्त्तानि सन्ति च।
चिद्वेधितानि सर्वाणि क्षणात्पिंडीभवंति च।।३०।।

Such is the growth and multiplication of things by pervasion of the Intellect, until they are put to a stop by its construction and when weakened in their bodies by its desertion, they drop down in the end.

तन्मात्रगणमेतत्स्यात्सा संकल्पात्मिका चितिः।
वेदनात्रसरेण्वाभमनाकारैव पश्यति।।३१।।

Thus is this class of elementary *tanmātras*, produced in the Intellect out of its own volition, and are manifested in the form of formless minutiae to sight.* (trasaranus).

(*Tanmātra or tat-mātra might be rendered from its affinity as "that matter," but the idealistic theory of vedānta being opposed to that of the materialistic, it expresses only the idea and not matter.)

बीजं जगत्सु ननु पंचकमात्रमेव
बीजं पराव्यवहितस्थितिशक्तिराद्या
बीजं तदेव भवतीति सदानुभूतं
चिन्मात्रमेवमजमाद्यमतो जगछ्रीः।।३२।।

These five-fold elements are verily the only seeds of all things in the world. They are the seeds of the primary momentum that was given to them (in the beginning). In our notions, they are the seeds of elementary bodies, but in their real nature, they are the increate ideal shapes of the Intellect replenishing the world.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये जगदुत्पत्तिवर्णनं नाम द्वादशः सर्गः।।१२।।

CHAPTER 13
ON THE PRODUCTION OF THE SELF-BORN

श्रीवसिष्ठ उवाच

परमे ब्रह्मणि स्फारे समे राम समस्थिते।
अनुत्पन्ननभस्तेजस्तमः सत्ता चिदात्मनि।।१।।

Vasiṣṭha said : Rāma! when the Supreme Brahmā remains in his resplendent and tranquil state (before creation), there is no essence of ethereal light or heat or even darkness produced in the intellectual spirit. (But they lie hidden there as if buried in oblivion).

पूर्वंचेत्यत्वकलनं सतश्चेत्यांशचेतनात्।
उदेति चित्तकलनं चित्शक्तित्वचेतनात्।।२।।

The *Sat*-God has the attribute of *Cetya*-intellectuality at first, and it is from the intellection (*Cetana*) of his intellectual part (*Cetyānsa*), that the epithet of mind (*Citta*) is attributed to him. The faculties (*Śakti*) of his intellect (*Cit*), are called its intelligence (*Cetanā*).

ततो जीवत्वकलनं चेत्यसंयोगचेतनात्।
ततोऽस्य मायाकलनं चेत्यैकपरतावशात्।।३।।

The *Cit* or intellect has then the attribute of the Living soul (*Jīva*), from its intelligence (*Cetanā*), and connection with the *cetya* or intelligible objects in nature. It is next attributed with the title of *māyā* or illusion, from the subjection of its Cetya or cognizable objects only to itself— *Aham mātra.*

ततो बुद्धित्वकलनमहंतापरिणामतः।
एतदेव मनस्तादिशब्दतन्मात्रकादिमत्।।४।।

It has then the attribute of understanding (*buddhi*), from the excess of its egoism (*ahantā*), which is full with the purposes of its mind and the elements of sound etc. (*i.e.* with a desire for all sensible objects).

उच्छूनादन्यतन्मात्रभावनाद्भुतरूपिणः।
अयमित्थं महागुल्मो जगदादिर्विलोक्यते।।५।।

This (living, deluded and self reflecting) ego, is puffed up with thoughts of (possessing) all things, and looks upon the great arbour of the visible world, (as the great garden for its pleasure and gain).

झटित्येवं क्रमेणेति स्वप्ने पुरमिवाकृतम्।
महाकाशमहाटव्यामुद्भूयोद्भूय नश्यति।।६।।

But the living souls, like so many evanescent

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objects seen in a dream, are made to rise and fall one after the other, in this great forest of the world surrounded by the skies.

जगत्करंजकुंजानां बीजमेतदवापजम्।

नापेक्षते किंचिदपि क्षितिवार्यनलादिकम्।।७।।

But the world is (as continuous) as the grove of *Karajna* plants, growing from unsown seeds; and its elementary bodies of the water, fire, earth and air, have no regard for any body; (that is living or dead).

एतच्चिदात्मकं पश्चात्किलोर्व्यादि करिष्यति।

स्वं स्वप्नवित्पुरमिव चिन्मात्रात्मकमेव यत्।।८।।

The intellect which is the soul of the universe, creates afterwards the earth and all other things, as one remembering the objects of his dream, (recalls them to his memory).

जगदाद्यंकुरं यत्र तत्रस्थमपि मुंचति।

जगतः पंचकं बीजं पंचकस्य चिदव्यया।।९।।

Wherever there is the germ of the world, it develops itself even at that place; the five elements are the five fold seed of the world, but the undecaying intellect is the seed of the quintuple (*panca-bhūta*).

यद्बीजं तत्फलं विद्धि तस्माद्ब्रह्ममयं जगत्।

एवमैष महाकाशे सर्गादौ पंचको गणः।।१०।।

As is the seed so is its fruit; hence know the world to be a form and full of God; and the spacious firmament to be the reservoir of the quintuple elements in the beginning of creation.

चिच्छक्त्या स्वाङ्गभूतात्मा कल्पितोऽस्ति न वास्तवः।

अनेनोच्छूनतामेत्य यदपीदं वितन्यते।।११।।

The soul like the body, is composed of the powers of the Intellect, and does not subsist of itself; but being inflated by the same, it extends its bulk.

तदप्याकाशरूपात्मकल्पतात्मनि सन्मयम्।

क्वचित्र नाम तत्सिद्धं यदसिद्धेन साध्यते।।१२।।

But the vacuous form of the intellect, which is seated in the spiritual body of the soul, cannot be composed of solid reality (as the primary elements of matter). This is not possible; hence nothing can come out from an impossibility.

स्वरूपं यद्विकल्पात्म कथं तत्सत्यतामियात्।

अथ चेत्पंचकं ब्रह्म ब्रह्मात्मकतया धिया।।१३।।

Again that which is changeable in its form, cannot have its sameness at all times: hence if the essence of the quintuple elements, be attributed to Brahmā, from the idea of their being the quintessence of his spirit, there can be no immaterial and immutable Brahmā.

तत्पंचकं विद्धि प्रौढो ब्रह्मैव त्रिजगत्क्रमः।

यथा स्फुरति सर्गादावेष पंचकसंभवः।।१४।।

Therefore know this quintuple to be the developed Brahmā himself, as he evolved them in the beginning, and as he is their producer for the creation of the world.

तथैवाद्येह भूतत्वे याति कारणतां स्वयम्।

एवं न जायते किंचिज्जगज्जातं न लक्ष्यते।।१५।।

Thus He being the prime cause of their production, there is nothing that is produced (without) him, and the world is no product of itself.

स्वप्नसंकल्पपुरवदसत्सदनुभूयते।

ब्रह्माकाशपराकाशे जीवाकाशत्वमात्मनि।।१६।।

The unreal appears as real as a city seen in a dream, and as a castle built in air by our hopes: so we place the living soul in ourselves, which has its foundation in the vacuous spirit of God.

इति चित्यवदातात्मा पृथ्व्यादीनामसंभवात्।

इत्येष जीवः कथितो व्योम्नि खात्मा इवोदितः।।१७।।

Thus the brilliant spirit, which is situated in the Divine Intellect, being no earthly or any other material substance, is styled the living soul, and remains in vacuum as a luminous body rising in the sky.

जीवाकाशस्त्विमं देहं यथा विन्दति तच्छृणु।

जीवाकाशः स्वमेवासौ तस्मिंस्तु परमेश्वरे।।१८।।

Hear now how this vacuous living soul, comes to be embodied in the human body, after its detachment as a spark from the totality of vital spirits, in the empty sphere of divine Intellect.

अणुतेजः कणोस्मीति स्वयं चेतति चित्तया।

यत्तदेवोच्छूनमिव भावयत्यात्मनाम्बरे।।१९।।

The soul thinks itself as "a minute particle of

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light" at first, and then it considers itself as growing in the sphere of its consciousness.

असदेव सदाकारं संकल्पेन्दुर्यथा न सन्।
तमेव भावयन् द्रष्टृदृश्यरूपतया स्थितः।।२०।।

The unreal appearing as real, proves to be unreal at last; as the fictitious moon becomes a nullity afterwards; so the soul continues to view itself subjectively and objectively both as the viewer and the view.

एक एव द्वितामेति स्वप्ने स्वमृतिबोधवत्।
किंचित्स्थौल्यमिवादत्ते ततस्तारकतां विदन्।।२१।।

Thus the single self becomes double as one sees his own death in a dream; and thus it waxes into bigness and thinks its vital spark as a star. (This is the form of the *lingadeha* or sentient soul within the body).

यथा भावितमात्रार्थभावितात्रिश्वरूपतः।
स एव स्वात्मा सततोप्ययं सोहमिति स्वयम्।।२२।।

As the soul goes on thinking itself the microcosm of the world (*Viśvarūpa*). so it falsely thinks itself as such in reality, as it is expressed by the dictum "*Soham*" "so am I."

चित्तात्प्रत्ययमाधत्ते स्वप्ने स्वामिव पान्थताम्।
तारकाकारमाकारं भाविदेहाभिधं तथा।।२३।।

By thinking himself as such, man comes to believe it as true, as one believes himself as a traveller in his dream. So by thinking the soul as a star, he views it so within himself.

भावयत्यति तद्भावं चित्तं चेत्यार्थतामिव।
परित्यज्यैव तद्बाह्यं ततस्तारककोटरे।।२४।।

By continued meditation of his soul as such, he loses his external sensations, and views this star in his cranium.

अन्तर्भाति बहिष्ठोऽपि पर्वतो मुकुरे यथा।
कूपसंस्थो यथा देहः समुद्गकगतं वचः।।२५।।

He sees the soul within him though it be without him; just as the mirror reflects the distant hill in itself; and the soul remains confined within him, as a body is confined in a well, and as a sound is shut up in the hollow of a cave.

स्वप्नसंकल्पयोः संविद्वेत्त्येतज्जीवकोऽणुके।
स्वरूपतारकान्तस्थो जीवोऽयं चेतति स्वयम्।।२६।।

The consciousness of our dreams and desires, is but a particle (attribute) of the living soul, whose real form is that of a star waking (keeping watch) within us. (Con- sciousness of external objects in our dream and desire, is compared to the reflection of outward images in a glass or bubble of water, and to the echo of a distant sound in a hollow cave).

तदेतद्बुद्धिचित्तादिज्ञानसत्तादिरूपकम्।
जीवाकाशः स्वतस्तत्र तारकाकाशकोशगम्।।२७।।

Now this vacuous life, which is composed of the essences of the mind, understanding and knowledge, resides in the hollow sheath of the star. (The star is supposed to be the eye-sight and residence of life. Gloss).

प्रेक्षेऽहमिति भावेन द्रष्टुं प्रसरतीव खे।
ततो रंध्रद्वयेनैव भाविबाह्याभिधं पुनः।।२८।।

It appears to me to take its flight to the sky, to see what it passing there (*i.e.* the manner in which the mental eye of the *Yogī* penetrates the regions of air). And then it enters the body by two holes, which have the names of the external organs (of sight) given them afterwards. (The whole sphere of air is thought to teem with life or living souls and spirits, which rove free in the air, until they are made to enter and pass out of the body by two unknown holes, whether of the nostrils or sockets or glottis, remains undefined and undetermined).

येन पश्यति तन्नेत्रयुगं नाम्ना भविष्यति।
येन स्पृशति सा वै त्वग्यच्छृणोति श्रुतिस्तु सा।।२९।।

The organs by which the embodied living soul, is to see (external objects), are called the eyes-*netras* (from their receiving (*nayana*) the lights of the soul). That by which it is to feel, is styled the skin (*twak* or touch); and those whereby it is to hear, are termed the ears (*śrutis* from *Śru* to hear, corresponding with *suna* or *ṣ unu* in vernaculars and Persian).

येन जिघ्रति तत्घ्राणं स स्वमात्मनि पश्यति।
तत्तस्य स्वदनं पश्चाद्रसना चोल्लसिष्यति।।३०।।

The organ of smelling is the nose— *ghrāna* from its bearing the scent— *ghrāna* to the soul; and that of taste is named as tongue *rasanā*, for

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its conducting the *rasa* taste or flavour to the spirit.

स्पन्दते यत्स तद्वायुश्चेष्टा कर्मेंद्रियव्रजम्।
रूपालोकमनस्कारजातमित्यपि भावयन्।।३१।।

Then there is the breathing air (the air of breath or breath of life), which actuates the energies of the organs of action. It is this air which is the cause— of vision, and mover of the internal organs of the mind and thought.

आतिवाहिकदेहात्मा तिष्ठत्यम्बरमम्बरे।
एवमुच्छूनतां तस्मिन् भावयंस्तेजसः कणे।।३२।।

This (vital breath) supports the embodied and all supporting soul (*ātivāhika-dehātmā*) in the vacuity of the body, and fills and kindles it as the air does a spark of fire.

असत्यां सत्यसंकाशां ब्रह्मास्ते जीवशब्दवत्।
इत्थं स जीवशब्दार्थः कलनाकुलतां गतः।।३३।।

The word *Jīva* or the living soul (*zoa*), is brought under a figurative sense, 'to mean something real in the unreal body.' Hence Brahmā is said to be the life and soul of the unreal world.

आतिवाहिकदेहात्मा चित्तदेहाम्बराकृतिः।
स्वकल्पनान्त आकारमण्डं संस्थं प्रपश्यति।।३४।।

The gross embodied soul, is of the form of vacuum like the mind, and yet it imagines itself to reside in an *ovum* in the body, as Brahmā is supposed to be seated in the mundane egg. (*i.e.* The soul loses its light airy shape and fire range, by being confined in the body).

कश्चिज्जलगतं वेत्ति कश्चित्सम्राट्स्वरूपिणम्।
भाविब्रह्मांडकलनां पश्यत्यनुभवत्यपि।।३५।।

Some view the spirit of God as floating on the surface of the (ante-mundane) waters (in the form of *Nārāyaṇa*); and others view it in the person of the Lord of creatures (Brahmā); while there are others, who look at it as infused throughout the creation in the figure of *virāj*. These are called the subtile and gross bodies of the soul (*sthūla* and *sūkṣma Śarīras*).

आत्मगर्भगृहं चित्ताद्यथासंकल्पमात्मनः।
देशकालक्रियाद्रव्यकल्पनावेदनं स तत्।।३६।।

The soul or spirit is the spacious womb of productions, and the means of executing its own purposes, and of knowing the proper time and place, and the article and the manner of action (modus operandi).

भावयञ्छब्दनिर्माता शब्दैर्बध्नाति कल्पितैः।
आतिवाहिकदेहोऽसावित्यसत्यजगद्भ्रमे।।३७।।

The mind is the inventor of words, expressive of ideas (in the soul), and subjects itself to the arbitrary sounds to its own invention. Hence God is erroneously said to be embodied in words (*sabda Brahmā* of Mimānsā philosophy) in this world of errors.

असत्य एव कचति स्वप्ने खोड्डयनं यथा।
इत्यनुत्पन्न एवासौ स्वयंभूः स्वयमुत्थितः।।३८।।

The unproduced and self-born Brahmā, that has risen of himself (and represents the mind), is as unreal as the soaring of a man in the sky in his dream.

आतिवाहिकदेहात्मा प्रभुराद्यः प्रजापतिः।
एतस्मिन्नपि संपन्ने ब्रह्माण्डाकारिणि भ्रमे।।३९।।

This all supporting embodied soul, is the prime Lord of creatures, who is said to have formed this illusory frame of the world.

न किंचिदपि संपन्नं न च जातं न दृश्यते।
तद्ब्रह्माकाशमाकाशमेव स्थितमनन्तकम्।।४०।।

But there was nothing formed or born in it (in reality); nor is there any substance to be found in the world. It is the same vacuous form of Brahmā still, whose essence is known to extend as the infinite space itself.

संकल्पनगराकारमेतत्सदपि नैव सत्।
अनिर्मितमरागं च एतद्वै चित्रमुत्थितम्।।४१।।

Things appearing as real, are as unreal as an imaginary city (Utopia), which presents a variety (of forms and colours) to the fancy, without being built or painted by anybody. (The phenomenal appearance of the world, is likened to a phantasmagoria).

अकृतं चानुभूतं च न सत्यं सत्यवत्स्थितम्।
महाकल्पे विमुक्तत्वाद्ब्रह्मादीनामसंशयम्।।४२।।

Nothing that is unmade or unthought of, can be real (either in substance or idea); and the gods Brahmā and others, being freed from their avocations, at the universal dissolution of existence, could neither resume their functions nor have materials for the same.

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स्मृतिर्न प्राक्तनी काचित्कारणं वा स्वयंभुवः।
तेन यादृक् स्वयंभूः स्यात्तादृक्तज्जमिदं स्मृतम्।।४३।।

The self-born Brahmā, having then neither his remembrance of the past, nor any material appliance at hand, could neither form an ideal or material world out of nothing. Therefore production of Brahmā and formation of the universe are alike (chimerical).

अनाद्यनुभवस्त्वित्थं योऽत्रास्त्यवनिकादिके।
स्वप्नानुभूतं पृथ्व्यादि प्रबोधे यादृशं भवेत्।।४४।।

The earth and all other existences, are but the eternal ideas of the divine mind, and they appear to us as objects of a dream in our waking state: (when they vanish into airy nothing).

स्मृतः स व्योममात्रात्मा सर्वदैवस्मृतं जगत्।
यत्र यत्र यथातोये द्रवत्वं नाम भिद्यते।।४५।।

The divine spirit is known to be vacuum only, and so also is the world ever known to be: (because the like produces the like). So all waters are alike liquid bodies, though they are made to pass under different names.

तत्र तत्र तथानान्यः सर्गोऽस्ति परमात्मनि।
सृष्टिरेवमियं प्रौढा सम एव त्वयं स्थितः।।४६।।

This creation is everywhere the same in the Supreme Spirit. It is but an evolution of the same (though presenting different aspects to us); and the creator is always and everywhere immutable in his nature.

भात्येव नाम ब्रह्माण्डं व्योमात्मेवातिनिर्मलम्।
दृश्यमेवमिदं शान्तं स्वात्मनिर्मितविभ्रमम्।।४७।।

The vacuous universe, under the name of the mundane egg, shines as clearly as the Divine Spirit: it is calm in its appearance, and becomes disturbed by causes born in itself. (Nature is uniform, but ruffled by accidents).

निराधारं निराधेयमद्वैतं चैक्यवर्जितम्।
जगत्संविदि जातायामपि जातं न किंचन।।४८।।

It is supported by the supportless supporter of all, who is one and without a second, but devoid of unity in (the variety of his) creation. All this is born in his consciousness, and therefore there is nothing that is produced a new.

परमाकाशमाशून्यमच्छमेव व्यवस्थितम्।
सर्वसंसारता नास्ति यदेव तदवस्थितम्।।४९।।

He, who is of the form of unlimited space, and without any vacuity in it, (because nature abhors a vacuum); who is transparent yet teeming with abundance; who is the whole world (God in nature, without any worldliness in him; is verily the substratum of all.)

नाधेयं तत्र नाधारो न दृश्यं न च द्रष्टृता।
ब्रह्मांडं नास्ति न ब्रह्मा न च वैतंडिका क्वचित्।।५०।।

He, who is neither the container nor the contained, nor the view of the world; who is neither the world nor its creator (Brahmā), and about whom there can be no dispute nor disputant; is verily the unknown God.

न जगन्नापि जगती शांतमेवाखिलं स्थितम्।
ब्रह्मैव कचति स्वच्छमित्थमात्मात्मनात्मनि।।५१।।

He, who is neither the passing world nor any of its passing things; who is quite at rest, yet situated in all things, (whether moving or quiescent); is the only Brahmā that shines of himself in himself, (as the soul of and all in all).

चित्त्वाद्द्रवत्वात्सलिलमिवावर्त्ततयात्मनि।
असदेवेदमाभाति सदिवेहानुभूयते।।५२।।

As we form in ourselves the image of a whirlpool, by the idea of the fluidity of water in our minds; so the sight of the world produces the false notion of its reality in the mind.

विनश्यत्यसदेवान्ते स्वप्ने स्वमरणं यथा।
अथवा स्वस्वरूपत्वात्सदेवेदमनामयम्।
अखंडितमनाद्यन्तं ज्ञानमात्राम्बरोदरम्।।५३।।

All unrealities becomes extinct at the end, as we see the death of our frail bodies in dreams. So we find on the contrary the essential part of our soul, to be unscathed by its own nature of indestructibility, and remaining in the form of everlasting consciousness in the atmosphere of our intellects.

आकाश एव परमे प्रथमः प्रजेशो
नित्यं स्वयं कचति शून्यतया समो यः।
स ह्यातिवाहिकवपुर्नतु भूतरूपी
पृथ्व्यादि तेन न सदस्ति तथा न जातम्।।५४।।

Brahmā the prime Lord of creatures, is ever manifest by himself in the form of vacuity in the

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Supreme spirit; and he being of a spiritual form as the mind, has no material body formed of earth as all other corporeal beings; and is therefore both real and unborn (in his essence).

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे स्वयंभूत्पत्तिवर्णनं नाम त्रयोदशः सर्गः।।१३।।

CHAPTER 14

ESTABLISHMENT OF BRAHMA

श्रीवसिष्ठ उवाच

इत्थं जगदहंतादिदृश्यजातं न किंचन।

अजातत्वाच्च नास्त्येव यच्चास्ति परमेव तत्।।१।।

Vasiṣṭha added: In this manner the visible world, myself, thyself and all other things are nothing; all these being unmade and unborn are in-existent: it is the Supreme spirit only that is existent of itself.

परमाकाशमेवादौ जीवतां चेतति स्वयम्।

निःस्पंदांभोधिकुहरे सलिलं स्पंदतामिव।।२।।

The primeval vacuous soul is awakened at first of itself, and by its own energy from its quietness, and beings to have a motion in itself like the troubled waters of the deep.

आकाशरूपमजहदेवं वेत्तीव हृद्यताम्।

स्वप्नसंकल्पशैलाविव चिद्वृत्तिरांतरी।।३।।

It then begins to reflect in itself, as in a dream or in imagination, without changing its vacuous form, which is likened to a rock with the inward faculty of thought.

पृथ्व्यादिरहितो देहो यो विराडात्मको महान्।

आतिवाहिक एवासौ चिन्मात्राच्छनभोमयः।।४।।

The body of the Great Virāja also, is devoid of any material form, either of earthly or any other elemental shape, (as it is viewed in the Vedas). It is purely a spiritual, intellectual and ethereal form, and as transparent as the ether itself.

अक्षयः स्वप्नशैलाभः स्थिरस्वप्नपुरोपमः।

चित्रकृत्स्थिरचित्तस्थचित्रसैन्यसमाकृतिः।।५।।

It is undecaying and steady as a rock, and as airy as a city seen in a dream. It is immovable as the line of a regiment represented in a picture.

अनिखातमहास्तंभपुत्रिकौघसमोपमः।

ब्रह्माकाशेऽनिखातात्मा सुस्तंभे शालभंजिका।।६।।

All other souls are as pictures of dolls and puppets, painted and not engraven on the body of Virāj as upon a huge pillar; and he standing as an uncarved column in the empty sphere of Brahmā, represents all souls (and not bodies) as they are mere pictures on it.

आद्यः प्रजापतिः पूर्वं स्वयंभूरितिविश्रुतः।

प्राक्तनानां स्वकार्याणामभावादप्यकारणः।।७।।

The prime Lord of creatures is said to be self-born at first, and he is known as the increate (Brahmā), for want of his prior acts to cause his birth. (He is coeternal with the eternal Brahmā, and is therefore not subject to birth and death).

महाप्रलयपर्यंतेष्वाद्यकालपितामहाः।

मुच्यन्ते सर्व एवातः प्राक्तनं कर्म तेषु किम्।।८।।

The primeval patriarchs, who obtain their ultimate liberation at the final dissolution of the world, have no antecedent cause to be reborn as unliberated mortals. (So the emancipate souls of the living and dead, are freed from the doom of regeneration).

सोऽकुड्य एव कुड्यात्मा दृश्यादृश्यः स्वयं स्थितः।

न च दृश्यं न च द्रष्टा न स्रष्टा सर्वमेव च।।९।।

Brahmā, who is the reflector of all souls, is himself invisible in the inward mirror of other souls: (*i.e.* he reflects all images in himself, but never casts his own reflexion upon any). He is neither the view nor the viewer, and neither the creation nor the creator himself. (These being the functions of the creative and representative powers of Brahmā and Virāj).

प्रतिशब्दपदार्थानां सर्वेषामेष एव सः।

तस्मादुदेति जीवाली दीपाली दीपकादिव।।१०।।

Though thus negated of all predicates, yet is Brahmā the soul of all predicables, that may be affirmed or denied of him; (since he is all in all). He is the source of these chains of living beings, as light is the cause of a line of lighted lamps in illuminations.

संकल्प एव संकल्पात्किलैति क्ष्मादिवर्जितः।

आदिमादिव निःशून्यः स्वप्नात्स्वप्नान्तरं यथा।।११।।

The will of the gods (Brahmā and Virāj), proceeding from the volition of Brahmā, is of that spiritual nature as the other; just as one

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dream rising in another, is equally unsubstantial as the first: (*i.e.* the products of spiritual causes, are also spiritual, by the rule of the homogeneity of the cause and effect).

अस्मादेकप्रतिस्पंदाज्जीवाः संप्रसरंति ये।
सहकारिकारणानामभावाच्च स एव ते।।१२।।

Hence all living souls, which are evolved from the breathing of the Supreme Spirit, are of the same nature as their origin for want of an anxiliary causality. (God made man in his own image, and as perfect as himself: and this *man* is *manas* the Brahmā, or as he is named Adam, corresponding with *Adima* or *Adyam puru ṣ am*— -the first male or Protogonus).

सहकारिकारणानामभावे कार्यकारणम्।
एकमेतदतो नान्यः परस्मात्सर्गविभ्रमः।।१३।।

Want of a secondary agency, produces the equality of effects with their cause; (as the fruits and flowers of trees, are of the same kind with the parent tree, unless there rises a difference in them by cause of engraftings). Hence the uniformity of created things, proves the conception of their creation by a secondary cause, to be wholly erroneous.

ब्रह्मैवाद्यो विराडात्मा विराडात्मैव सर्गता।
जीवाकाशः स एवेत्थं स्थितः पृथ्व्याद्यसद्यतः।।१४।।

Brahmā himself is the prime soul of Virāj and self-same with him, and Virāj is the soul of creation and identical with it. He is the vacuous vitality of all; and it is from him that the unreal earth and other things have their rise. (Virāj is the spirit of God diffused in nature).

श्रीराम उवाच

किं स्यात्परिमितो जीवो राशिराहो अनंतकः।
आहोस्विदस्त्यनंतात्मा जीवपिंडोऽचलोपमः।।१५।।

Rāma said : Tell me, whether the living soul, is a limited thing or an unlimited mass of life; or does the unbounded spirit of God, exist in the shape of a mountainous heap of living souls: (*i.e.* whether it is to be taken in a collective or integral sense, and whether it forms a totality— *samaṣti* existent in the Divinity, of which all individual souls are either as parts *vyashti* or separate existences).

धाराः पयोमुच इव शीकरा इव वारिधेः।
कणास्तप्तायस इव कस्मान्नियान्ति जीवकाः।।१६।।

Are these living souls like showers of rain-water falling from above, or as the drizzling drops of waves in the vast ocean of creation, or as the sparks of fire struck out of a red-hot iron, and from whence they flow, and by whom they are emitted.

इति मे भगवन्ब्रूहि जीवजालविनिर्णयम्।
ज्ञातमेतन्मया प्रायस्तदेव प्रकटीकुरु।।१७।।

Tell me sir, the truth concerning the profusion of living souls, and though I have a partial knowledge of it, I require it to be more fully and clearly explained by you.

श्रीवसिष्ठ उवाच

एक एव न जीवोऽस्ति राशीनां संभवः कुतः।
शशशृङ्गं समुड्डीय प्रयातीव हि ते वचः।।१८।।

Vasiṣṭha replied : There being but one living soul of the universe, you can not call it a multitude. Your question therefore is quite not of place, as the query about the horns of hares, (which do not exist in nature).

न जीवाऽस्ति न जीवानां राशयः संति राघव।
न चैकः पर्वतप्रख्यो जीवपिंडोऽस्ति कश्चन।।१९।।

There are no detached living souls, O Rāma, nor are they to be found in multitudes any where, nor was there a mountainous heap of souls known to have existed at any time.

जीवशब्दार्थकलनाः समस्तकलनान्विताः।
नेह काश्चन संतीति निश्चयोऽस्तु तवाचलः।।२०।।

Living soul is but a fictitious word, and it is heaped with many fictions, all of which, your must know for certain, do not apply to the soul.

शुद्धचिन्मात्रममलं ब्रह्मास्तीह हि सर्वगम्।
तद्यथा सर्वशक्तित्वाद्विंदते याः स्वयं कलाः।।२१।।

There is but one pure and immaculate Brahmā, who is mere Intellect (*cinmātram*) and all pervasive. He assumes to himself all attributes by his almighty power. (Here Brahmā is represented not only as Omniscient and Omnipotent; but as *saguna* also by his assumption of all attributes).

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चिन्मात्रानुक्रमेणैव संप्रफुल्लतामिव।
ननु मूर्तामूर्त्तां वा तामेवाशु प्रपश्यति।।२२।।

The living soul is viewed by many to evolve itself from the intellect into many visible and invisible froms (*mūrta-mūtam*); just as a plant is seen to develop itself into its fruits and flowers.

जीवो बुद्धिः क्रियास्पन्दो मनोद्वित्वैक्यमित्यपि।
स्वसत्तां प्रकचतीं तां नियोजयति वेदने।।२३।।

They add to their knowledge of the soul the attributes of the living principle, understanding, action, motion, mind and unity and duality, as if these appertain to its nature.

साऽबुद्धैव भवत्येवं भवेद्ब्रह्मैव बोधतः।
अबोधः प्रेक्षया याति नाशं न तु प्रबुद्ध्यते।।२४।।

But all this is caused by ignorance, while right understanding assigns them to Brahmā. The ignorant are bewildered by these distinct views (of the soul), and will not be awakened to sense.

यथांधकारो दीपेन प्रेक्षमाणः प्रणश्यति।
न चास्य ज्ञायते तत्त्वमबोधस्यैवमेव हि।।२५।।

These different believers are lost (in their various views), as the light is lost under darkness. They will never come to the knowledge of truth as it is the case with the ignorant.

एवं ब्रह्मैव जीवात्मा निर्विभागो निरन्तरः।
सर्वशक्तिरनाद्यंतो महाचित्साररूपवान्।।२६।।

Know Brahmā himself as the living soul without any divisibility or distinction. He is without beginning or end. He is omnipotent, and is of the form of the great Intellect which forms his essence.

सर्वानणुतया त्वस्य न क्वचिद्भेदकल्पना।
विद्यते या हि कलना सा तदेवानुभूतितः।।२७।।

His want of minuteness (*i.e.* his fullness) in all places, precludes his distinctive appellations every where. Whatever attributes are given him (by fiction), are all to be understood to mean Brahmā himself.

श्रीराम उवाच

एवमेतत्कथं ब्रह्मन्नेकजीवेच्छयाखिलाः।
जगज्जीवा न युज्यन्ते महाजीवैकतावशात्।।२८।।

Rāma asked : How comes it, O Brāhman? that the totality of the living souls in the world, is guided by the will of one universal soul, which governs the whole, and to which all others are subject.

श्रीवसिष्ठ उवाच

महाजीवात्म तद्ब्रह्म सर्वशक्तिमयात्मकम्।
स्थितं तथेच्छमेवेह निर्विभागं निरंतरम्।।२९।।

Vasiṣṭha replied : Brahmā the great living soul and Omnipotent power, remained from eternity with his volition (*satya saṅkalpa*— fixed determination) of creation, without partition or alteration of himself.

यदेवेच्छति तत्तस्य भवत्याशु महात्मनः।
पूर्वं तेनेष्टमिच्छादि ततो द्वित्वमुदेति यत्।।३०।।

Whatever is wished by that great soul, comes to take place immediately. The wish it formed in its unity at first, became a positive duality at last. Then its wish "to be many" (*Aham bahu syam*), became the separate existenses afterwards.

पश्चाद्द्वित्वविभक्तानां स्वशक्तीनां प्रकल्पितः।
अनेनेत्थं हि भवतीत्येवं तेन क्रियाक्रमः।।३१।।

All these dualities of his self-divided powers (the different living souls), had their several routines of action allotted to them, as "this is for that"; meaning "this being is for that duty, and such action is for such end."

तं विनानुदये त्वासां प्रधानेच्छैव रोहति।
शक्त्या ह्यजातया ब्राह्म्या नियमोऽयं प्रकल्पितः।।३२।

Thus though there can be no act without exertion, (by the general rule as in the case of mortals), yet the predominant will the Brahmā, is always prevailing without its exertion to action, (as in the case of saints whose wills are effective of their ends without the aid of action).

यस्या जीवाभिधानायाः शक्त्यपेक्षा फलत्यसौ।
प्रधानशक्तिनियमानुष्ठानेन विना न तु।।३३।।

Though they that bear the name of living beings, effect their purposes by exertion of their energies, yet they can effect nothing without acting according to the law appointed by the predominant power.

प्रधानशक्तिनियमः सुप्रतिष्ठो न चेद्भवेत्।
तत्फलं शक्त्यधीनत्वान्नेहितानां क्वचिद्भवेत्।।३४।।

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If the law of the predominant power, is effective of its end; (*i.e.* the law of action for production of acts); then the exertions of the subordinate powers (the living souls), must also be attended with success: (*i.e.* the attainment of the like result of the like action).

एवं ब्रह्म महाजीवो विद्यतेऽन्तादिवर्जितः।
जीवकोटि महाकोटि भवत्यथ न किंचन।।३५।।

Thus Brahmā alone is the great living soul that exists forever and without end; and these millions of living beings are no other in the world (than agents of the divine energies).

चेत्यसंवेदनाज्जीवो भवत्यायाति संसृतिम्।
तदसंवेदनादूपं समायाति समं पुनः।।३६।।

It is with a conciousness of the intellectual soul, (*i.e.* the inward knowledge of the divinity within themselves), that all living souls are born in this world; but losing that consciousness (their knowledge of God) afterwards, they became alienated from him.

एवं कनिष्ठजीवानां ज्येष्ठजीवक्रमाक्रमैः।
समुदेत्यात्मजवत्वं ताम्राणामिव हेमता।।३७।।

Hence men of inferior souls, should pursue the course of conduct led by the superior souls, for regaining their spiritual life *ātmajīvatwam*, as the copper becomes transformed into gold (by chemical process).

अत्रान्तरे महाकाश इत्थमेष गणोऽप्यसन्।
स्वात्मैव सदिवोदेति चिच्चमत्करणात्मकः।।३८।।

Thus the whole body of living beings, that had been as in-existent as air before, come into existence, and rise resplendent with the wonderful intellect.

स्वयमेव चमत्कारो यः समापद्यते चितः।
भविष्यन्नामदेहादि तदहंभावनं विदुः।।३९।।

Whosoever perceives this wonderous intellect in his mind, and gets afterwards a body and the consciousness of his egoism, he is then said to be an embodied living soul.

चितो यस्माच्चिदालेहस्तत्मयत्वादनन्तकः।
स एष भुवनाभोग इति तस्यां प्रबिम्बति।।४०।।

The mind that is gratified with intellectual delights, be comes as expanded as the intellect itself, and thinks these pleasures to constitute the sum total of worldly enjoyments.

परिणामविकारादिशब्दैः सैव चिदव्यया।
तादृग्रूपादभेद्यापि स्वशक्त्यैव विबुध्यते।।४१।।

The Intellect is said to remain unchanged in all its succeeding stages; and though it never changes from that state, yet it wakes (develops) by a power intrinsic in itself.

अविच्छिन्नविलासात्म स्वतो यत्स्वदनं चितः।
चेत्यस्य च प्रकाशस्य जगदित्येव तत्स्थितम्।।४२।।

The uninterrupted activity of the Intellect, indulges itself in the amusement of manifesting the intelligibles in the form of the world. (*i.e.* Of evolving the knowables from its own knowledge of them. Or it is the pleasure of the intellect to unfold the secrets of nature to view).

आकाशादपि सूक्ष्मैषा या शक्तिर्विततता चितः।
सा स्वभावत एवैतामहन्तां परिपश्यति।।४३।।

The extent of the intellectual faculty, is wider and more rarefied than the surrounding air, and yet it perceives its distinct egoism by itself and of its own nature. (The subjective knowledge of ego— self).

आत्मन्यात्मात्मनैवास्या यत्प्रस्फुरति वारिवत्।
जगदन्तमहन्ताणु तदैषा संप्रपश्यति।।४४।।

Its knowledge of self, springs of itself in itself like the water of a fountain; and it perceives itself (its *ego*) to be but an atom amidst the endless worlds.

चमत्कारकरी चारु यच्चमत्कुरुते चितिः।
स्वयं स्वात्मनि तस्यैव जगन्नाम कृतं ततः।।४५।।

It perceives also in itself the beautiful and wondrous world, which is amazing to the understanding, and which is thereafter named the universe. (*i.e.* The one existing in the other and not without it: meaning, the soul to be the seat of both the subjective and objective knowledge).

चितश्चेत्यमहंकारः सैव राघव कल्पना।
तन्मात्रादि चिदेवातो द्वित्वेकत्वे क्व संस्थिते।।४६।।

Now Rāma, our *egoism* being but a conception of the intellect is a mere fiction (*kalpanā*); and the elementary principles being but creatures of egoism, they are also fictions of the intellect.

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जीवहेत्वादिसंत्यागे त्वं चाहं चेति संत्यज।
शेषः सदसतोर्मध्ये भवत्यर्थात्मको भवेत्।।४७।।

Again the living soul being but a resultant of our acts and desires, you have to renounce these causes, in order to get rid of your knowledge of *ego* and *tu* : (*i.e.* of the existence of yourself and that of others); and then you attain to the knowledge of the true one, after discarding the fictions of the real and unreal.

चिता यथादौ कलीता स्वसत्ता सा तथोदिता।
अभिन्ना दृश्यते व्योम्नः सत्तासत्तेन विद्यहे।।४८।।

As the sky looks as clear as ever, after the shadows of clouds are dispersed from it, so does the soul look as bright as it existed at first in the intellect, after its overshadowing fictions have been removed.

विश्वं खं जगदीहाख्यं खमस्ति विबुधालयः।
साकारश्चिच्चमत्कारूपत्वान्नान्यदस्ति हि।।४९।।

The universe if a vacuum, and the world is a name for the field of our exertions. This vacuity is the abode of the gods (*Visva* and *Virāj*, both of whom are formless). The wonderful frame of plastic nature, is but a form of the formless intellect and no other.

यो यद्विलासस्तस्मात्स न कदाचन भिद्यते।
अपि सावयवं तस्मात्कैवानवयवे कथा।।५०।।

What is one's nature never leaves him at any time; how then can a form or figure be given to the formless Divinity?

चितेर्नित्यमचेत्याया निर्नाम्न्या विततकृतेः।
यदूपं जगतो रूपं तत्तत्स्फुरणरूपिणः।।५१।।

The divine intellect is exempt, from all the names and forms which are given to unintelligent worldly things, it being the pervader and enlivener, of all that shines in the world. (Intellect is the power of understanding).

मनोबुद्धिरहंकारो भूतानि गिरयो दिशः।
इति यायास्तु रचनाश्चितस्तत्त्वाज्जगत्स्थितेः।।५२।।

The mind, understanding and egoism, with the elements, the hills and skies, and all things that compose and support the world, are made of the essences proceeding from the intellect. (The intellect from *interlegere* contains all things).

चितेश्चित्त्वं जगद्विद्धि नाजगच्चित्त्वमस्ति हि।
अजगत्त्वादचिच्चित्स्याद्भानाद्भेदो जगत्कुतः।।५३।।

Know the world to compose the mind-*citta* of the intellect-*cit* of God, because the mind does not subsist without the world. Want of the world would prove the in-existence of the mind and intellect which consist of the world. (Hence the identity of the intelligent world with the mind and intellect of God).

चितेर्मरीचिबीजस्य निजा यांतश्चमत्कृतिः।
सा चैषा जीवतन्मात्रमात्रं जगदिति स्थिता।।५४।।

The intellect like the pepper seed, is posses of an exquisite property within itself, and bears like the flavour of the other, the element of the living soul, which is the element of animated nature.

चित्तात्स्वशक्तिकचनं यदहंभावनं चितः।
जीवः स्पन्दनकर्मात्मा भविष्यदभिधो ह्यसौ।।५५।।

As the mind exerts its power and assumes its sense of egoism, it derives the principle of the living soul from the Intellect, which with its breath of life and action, is called a living being afterwards. (The mind is what thinks, moves and acts).

यच्चिच्चित्त्वेन कचनं स्वसंपाद्याभिधात्मकम्।
स्वविकारैर्व्यवच्छेद्यं भिद्यते नो न विद्यते।।५६।।

The intellect (*cit*), exhibiting itself as the mind (*citta*), bears the name of the purpose it has to accomplish, which being temporary and changeable, is different from the *cit* and a nullity. (The mind being the principle of volition, is applied also to the object of the will, as we say, I have a mind to play; which is equal to the expression, I have a playful mind: and this state of mind being variable, is said to be null).

चित्स्पंदरूपिणोरस्ति न भेदः कर्तृकर्मणोः।
स्पन्दमात्रं भवेत्कर्म स एव पुरुषः स्मृतः।।५७।।

The distinction of actor and act, does not consist in the intellect, it being eternal, is neither the author or the work itself. Even the living soul, which is active and productive of acts, is called the *puruṣa* or the embodied soul residing in the body-*purau-sete*. It is action which makes the man-*puruṣa*, from which is derived his manhood-*pauruṣa*.

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जीवश्चित्तपरिस्पंदः पुंसां चित्तं स एव च।
मनस्त्विन्द्रियरूपं सत्सत्तां नानेव गच्छति।।५८।।

Life with the action of the mind constitutes the mind of man. The mind taking a sensitive from, employs the organs of sense to their different functions. (The sensitivity of the mind bears an active and not the passive sense of sensitiveness or sensibility).

शांताशेषविशेषं हि चित्प्रकाशच्छटा जगत्।
कार्यकारणकादित्वं तस्मादन्यन्न विद्यते।।५९।।

He, the radiance of the light of whose intellect, is the cause of infinite blessings to the world, is both its author and workmanship from all eternity, and there is none beside him. (He is the *Pratyagātmā* the all-pervading soul).

अच्छेद्योऽहमदाह्योऽहमक्लेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽहमिति स्थितम्।।६०।।

Hence the ego or living soul is indivisible, uninflammable, unsoilable and undriable in its essence; it is everlasting and infinite (ubiquitous), and as immovable as a mountain. (The living soul is viewed in the light of the eternal soul).

विवदन्ते तथा ह्यत्र विवदन्तो यथा भ्रमैः।
भ्रमयंतो वयं त्वेते जाता विगतविभ्रमाः।।६१।।

There are many that dispute on this point, as they dispute another matters, in their error, and mislead others into the same; but we are set free from all mistake. (The disputant are the dualists, who make a distinction between the eternal and created souls. (*Jīvātmā-paramātmā-dvaita-vūdis*).

दृश्ये मूर्त्ते ज्ञसंरूढे विकारादि पृथग्भवेत्।
नामूर्ते तज्ज्ञकचिते चित्खे सदसदात्मनि।।६२।।

The dualist relying on the phenomena, is deceived by their varying appearances; but the believer in the formless unity, relies in the everlasting blessed spirit; (which he views in his intellect).

चित्तरौ चेत्यरसतः शक्तिः कालादिनामिकाम्।
तनोत्याकाशविषदां चिन्मधुश्रीः स्वमंजरीम्।।६३।।

Fondness for intellectual culture, is attended with the vernal blossoms of intellect, which are as white as the clear firmament, and as numberless as the parts of time.

स्वयं विचित्रं स्फुरति चिदण्डकमनाहतम्।
स्वयं विलक्षणस्पंदं चिद् वायुरण्डजात्मकः।।६४।।

The intellect exhibits itself in the form of the boundless and wonderful mundane egg, and it breathes but the breath of its own spirit in the same egg. (The breathing soul is called the *sūtrātmā* one of the hypostases of Brahmā, the vital air is the first of the elementary bodies, in the order of emanation *alias* creation).

स्वयं विचित्रं कचनं चिद्वारि न निखातगं।
स्वयं विचित्रधातुत्वं श्रेष्ठाङ्गमपि निर्मितम्।।६५।।

It then showed itself in the wondrous form of the antimundane waters, not as they rise from springs or fall into reservoirs, as also in those of the substances constituting the bodies of the best of beings.

स्वविचित्ररसोल्लासा चिज्ज्योत्स्ना सततोदिता।
स्वयं चिदेव प्रकटश्चिदालोको महात्मकः।।६६।।

It next shone forth with its own intellectual light, which shines as bright as the humid beams of the full moon.

स्वयमस्तं गते बाह्ये स्वज्ञानादुदिता चितिः।
स्वयं जडेषु जाड्येन पदं सौषुप्तमागता।।६७।।

Then as the intellect rises in full light with its internal knowledge, upon disappearance of the visible from sight; so also it is transformed to dullness by dwelling upon gross objects, when it is said to be lie dormant. In this state of the intellect, it is lowered to and confined in the earth.

स्वयं स्पंदितयास्पंदिचित्त्वाच्चिति महानभः।
चित्प्रकाशप्रकाशो हि जगदस्ति च नास्ति च।।६८।।

The world is in motion by the force of the Intellect, in whose great vacuity it is settled; it is lighted by the lights of that Intellect, and is therefore said to be both existent as well as inexistent by itself.

चिदाकाशैकशून्यत्वं जगदस्ति च नास्ति च।
चिदालोकमहारूपं जगदस्ति च नास्ति च।।६९।।

Like the vacuity of that Intellect, the world is said now to exist and now to be in existent; and like the light of that Intellect, it now appears and now disappears from view.

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चिन्मारुतपरिस्पंदो जगदस्ति च नास्ति च।
चिद्घनध्वांतकृष्णत्वं जगदस्ति च नास्ति च।।७०।।

Like the fleeting wind which is breathed by that Intellect, the world is now in existence and now in-existent; and like the cloudy and unclouded sphere of that Intellect, the world is now in being and now a not being.

चिदर्कालोकदिवसो जगदस्ति च नास्ति च।
चित्कज्जलरजस्तैलपरमाणुर्जगत्क्रमः।।७१।।

Like the broad day light of that Intellect, the world is now in existence, and like the disappearance of that light, it now becomes nothing. It is formed like colyrium from the particles of the oil of the *rajas* quality of the Intellect.

चिदग्न्यौष्ण्यं जगल्लेखा जगच्चिच्छंखशुक्लता।
जगच्चिच्छैलजठरं चिज्जलद्रवता जगत्।।७२।।

It is the intellectual fire that gives warmth to the world, and it is the alabaster (conch) of the intellect that causes its whiteness; the rock of intellect gives it hardness, and its water causes its fluidity.

जगच्चिदिक्षुमाधुर्यं चितक्षीरस्निग्धता जगत्।
जगच्चिद्धिमशीतत्वं चिज्ज्वालाज्वलनं जगत्।।७३।।

The sweetness of the world, is derived from the sugar of the intellect, and its juiciness from the milk in the divine mind; its coldness is from the ice, and its heat from the fire contained in the same. (*i.e.* The divine Intellect is the material cause (*upādāna kārana*) of the world).

जगच्चित्सर्षपस्नेहो वीचिश्चित्सरितो जगत्।
जगच्चित्क्षोद्रमाधुर्यं जगच्चित्कनकाङ्गदम्।।७४।।

The world is oily by the mustard seeds contained in the Intellect; and billowy in the sea of the divine mind. It is duplicate by the honey and laureate by the gold contained in the same.

जगच्चित्पुष्पसौगन्ध्यं चिल्लताग्रफलं जगत्।
चित्सत्तैव जगत्सत्ता जगत्सत्तैव चिद्वपुः।।७५।।

The world is a fruit of the tree of Intellect, and its fragrance is derived from the flowers growing in the arbour of the mind. It is the *ens* of the Intellect, that gives the world its entity, and it is the mould of the eternal mind, that gives its form.

अत्र भेदविकारादि नखे मलमिव स्थितम्।
इतीदं सन्मयत्वेन सदसद्भुवनत्रयम्।।७६।।

The difference is, that this world is changeful, while the clear atmosphere of the Intellect has no change in it; and the unreal world becomes real, when it is seen as full of the Divine spirit.

अविकल्पतदात्मत्वात्सत्तासत्तैकतैव च।
अवयवावयविता शब्दार्थौ शशशृङ्गवत्।।७७।।

The invariable self-sameness of the Divine spirit, makes the entity and non-entity of the world alike; (because it has no existence of its own, but in the Supreme soul). And the words 'part and whole' are wholly meaningless, because both of these are full with the divine spirit.

अनुभूत्यपलापाय कल्पितो यैर्धिगस्तु तान्।
न विद्यते जगद्यत्र साद्रयब्ध्युर्वीनदीश्वरम्।।७८।।

Fie to them, that deride notions as false talk; because the world with its hills, and seas, earth and rivers, is all untrue without the notion of God's presence in it. (The Buddhists are perceptionalists, and have no faith in any thing beyond their sensible perceptions (*pratyakṣa*); but the Vedantic spiritualists, on the contrary, are abstract conceptionalists, and believe nothing to be true, of which they have no notion or inward conception).

चिदेकत्वाप्रसंगः स्यात्कस्तत्रेतरविभ्रमः।
शिलाहृदयपीनापि स्वाकाशे विशदैव चित्।।७९।।

The intellect being an unity, cannot be mistaken for a part of any thing; and though it may become as solid as a stone, yet it shines brightly in the sphere of its vacuity.*

(*The conceptualism of Europe, is a doctrine between Realism and Nominalism and betwixt Idealism and Relationlism. The realist says, universal genera are real and independent existence; but the nominalist (*like the Pratyakṣāvādi*) says that, things only exist and universals are *Flatus venti-pralāpa*.)

धत्तेऽन्तरखिलं शान्तं सन्निवेशं यथा शिला।
पदार्थनिकराकाशे त्वयमाकाशजो मलः।।८०।।

It has a clear vacuous space in its inside, as a transparent crystal, which reflects the images of all objects, though it is as clear as the sky.

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सत्तासत्तात्मतात्वत्तामत्ताश्लेषा न सन्ति ते।
पल्लवांतरलेखौघसन्निवेशवदाततम्।।८१।।

As the lines on the leaves of trees, are neither the parts of the leaves nor distinct from them, so the world situated in the Intellect, is no part of it nor separate from it.

अन्यानन्यात्मकमिदं धत्तेऽन्तश्चित्स्वभावतः।
समस्तकारणौघानां कारणादिः पितामहः।।८२।।

No detached soul is of heterogeneous growth, but retains in its nature the nature of the intellect, and Brahmā is the primary cause of causes. (Hence called Hiranyagarbha).

स्वभावतो कारणात्म चित्तं चिद्व्यनुभूतितः।
न चासत्त्वमचेत्यायाश्चितेः वाचापि सिद्ध्यति।।८३।।

The mind is of its own nature a causal principle, by reason of its notion of the Intellect; but its existence is hard to be proved, when it is insensible and unconscious of the intellect.

यदस्ति तदुदेतीति दृष्टं बीजादिवांकुरः।।८४।।

Whatever is in the root, comes out in the tree, as we see the seed shoot forth in plants of its own species.

गगन इव सुशून्यभेदमस्ति
त्रिभुवनमङ्ग महाचितोऽन्तरस्याः।
परमपदमयं समस्तदृश्यं
त्विदमिति निश्चयवान् भवानुभूतेः।।८५।।

All the worlds are as void as vacuity, and yet they appear otherwise, as they are situated in the Great Intellect. All this is the seat of the Supreme, and you must know it by your intellection.

इत्युक्तवत्यथ मुनौ दिवसो जगाम
सायंतनाय विधयेऽस्तमिनो जगाम।
स्नातुं सभा कृतनमस्करणा जगाम
श्यामाक्षये रविकरैश्च सहाजगाम।।८६।।

As the Muni spoke these words, the day declined to its evening twilight. The assembly broke with mutual salutations, to perform their vesperal ablutions, and met again at the court hall with the rising sunbeams, after dispersion of the nocturnal gloom.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे ब्रह्मप्रतिपादनं नाम चतुर्दशः सर्गः।।१४।।

CHAPTER 15

STORY OF THE TEMPLE AND ITS PRINCE

श्रीवसिष्ठ उवाच

जगदाकाशमेवेदं यथा हि व्योम्नि मोक्तिकम्।
विमले भाति स्वात्मैव जगच्चिद्वगनं यथा।।१।।

Vasiṣṭha said : The world is a void and as null as the pearls in the sky, (seen by optical delusion). It is as unreal as the soul in the vacuity of the intellect.

अनुत्कीर्णेव भातीव त्रिजगच्छालभंजिका।
चित्स्तंभेनैव सोत्कीर्णा नचोत्कर्त्रात्र विद्यते।।२।।

All its objects appear, as unengraven images on the column of the mind, which is without any engraving or engraver of it.

समुद्रेऽन्तर्जलस्पंदाः स्वभावादच्युता अपि।
वीचिवेगा भवन्तीव परे दृश्यविदस्तथा।।३।।

As the intermotion of the waters in the sea, causes the waves to rise of themselves, so the visible as they appear to us, are as waves in the calm spirit of the Supreme. (The variety of the waves, with the pearls, shells and froth they pour out, resemble the multiformity of worldly productions).

जालान्तर्गतसूर्याभा जालाकाररजांस्यपि।
जगद्भानं प्रति स्थूलान्यणुं प्रति यथाचलाः।।४।।

As sun-beams seen under the water, and as water appearing in the sands of the desert (mirage); so it is the fancy, that paints the world as true to us; and its bulk is like that of an atom, appearing as a hill (when seen through the microscope).

जगद्भानं न भातीदं ब्रह्मणो व्यतिरेकतः।
जालसूर्यांशुजालं तु व्यतिरेकानुभूतिदम्।।५।।

The fancied world is no more than a facsimile of the mind of its Maker, just as the sun beams under the water, are but reflexions of the light above; and no other than a negative notion (a false idea).

अनुभूतान्यपीमानि जगन्ति व्योमरूपिणि।
पृथ्व्यादीनि न संत्येव स्वप्नसंकल्पयोरिव।।६।।

The ideal world is but an aerial castle, and this earth (with its contents), is as unreal as a dream, and as false as the objects of our desire.

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पिंडग्रहो जगत्यस्मिन् विज्ञानाकाशरूपिणि।
मरुनद्यां जलमिव न संभवति कुत्रचित्।।७।।

The earth appearing as solid, is in the light of philosophy, no better than the liquid water of a river, in the mirage of a sandy desert, and is never in-existence.

जगत्यपिंडग्राहेऽस्मिन्संकल्पनगरोपमे।
मरौ सरिदिवाभाति दृश्यता भ्रांतिरूपिणी।।८।।

The illusive forms of the visible, in this supposed substantial form of the world, resemble at least, but aerial castles and rivers in the mirage.

स्वप्नदृश्येव जगतां तुलादेशेन केन च।
तुलिता कलनोन्मुक्ता दृश्यश्रीर्व्योम जृंभते।।९।।

The visionary scenes of the world being taken to the scales, will be found when weighed, to be light the air and as hollow as vacuum.

वर्जयित्वा ज्ञविज्ञानं जगच्छब्दार्थभाजनम्।
जगद्ब्रह्मस्वशब्दानामर्थे नास्त्येव भिन्नता।।१०।।

The ignorant that are taken away by the sound of words in disregard of sense, will find when they come to sense. that there is no difference between the world and Brahmā: (the one being but the reflection of the other).

इदं त्वचेत्यचिन्मात्रं भानोर्भातं नभः प्रति।
तथा सूक्ष्मं यथामेघं प्रति संकल्पवारिदः।।११।।

The dull world is the issue of the Intellect, like the beams of the sun in the sky. The light of the intellect, is as light as the rarefied rays of the sun; but it raises like the other, the huge clouds, to water the shooting seeds of plants.

यथा स्वप्नपुरं स्वच्छं जाग्रत्पुरवरं प्रति।
तथा जगदिदं स्वच्छं सांकल्पिकजगत्प्रति।।१२।।

As a city in a dream, is finer than one seen in the waking state, so this visionary world is as subtile as an imaginary one.

तस्मादचेत्यचिद्रूपं जगद्व्योमैव केवलम्।
शून्यौ व्योमजगच्छब्दौ पर्यायौ विद्धि चिन्मयौ।।१३।।

Know therefore the insensible world to be the inverse of the sensible soul, and the substantive world as the reverse of the unsubstantial vacuum; The world plenum and vacuum are both as inane as airy breath, because these opposites are but different views of the same Intellect.

तस्मान्न किंचिदुत्पन्नं जगदादीह दृश्यकम्।
अनाख्यमनभिव्यक्तं यथास्थितमवस्थितम्।।१४।।

Know therefore this visible world to be no production at all; it is as nameless as it is undeveloped, and as in-existent as its seeming existence.

जगदेवं महाकाशे चिदाकाशमभित्तिमत्।
तद्देशस्याणुमात्रस्य तुलायाश्चाप्रपूरकम्।।१५।।

The universe is the sphere of the spirit of God in the infinite space; it has no foundation elsewhere except in that Spirit of which it is but a particle, and filling a space equal to a bit of infinity.

आकाशरूपमेवाच्छं पिण्डग्रहविवर्जितम्।
व्योम्नि व्योममयं चित्रं संकल्पपुरवत्स्थितम्।।१६।।

It is as transparent as the sky, and without any solidity at all; it is as empty as empty air, and as a city pictured in imagination.

अत्रेदं मंडपाख्यानं शृणुश्रवणभूषणम्।
निःसंदेहो यथैषोऽर्थश्चित्ते विश्रान्तिमेष्यति।।१७।।

Attend now to the story of the Temple which is pleasant to hear, and which will impress this truth deeply in your mind.

श्रीराम उवाच

सद्बोधवृद्धये ब्रह्मन्समासेन वदाशु मे।
मंडपाख्यानमखिलं येन बोधो विवर्द्धते।।१८।।

Rāma said : Tell me at once, O Brāhman, the long and short of the story of the temple, which will help my under standing of these things.

श्रीवसिष्ठ उवाच

अभूदस्मिन्महीपीठे कुलपद्मो विकाशवान्।
पद्मो नाम नृपः श्रीमान्बहुपुत्रो विवेकवान्।।१९।।

Vasiṣṭha said : There lived of yore a prince on the surface of the earth, whose name was Padma from his being like the blooming and fragrant lotus of his race; and who was equally blessed with wisdom, prosperity and good children.

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मर्यादापालनांभोधिद्विषत्तिमिरभास्करः।
कांताकुमुदिनीचंद्रो दोषतृणहुताशनः।।२०।।

He observed the bounds of his duties, as the sea preserves the boundaries of countries; and destroyed the mist of his adversaries, as the sun dispels the darkness at night. He was as the moon to his lotus-like queen, and as burning fire to the hay of evils and crimes.

मेरुर्विबुधवृंदानां यशश्चंद्रो भवार्णवे।
सरः सद्गुणहंसानां कमलामलभास्करः।।२१।।

He was the asylum of the learned, as the mount Meru was the residence of the gods; he was the moon of fair fame risen from the ocean of the earth; and was as a lake to the geese of good qualities; and like the sun to the lotuses of purity.

संग्रामवीरुत्पवनो मनोमातङ्गकेसरी।
समस्तविद्यादयितः सर्वाश्चर्यगुणाकरः।।२२।।

He was as a blast to the creepers of his antagonists in warfare; and as a lion to the elephants of his mind (appetites). He was the favourite of all learning, and a patron of the learned, and a mine of all admirable qualities.

सुरारिसागरक्षोभविलसन्मंदराचलः।
विलासपुष्पौघमधुः सौभाग्यकुसुमायुधः।।२३।।

He stood fixed as the mount Mandāra, after it had churned the ocean of the demons. He was as the vernal season to the blossoms of joy, and as the god of the floral bow to the flowers of blooming prosperity.

लीलालतालास्यमरुत्साहसोत्साहकेशवः।
सौजन्यकैरवशशी दुर्लीलावल्लिकानलः।।२४।।

He was the gentle breeze to the vacillation of the playful creepers, and as the god Hari in his valour and energy. He shone as the moon on the florets of good manners, and as wildfire to the brambles of licentiousness.

तस्यास्ति सुभगा भार्या लीला नाम विलासिनी।
सर्वसौभाग्यवलिता कमलेवोऽदिताऽवनौ।।२५।।

His consort was the happy Lila, playful as her name implied, and fraught with every grace, as if the goddess of prosperity, had appeared in person upon earth.

सर्वानुवृत्तिललिता लीला मधुरभाषिणी।
सानंदमन्दचलिता द्वितीयेन्दूदयस्मिता।।२६।।

She was gentle with her submissiveness to her lord, and was sweet in her speech without are; she was always happy and slow in her movements, and ever smiling as the moon.

अलकालिमनोहारिवदनांभोजशालिनी।
सितांगी कर्णिकागौरी जंगमेव सरोजिनी।।२७।।

Her lovely lotus-white face was decorated with painted spots, and her fair form which was as fresh as a new blown bud, appeared as a moving bed of lotuses.

लताविलासकुंदौघभासिनी रसशालिनी।
प्रवालहस्ता पुष्पाभा मधुश्रीरिव देहिनी।।२८।।

She was buxom as a playful plant, and bright as a branch of *kuṇḍa* flowers, and full of glee and good humour. With her palms red as corals, and her fingers white as lilies, she was in her person a congress of vernal beauties.

अवदाततनुः पुण्या स्पर्शनाह्लादकारिणी।
गंगेव गां गता देहवती हंसविलासिनी।।२९।।

Her pure form was sacred to touch, and conferred a hilarity to the heart, as the holy stream of the Ganges, exhilarates the flock of swans floating upon it.

तस्य भूतलपुष्पेषोः सकलाह्लाददायिनः।
परिचर्यां चिरं कर्तुमन्या रतिरिवोदिता।।३०।।

She was as a second Rati, born to serve her lord, who was *Kāma* in person on earth to give joy to all souls.

उद्विग्ने प्रोद्विग्ना मुदिते मुदिता समाकुलाकुलिते।
प्रतिबिम्बसमा कान्ता संक्रुद्धे केवलं भीता।।३१।।

She was sorry at his sorrow, and delighted to see him delightful; and was thoughtful to see him pensive. Thus was she an exact picture of her lord, except that she was afraid to find him angry.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये उत्पत्ति प्रकरणे मंडपोपाख्याने राजवर्णनं नाम पंचदशः सर्गः।।१५।।

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CHAPTER 16

JOY AND GRIEF OF THE PRINCESS

श्रीवसिष्ठ उवाच

भूतलाप्सरसा सार्द्धमनन्यदयितापतिः।
अकृत्रिमप्रेमरसं स रेमे कान्तया तया।।१।।

This single wived husband, enjoyed the pleasure of an undivided and unfeigned love, in company with his only consort, as with an *Apsarā* (or heavenly nymph) on earth. (The *Apsarās* are the *Abisares* of Ptolemy and *Absairs* of the Persians: a term applied to the fairy race in the watery valley of Cashmere, supposed to be the site of Paradise-Firdous, and the scene of innocent attachment).

उद्यानवनगुल्मेषु तमालगहनेषु च।
पुष्पमण्डपरम्येषु लतावलयसद्मसु।।२।।

The seats of their youthful sports were the gardens and groves, the arbours of shrubberies, and forests of Tamāla trees. They sported also in the pleasant arbours of creepers and delightful alcoves of flowers.

पुष्पान्तःपुरश्य्यासु पुष्पसंभारवीथिषु।
वसंतोद्यानदोलासु क्रीडापुष्करणीषु च।।३।।

They delighted themselves in the inner apartments, on beds decked with fragrant flowers, and on walks strewn over with fresh blossoms. They amused in their swinging cradles in their pleasure gardens in spring, and in rowing their tow-boats in summer heat.

चंदनद्रुमशैलेषु संतानकतलेषु च।
कदम्बनीपगेहेषु पारिभद्रोदरेषु च।।४।।

Hills over-grown with sandal woods and shades of shady forests; the *alcoves* of *Nīpa* and *Kadamba* trees, and *coverts* of the *Pāribhadra* or *Devadāru-cedars*, were their favourite resorts in summer.

विकसत्कुंदमंदारमकरंदसुगंधिषु।
वसंतवनजालेषु कूजत्कोकिलपक्षिषु।।५।।

They sat besides the beds of *kunda* and *Mandāra* plants, redolent with the fragrance of full-blown flowers; and strayed about the vernal green-woods, resounding with the melody of *kokilas'* notes.

नानारण्यतृणानां च स्थलेषु मृदुदीप्तिषु।
निझरिषु तरत्तारसीकरासारवर्षिषु।।६।।

The glossy beds of grassy tufts, the mossy seats of woods and lawns, and water-falls flooding the level lands with showers of rain, (were also their favourite resorts).

शैलानां मणिमाणिक्यशिलानां फलकेषु च।
देवर्षिमुनिगेहेषु दूरपुण्याश्रमेषु च।।७।।

Mountain layers overlaid with gems, minerals and richest stones; the shrines of gods and saints, holy hermitages and places of pilgrimage, were often visited by them.

कुमुद्वतीषु फुल्लासु स्मेरासु नलिनीषु च।
वनस्थलीषु कृष्णासु फुल्लासु फलिनीषु च।।८।।

Lakes of full-blown lotuses and lilies, smiling *Kumudas* of various hues, and wood-lands darkened by green foliage, or over hung with flowers and fruitage, were their frequent haunts.

सुरतैः सुरतारुण्यैः सुंदरः सुंदरेहितैः।
इहितैः पेशलान्योन्यघनप्रेमरसाधिकैः।।९।।

They passed their time in the amorous dalliances of god-like youths; and their personal beauty, was graced by the generous pastimes, of their mutual fondness and affection.

प्रहेलिकाभिराख्यानैस्तथा चाक्षरमुष्टिभिः।
अष्टापदैर्बहुद्यूतैस्तथा गूढचतुर्थकैः।।१०।।

They amused each other with bon-mots and witticisms and solution of riddles; with story telling and playing the tricks of hold-fists *muṣṭi-bandha* (*purmuthi*), and the various games of chess and dice.

नाटिकाख्यायिकाभिश्च श्लोकैर्बिंदुमतिक्रमैः।
देशकालविभागैश्च नगरग्रामचेष्टितैः।।११।।

They diverted themselves with the reading of dramas and narratives, and interpretation of stanzas difficult even to the learned. And sometimes they roamed about cities, towns and villages.

स्रग्दाममालावलितैर्नानाभरणयोजनैः।
लीलाविलोलचलनैर्विचित्ररसभोजनैः।।१२।।

They decorated their persons with wreaths of flowers and ornaments of various kinds; fared

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and feasted on a variety of flavours, and moved about with playful negligence.

आर्द्रकुंकुमकर्पूरतांबूलीदलचर्वणैः।
फुल्लपुष्पलतागुंजादेहगोपनखव्रणैः।।१३।।

They chewed betel leaves mixed with moistened mace and camphor, and saffron; and hid the love marks on their bodies, under wreaths of flowers and corals, with which they were adorned.

समालंभनलीलाभिर्मालाप्रहरणक्रमैः।
गृहे कुसुमदोलाभिरन्योन्यं दोलनक्रमैः।।१४।।

The played the frolics of "hide and find" (Beng. *lukicuṛ*), tossing of wreaths and garlands, and swinging one another in cradles bestrewn with flowers.

नौयानयुग्महस्त्यश्वदान्तोष्ट्रादिगमागमैः।
जलकेलिविलासेन परस्परसमुत्क्षणैः।।१५।।

They made their trips in pleasure-boats, and on yokes of elephants and tame camels; and sported in their pleasure-ponds by patterning water upon one another.

नृत्यगीतकलालास्यतालतांडवमंडनैः।
संगीतकैः संकथनैर्वीणामुरजवादनैः।।१६।।

They had their manly and womanly dances, the sprightly *tāṇḍava* and the merry *lāsya*; and songs of masculine and effeminate voices the *Kalā* and *gīta*. They had symphonious and euphonious music, and played on the lute and tabor, (the wired and percussive instruments).

उद्यानेषु सरीत्तीरवृक्षेषु वरवीथिषु।
अंतःपुरेषु हर्म्येषु फुल्लदोलावदोलनैः।।१७।।

They passed in their flowery conveyances through gardens and parterres, by river sides and highways, and amidst their inner apartments and royal palaces.

सा तथा सुखसंवृद्धा तस्य प्रणयिनी प्रिया।
एकदा चिन्तयामास सुभ्रूः संकल्पशालिनी।।१८।।

The loving and beloved princess being thus brought up in pleasure and indulgence, thought at one time with a wistful heart within herself—

प्राणेभ्योऽपि प्रियो भर्त्ता ममैष जगतीपतिः।
यौवनोल्लासवान् श्रीमान्कथं स्यादजरामरः।।१९।।

"How will this my lord and ruler of earth, who is in the bloom of youth and prosperity, and who is dearer to me than my life, be free from old age and death.

भर्त्रानेन सहोत्तुंगस्तनी कुसुमसद्मसु।
कथं स्वैरं चिरं कांता रमे युगशतान्यहम्।।२०।।

"And how will I enjoy his company on beds of flowers in the palace, possessed of my youth and free-will, for the long period of hundreds of years.

तथा यते यत्नमतस्तपोजपयमेहितैः।
रजनीशमुखो राजा यथा स्यादजरामरः।।२१।।

"I will therefore endeavour with all my vigilance and prayers, and austerities and endeavours, how this moon-faced prince, may become free from death and decline.

ज्ञानवृद्धांस्तपोवृद्धान्विद्यावृद्धानहं द्विजान्।
पृच्छामि तावन्मरणं कथं न स्यान्नृणामिति।।२२।।

"I will ask the most knowing, and the most austere and very learned Brāhmans, how men may evade death."

इत्यानीयाथ संपूज्य द्विजान्पप्रच्छ सा नता।
अमरत्वं कथं विप्रा भवेदिति पुनः पुनः।।२३।।

She accordingly invited the Brāhmans and honoured them with presents, and asked them lowly, to tell her how men might become immortal on earth.

विप्रा ऊचुः।

तपोजपयमैर्देवि समस्ताः सिद्धसिद्धयः।
संप्राप्यन्तेऽमरत्वं तु न कदाचन लभ्यते।।२४।।

The Brāhmans replied— "Great queen! holy men may obtain success in every thing by their austerities, prayers and observance of religious rites; but no body can ever attain to immortality here bellow."

इत्याकर्ण्य द्विजमुखाच्चितयामास सा पुनः।
इदं स्वप्रज्ञयैवाशु भीता प्रियवियोगतः।।२५।।

Hearing this from the mouths of the Brāhmans, she thought again in her mind, and with fear for the demise of her loving lord.

मरणं भर्तुरग्रे मे यदि दैवाद्भविष्यति।
तत्सर्वदुःखनिर्मुक्ता संस्थास्ये सुखमात्मनि।।२६।।

"Should it happen, that I come to die before

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my lord, I shall then be released from all pain of separation from him, and be quite at rest in myself.

अथ वर्षसहस्रेण भर्त्तादौ चेन्मरिष्यति।
तत्करिष्ये तथा येन जीवो गेहान्न यास्यति।।२७।।

But if my husband happen to die before me, even after a thousand years of our lives, I shall so manage it, that his soul (the immortal part of his body), may not depart from the confines of this mansion (the charnel-house).

तद्भ्रमद्भर्तृजीवेऽस्मिन्निजे शुद्धांतमंडपे।
भर्त्रा विलोकिता नित्यं निवत्स्यामि यथासुखम्।।२८।।

"So that the spirit of my lord, will rove about the holy vault in the inner apartment, and I shall feel the satisfaction of moving about in his presence at all time."

अद्यैवारभ्यैतदर्थं देवीं ज्ञप्तिं सरस्वतीम्।
जपोपवासनियमैरातोषं पूजयाम्यहम्।।२९।।

"I will commence even from this day, to worship Sarasvati— the goddess of Intelligence, and offer my prayers to her for this purpose, with observance of fasts and other rites to my heart's content."

इति निश्चित्य सा नाथमनुकत्वैव वराङ्गना।
यथाशास्त्रं चचारोग्रं तथा नियममास्थिता।।३०।।

Having determined so, she betook herself to observe the strict ceremonials of the *Śāstra* and without the knowledge of her lord.

त्रिरात्रस्य त्रिरात्रस्य पर्यंते कृतपारणा।
देवद्विजगुरुप्राज्ञविद्वत्पूजापरायणा।।३१।।

She kept her fasts, and broke them at the end of every third night; and then entertained the gods, Brāhmans, the priests and holy people, with feasts and due honours.

स्नानदानतपोध्याननित्योद्युक्तशरीरिका।
सर्वास्तिक्यसदाचारकारिणी क्लेशहारिणी।।३२।।

She was then employed in the performance of her daily ablutions, in her act of alms— giving, in the observance of her austerities and in meditation; in all of which she was painstaking, an observant of the rules of pious theism.

यथाकालं यथोद्योगं यथाशास्त्रं यथाक्रमम्।
तोषयामास भर्त्तारमपरिज्ञातसंस्थितिः।।३३।।

She attended also to her incognizant husband at stated times, and ministered unto him to the utmost, her duties as required by law and usage.

त्रिरात्रशतमेवं सा बाला नियमशालिनी।
अनारतं तपोनिष्ठामतिष्ठत्कष्टचेष्टया।।३४।।

Thus observant of her vows, the young princess passed a hundred of her trinoctial ceremony, with resolute and persevering pains-taking and unfailing austerities.

त्रिरात्राणां शते चाथ पूजिता प्रतिमानिता।
तुष्टा भगवती गौरी वागीशा समुवाच ताम्।।३५।।

The fair goddess of speech, was pleased at the completion of her hundredth trinoctial observance, in which she was honoured by her, with all outward and spiritual complaisance, and then bespoke to her.

सरस्वत्युवाच

निरंतरेण तपसा भर्तृभक्त्यतिशालिनी।
परितुष्टास्मि ते वत्से गृहाण वरमीप्सितम्।।३६।।

Sarasvatī said : "I am pleased my child! with your continued devotion to me, and your constant devotedness to your husband. Now ask the boon that would have of me."

राज्ञ्युवाच

जय जन्मजराज्वालादाहदोषशशिप्रभे।
जय हार्दान्धकारौघनिवारणरविप्रभे।।३७।।

The princess replied: "Be victorious, O moon-bright goddess! that put to an end all the pains of our birth and death, and the troubles, afflictions and evils of this world; and that like the sun, put to flight the darkness of our affections and afflictions in this life.

अम्ब मातर्जगन्मातस्त्रायस्व कृपणामिमाम्।
इदं वरद्वयं देहि यदहं प्रार्थये शुभे।।३८।।

"Save me O goddess, and you parent of the world, and have pity on this wretched devotee, and grant her these two boons, that she supplicates of you.

एकं तावद्विदेहस्य भर्त्तुर्जीवो ममाम्बिके।
अस्मादेव हि मा यासीनिजान्तः पुरमण्डपात्।।३९।।

"The one is, that after my husband is dead, his soul may not go beyond the precincts of this

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shrine in the inner apartment.

द्वितीयं त्वां महादेवि प्रार्थयेऽहं यदा यदा।
दर्शनाय वरार्थाय तदा मे देहि दर्शनम्।।४०।।

"The second is, that you shall hear my prayer, and appear before me, whenever I raise my voice to you, for having your sight and blessing."

इत्याकर्ण्य जगन्माता तवास्त्वेवमिति स्वयम्।
उक्त्वान्तर्द्धानमगमत्प्रोत्थायोर्मिरिवार्णवे।।४१।।

Hearing this, the goddess said, "Be it so;" and immediately disappeared in the air (whence she came); as the wave subsides in the sea whence it rises to view.

अथ सा राजमहिषी परितुष्टेष्टदेवता।
श्रुतगीतेव हरिणी बभूवानन्दधारिणी।।४२।।

The princess being blessed by the presence and good grace of the goddess, was as delighted as a doe at the hearing of music.

पक्षमासर्तुकटके दिनारे वर्षदण्डके।
क्षणनाभौ स्पंदमये कालचक्रे वहत्यथ।।४३।।

The wheel of time rolled on its two semicircles of the fort-nights. The spikes of mouths, the arcs of the seasons, the loops of days and nights and the orbit of years. The axle composed of fleeting moments; giving incessant momentum to the wheel.

अन्तर्द्धिमाजगामास्याः पत्युस्तच्चेतनं तनौ।
संदृश्यमानमेवाशु शुष्कपत्ररसो यथा।।४४।।

The perceptions of the prince, entered into the inner man within the body (*lingadeha*); and he looked in a short time, as dry as a withered leaf without its juicy gloss.

रणखंडितदेहेऽस्मिन् मृतेऽन्तःपुरमंडपे।
निर्जला नलिनीवासौ परां म्लानिमुपाययौ।।४५।।

The dead body of the warlike prince, being laid over the sepulchre, in the inside of the palace, the princess began to fade away at its sight, like a lotus flower without its natal water (of the lake).

विषोष्णश्वसनध्वस्तसकलाधरपल्लवा।
प्राप सा मरणावस्थां सशल्येव मृगी यथा।।४६।।

Her lips grew pale by her hot and poisoned breath of sorrow; and she was in the agony of death, as a doe pierced by a dart (in her mortal part).

प्राप सा तमसांधत्वं तस्मिन्मरणमागते।
दीपज्वालालवे क्षीणे सद्मश्रीरिव भूषिता।।४७।।

Her eyes were covered in darkness at the death of her lord, as a house becomes dark at the extinction of the light of its lamp.

कार्श्यमाप क्षणेनासौ बाला विरसतां गता।
यथा स्त्रोतस्विनी स्त्रोतः क्षये क्षारविधूसरा।।४८।।

She became leaner every moment, in her sad melancholy; and turned as a dried channel covered with dirt in lieu of its water.

क्षिप्रमाक्रंजिनी क्षिप्रं मौनमूका वियोगिनी।
बभूव चक्रवाकीव मानिनी मरणोन्मुखी।।४९।।

She moved one moment and was then mute as a statue; she was about to die of grief, as the ruddy goose at the separation of her mate.

अथ तामतिमात्रविह्वलां सकृपाकाशभवा सरस्वती।
शफरीं ह्रदशोषविह्वलां प्रथमा वृष्टिरिवान्वकंपत।।५०।।

Then the ethereal goddess Sarasvatī, took pity on the excess of her grief, and showed as much compassion for her relief, as the first shower of rain, does to the dying fishes in a drying pond.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मंडपोपाख्याने राज्ञीपरिदेवनं नाम षोडशः सर्गः।।१६।।

CHAPTER 17

STORY OF THE DOUBTFUL REALM OR REVERIE OF LĪLĀ

श्रीसरस्वत्युवाच

शवीभूतमिमं वत्से भर्तारं पुष्पपुञ्जके।
आच्छाद्य स्थापयैनं त्वं पुनर्भर्त्तारमेष्यसि।।१।।

Sarasvatī said: Remove my child, the dead body of your husband to yonder shrine, and strew those flowers over it, and you shall have your husband again.

पुष्पाणि म्लानिमेष्यन्ति नो नचैष विनंक्ष्यति।
भूयश्च तव भर्तृत्वमचिरेण करिष्यति।।२।।

Never will this body rot or fade as long as the flowers are fresh over it, and know your husband will shortly return to life again. (The strewing of flowers over the dead body and the grave, is a practice common in many religions).

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एतदीयश्च जीवोऽसावाकाशविशदस्तव।
न निर्गमिष्यति क्षिप्रमितोऽन्तःपुरमण्डपात्।।३।।

His living soul which is as pure as air, will never depart from this cemetery of your inner apartment. (The departed soul is believed to hover about the crypt or cairn until the day of resurrection).

षट्पदश्रेणिनयना समाकर्ण्येति बन्धुभिः।
सा समाश्वासितागत्य पयोभिरिव पद्मिनि।।४।।

The black-eyed princes, with her eyebrows resembling a cluster of black-bees, heard this consolatory speech of the goddess, and was cheered in her spirit, as the lotus-bed on return of the rains.

पतिं संस्थाप्य तत्रैव पुष्पपूरप्रगोपितम्।
किंचिदाश्वासिताऽतिष्ठद्दरिद्रेव निदानिनी।।५।।

She placed the corpse of her husband there, and hid it under the flowers, and remained in expectation of its rising, as a poor man fosters the hope of finding a treasure.

तस्मिन्नेव दिने सैषा तस्मिञ्छुद्धान्तमण्डपे।
अर्द्धरात्रे परिजने सर्वस्मिन्निद्रया हते।।६।।

It was at midnight of the very day, when all the members of the family had fallen fast asleep, that *Līlā* repaired to the shrine in the inward apartment.

ज्ञप्तिं भगवतीं देवीं शुद्धध्यानमहाधिया।
दुःखादाह्वाययामास सोवाच समुपेत्य ताम्।।७।।

There she meditated on the goddess of knowledge, in the recess of her understanding, and called her in earnest in the sorrow of her heart, when she heard the divine voice thus addressing to her.

किं स्मृतास्मि त्वया वत्से धत्से किमिति शोकिताम्।
संसारभ्रान्तयो भान्ति मृगतृष्णाम्बुवन्मुधा।।८।।

"Why do you call me, child, and why are you so sorrowful in your countenance? The world is full of errors, glaring as false water in a mirage."

लीलोवाच

क्व ममावस्थितो भर्ता किं करोत्यथ कीदृशः।
समीपं नय मां तस्य नैका शक्नोमि जीवितुम्।।९।।

"Līlā answered: Tell me goddess, where my husband resides at present, and what he has been doing now. Take me to his presence, as I am unable to bear the load of my life without him."

श्रीदेव्यवाच

चित्ताकाशं चिदाकाशमाकाशं च तृतीयकम्।
द्वाभ्यां शून्यतरं विद्धि चिदाकाशं वरानने।।१०।।

The goddess replied: "His spirit is now roving in the sky, of which there are three kinds— one the firmament or region of the sensible worlds; the other is the region of the mind, the seat of volition and creation; and third is the region of Intellect, which contains the two others.

तच्चिताकाशकोशात्म चिदाकाशैकभावनात्।
अविद्यमानमप्याशु दृश्यतेऽथानुभूयते।।११।।

"Your husband's soul is now in the sheath of the region of Intellect; (being withdrawn both from the regions of the visible world and sensuous mind). It is now by seeking in the region of the Intellect, that things which are inexistent here, are to be found there.

देशाद्देशांतरप्राप्तौ संविदो मध्यमेव यत्।
निमिषेण चिदाकाशं तद्विद्धि वरवर्णिनी।।१२।।

As in passing from one place to another, you are conscious of standing in the mid spot, (which is neither the one nor the other); so you will arrive in an instant at the intermediate region of the intellectual world, (lying between this sensible and spiritual worlds).

तस्मिन्निरस्तनिःशेषसंकल्पा स्थितिमेषि चेत्।
सर्वात्मकं पदं तत्त्वं त्वं तदाप्नोष्यसंशयम्।।१३।।

"If you will abide in that intellectual world, after forsaking all your mental desires, you will certainly come to the knowledge of that spiritual Being who comprehends all in himself.

अत्यन्ताभावसम्पत्त्या जगतश्चैतदाप्यते।
नान्यथा मद्वरेणाशु त्वं तु प्राप्स्यसि सुंदरि।।१४।।

It is only by your knowledge of the negative existence of the world, that you can come to know the positive existence of that Being, as you will now be able to do by my grace, and by no other means whatever.

श्रीवसिष्ठ उवाच

इत्युक्त्वा सा ययौ देवी दिव्यमात्मीयमास्पदम्।

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लीला तु लीलयैवासीन्निर्विकल्पसमाधिभाक् ।।१५।।

Vasiṣṭha said: so saying, the goddess repaired to her heavenly seat; and Līlā sat gladly in her mood of steadfast meditation. (Platonism).

तत्तत्याज निमेषेण सान्तःकरणपंजरम्।

स्वदेहं खमिवोड्डीना मुक्तनीडा विहंगमी।।१६।।

She quitted in a moment the prison house of her body, and her soul broke out of its inner bound of the mind, to fly freely in the air, like a bird freed from its cage: (so Plato compares the flight of the parting soul with that of a bird from its cage).

ददर्श खस्था भर्त्तारं तस्मिन्नेवालयांबरे।

संस्थितं पृथिवीपालमास्थाने बहुराजनि।।१७।।

She ascended to the airy region of the Intellect, and saw (by her intellectual light her husband seated there in his seat, amidst a group of princes and rulers of the earth; (who had received various forms and states according to their acts and desires).

सिंहासने समारूढं जयजीवेति संस्तुतम्।

प्रस्तुतं मंडलानीककार्यमाहर्तुमादृतम्।।१८।।

He was seated on a throne, and lauded with the loud acclamations of "Long live the king," and "Be he victorious." His officers were prompt in the discharge of their several duties.

पताकामंजरीकीर्णराजधानीगृहस्थितम्।

पूर्वद्वारस्थितासंख्यमुनिविप्रर्षिमण्डलम्।।१९।।

The royal palace and hall were decorated with rows o flags, and there was an assemblage o unnumbered sages and saints, *Brāhmaṇas* and *Ṛṣis* at the eastern entrance of the hall.

दक्षिणद्वारगासंख्यराजराजेशमण्डलम्।

पश्चिमद्वारगासंख्यललनालोकमण्डलम्।।२०।।

There stood a levy of innumerable princes and chiefs of men at the southern porch, and a bevy of young ladies standing at the western doorway.

उत्तरद्वारगासंख्यरथहस्त्यश्वसंकुलम्।

एकभृत्यविनिर्णीतदक्षिणापथविग्रहम्।।२१।।

The northern gateway was blocked by lines of horse, carriages and elephants; when a guard advanced and informed the king of a warfare in Deccan.

कर्णाटनाथरचितपूर्वदेशक्रियाक्रमम्।

सुराष्ट्राधिपनिर्णीतसर्वम्लेच्छोत्तरापथम्।।२२।।

He said that the chief of Karnatic, has made an attack on the eastern frontier; and that the chieftain of Surat, has brought to subjection the barbarous tribes on the north. The ruler of Malwa, has besieged the city of Tonkan on the west.

मालदेशसमाक्रांतसर्वपाश्चात्यतङ्गणम्।

दक्षिणाब्धितटायातलंकादूतविनोदितम्।।२३।।

Then there was the reception of the ambassador from Laṅkā, coming from the coast of the southern sea.

पूर्वाब्धितटमाहेन्द्रसिद्धोक्तगगनापगम्।

उत्तराब्धितटायातदूपवर्णितगुह्यकम्।।२४।।

There appeared next the *Siddhas*, coming from the Mahendra bordering the eastern main, and traversing the numerous rivers of their fluvial districts; as also the ambassador of the *Guhyaka* or *Yakṣa* tribes, inhabiting the shores of the northern sea.

पश्चिमाब्धितटालोकवर्णितास्तमयक्रमम्।

असंख्यबद्धभूपालकलाकीर्णाखिलाजिरम्।।२५।।

There were likewise the envoys, visiting the shores of the western main, and relating the state of affairs of that territory to the king. The whole courtyard was filled with lustre by the assemblage of unnumbered chieftains from all quarters.

यज्ञवाटपठद्विप्रजिततुर्याग्रनिःस्वनम्।

बन्दिकोलाहलोल्लासप्रतिश्रुद्वनकुंजरम्।।२६।।

The recitals of *Brāhmaṇas* on sacrificial altars, died away under the sound of the timbrals; and the loud shouts of panegyrists, were re-echoed by the uproar of elephants.

गोयवाद्योद्यतध्वानप्रध्वनद्गगनान्तरम्।

हयहस्तिरथाराजिरजोमेघघनाम्बरम्।।२७।।

The vault of heaven, resounding to the sound of the vocal and instrumental music; and the dust raised by the procession of elephants and chariots, and the trotting of horses' hoofs, obscured the face of the sky as by a cloud.

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पुष्पकर्पूरधूपाढ्यं गंधामोदितपर्वतम्।
सर्वमण्डलसम्भाररचितानेकशासनम्।।२८।।

The air was perfumed by the fragrance of flowers, camphor and heaps of frankincense; and the royal hall was filled with presents sent from different provinces.

यशःकर्पूरजलदसुशुभ्रांबरपर्वतम्।
रोदसीस्तंभभूतैकस्वप्रतापजितार्ककम्।।२९।।

His fair fame shone forth as a burning hill of white camphor, and raised a column of splendour reaching to the sky, and casting into shade the solar light.

आरंभमंथरोदारकार्यसंव्यग्रभूमिपम्।
नानानगरनिर्माणसोद्योगस्थपतीश्वरम्।।३०।।

There were the rulers of districts, who were busily employed in their grave and momentous duties, and the great architects who conducted the building of many cities.

पपाताथ महारम्भा सा तां नरपतेः सभाम्।
व्योमात्मिका व्योममयीं मिहिकेवाम्बराटवीम्।।३१।।

Then the ardent Līlā entered the court-hall of the ruler of men, and unseen by any, just as one void mixes with another void, and as air is lost in the air.

भ्रमंतीं तत्र तामग्रे ददृशुस्ते न केचन।
संकल्पमात्ररचितां पुरुषाः कामिनीमिव।।३२।।

She wandered about without being seen by anybody there; just as a fair figure, formed by false imagination of our fond desire, is not to be perceived by any one without ourselves.

तथा ते तां न ददृशुः संचरन्तीं पुरोगताम्।
अन्यसंकल्परचितामन्येन नगरीं यथा।।३३।।

In this manner she continued to walk about the palace unperceived by all, as the aerial castle built in one's mind, is not perceived by another.

प्राक्तनानेव तान् सर्वान् स्वान् ददर्श सभागतान्।
भूभृतेव सुसंप्राप्तान्नगरान्नगरान्तरम्।।३४।।

She beheld them all assembled in the royal court in their former forms, and saw all the cities of the princes, as concentrated in that single city of her lord's.

तद्देशांस्तत्समाचारांस्तथा तानेव बालकान्।
ता एव बालवनितास्तांस्तानेव च मंत्रिणः।।३५।।

She viewed the same places, the same dealings, the same concourse of boys, and the same sorts of men and women, and the same ministers as before.

तानेव भूमिपालांश्च तांस्तानेव च पंडितान्।
तानेव नर्मसचिवान्भृत्यांस्तानेव तादृशान्।।३६।।

She saw the same rules of earth, and the very same *Paṇḍits* as before; the identic courtiers and the self-same servants as ever.

अथान्यानप्यपूर्वांश्च पंडितान्सुहृदस्तथा।
व्यवहारांस्तथान्यांश्च पौरानन्यांस्तथैव च।।३७।।

There was the same assemblage of the learned men and friends as before, and the like throng of citizens pursuing their former course of business.

मध्याह्नकाले दिवसे घनदावाकुला दिशः।
अंतरिक्षं सचंद्रार्कं सांभोदपवनध्वनि।।३८।।

She saw on a sudden, the flames of wild fire spreading on all sides even in broad midday light; and the sun and moon appearing both at once in the sky, and the clouds roaring with a tremendous noise, with the whistling of the winds.

महीरुहनदीशैलपुरपत्तनमंडितम्।
नानानगरविन्यासजंगलग्रामसंकुलम्।।३९।।

She saw the trees, the hills, the rivers and the cities flourishing with population; and the many towns, and villages and forests all about.

द्विरष्टवर्ष भूपालं प्राक्तन्या जरसोज्झितम्।
प्राक्तनीं जरतां सर्वां समस्तान् ग्रामवसिनः।।४०।।

She beheld her royal consort as a boy of ten years of age after shaking off his former frame of old age, sitting amidst the hall with all his former retinue, and all the inhabitants of his village.

SECTION 1
DESCRIPTION OF THE COURT HOUSE AND THE CORTES

सा तानालोकय ललना चिंतापरवशाभवत्।
तस्मिन्नगरवास्तव्याः किं ते सर्वे मृता इति।।४१।।

Līlā having seen all these began the reflect within herself, whether the inhabitants of this place were living beings or the ghosts of their former living souls.

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पुनः प्रज्ञप्तिबोधेन प्राक्तनान्तःपुरं गता।
क्षणेन च ददर्शात्र सार्द्धरात्रे तथैव तान्।।४२।।

Then having recovered her sense at the removal of her trance, she entered into her inner apartment at midnight, and found the inmates fast bound in sleep.

अथ सोत्थापयामास निद्राक्रान्तं सखीजनम्।
आह चातीव मे दुःखमास्थानं दीयतामिति।।४३।।

She raised one by one her sleeping companions, and said she was anxious to visit the royal hall.

भर्तुः सिंहासनस्यास्य पार्श्वे तिष्ठाम्यहं यदि।
पश्यामि सभ्यसंघातं तत्प्रजीवामि नान्यथा।।४४।।

She wanted to be seated beside the throne of her lord, and to clear her doubt by seeing the courtiers all alive.

स राजपरिवारोऽथ तयेत्युक्ते यथाक्रमम्।
आसीद्विनिद्रः संव्यग्रः सर्वः सर्वस्वकर्मणि।।४५।।

The royal menials rose up at her call, and obedient to her command they said "Be it so," and attended to their respective duties.

पौरान्सभ्यान्समानेतुं ययुर्याष्टीकपंक्तयः।
व्यवहारं कलयितुमुर्व्यामर्ककरा इव।।४६।।

A train of club-bearers ran to all sides to call the courtiers from the city, and sweepers came and swept the ground as clean as the sun had shed his rays upon it.

आस्थानभूमिं भृत्याश्च मार्जयामासुरादृताः।
प्रावृट्पयोदमलिनं खं शरद्वासरा इव।।४७।।

A better set of servants cleansed the court-yard as clean, as autumn days clear the firmament of its rainy clouds.

अङ्गणं प्रति दीपौघास्तस्थुः पीततमोम्भसः।
आश्चर्यदर्शनायेव संप्राप्ता ऋक्षपंक्तयः।।४८।।

Rows of lights were placed about the court-yard, which looked as beautiful as clusters of stars in the clear sky.

जनताः पूरयामासुः पूरैरजिरभूमिकाः।
अब्धीन्प्रलयसंशुष्कान्पुरासर्ग इवाम्भसा।।४९।।

The ground of the court-yard was filled by throngs of people, as the earth was covered of yore by floods of the great deluge.

आजग्मुर्मन्त्रिसामन्ताः स्वंस्वं स्थानमनिन्दिताः।
त्रैलोक्ये पुनरुत्पन्ने लोकपाला यथा दिशः।।५०।।

The dignified ministers and chiefs attended first and took their respective seats, and appeared as a set of the newly created rulers of people of the world on all sides, or the regents of the quarters of the sky.

बवुराकीर्णकर्पूरसांद्रावश्यायशीतलाः।
उत्फुल्लकुसुमोद्वांतमांसलामोदितानिलाः।।५१।।

The cooling and fragrant odour of thickly pasted camphor filled the palace, and the sweet-scented zephyrs breathed profusely the fragrance of the lotus flowers, which they bore from all sides.

पर्यन्तेषु प्रतीहारास्तस्थुर्धवलवाससः।
ऋष्यमूकार्कतापार्त्तमेघमाला इवाद्रिषु।।५२।।

The chamberlains stood all around in their white garbs, and appeared as an assemblage of silvery clouds, hanging over the burning hills under the equator.

प्रभापीततमःपुंजाः पेतुः पुष्पोत्करा भुवि।
चंडमारुतविध्वस्तास्तारकानिकरा इव।।५३।।

The ground was strewn over by the morning breeze with heaps of flowers, bright as the beaming dawn dispelling the gloom of night, and etiolated as clusters of stars fallen upon the ground.

आस्थानं पूरयामासुर्महीपालानुयायिनः।
उत्फुल्लकमलोत्कीर्णं हंसा इव सरोवरम्।।५४।।

The palace was crowded by the retinue of the chiefs of the land, and seemed as it was a lake full of full-blown lotuses, with the fair swimming swans rambling about them.

सिंहासनसमीपस्थे हैमचित्रासने नवे।
उपाविशदसौ लीला लीलेव स्मरचेतसि।।५५।।

There Līlā took her seat on a golden seat by the side of the throne, and appeared as the beauteous *Rati* seated in the joyous heart of *Kāma*, (*i.e.* as Venus sitting in the lap of laureate lighted Phoebus).

ददर्श तान्नृपान्सर्वान्पूर्वानेव यथास्थितान्।
गुरूनार्यान्सखीन्सभ्यान् सुहृत्संबंधिबांधवान्।।५६।।

She saw all the princes seated in their order as

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before, and the elders of the people and the nobles of men and all her friends and relatives, seated in their proper places.

सकलमेव हि पूर्ववदेव सा
समवलोक्य मुदं परमां ययौ।
नृपतिराष्ट्रजनं खलु जीवना-
भ्युदितया च बभौ शशिवच्छ्रिया।।५७।।

She was highly delighted to behold them all in their former states, and shone forth as the moon with the brightness of her countenance, to find them all alive again.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने संदेहराष्ट्रवर्णनं नाम सप्तदशः सर्गः।।१७।।

CHAPTER 18

EXPOSURE OF THE ERRORS OF THIS WORLD

श्रीवसिष्ठ उवाच

इत्थं विनोदयामीदं दुःखदं चित्तमित्यलम्।
बोधतियत्वेङ्गितैर्भूपानास्थानादुत्थिताथ सा।।१।।

She said, "I have much consolation in you, and now will I console my sorrowing heart." So saying, she made a sign for the assembly to break, and rose from her royal seat.

प्रविश्यान्तःपुरं भर्तुः पार्श्वेऽन्तःपुरमण्डपे।
विवेश पुष्पगुप्तस्य चिन्तयामास चेतसा।।२।।

She entered the inner apartment and sat by the side of the dead body of her lord, hidden under the heap of flowers, and thus began to reflect within herself.

अहो विचित्रा मायेयमेतेऽस्मत्पुरमानवाः।
बहिरन्तरवद्देशे तत्र चेह च संस्थिताः।।३।।

She exclaimed: "O the wondrous magic! that presents these people of my place situated in the same manner without myself, as they were seen to be seated within me.

तालीतमालहिंतालमालिता गिरयोऽप्यमी।
यथा तत्र तथेहापि बत मायेयमातता।।४।।

"O how great is the extent of this delusion, as to contain the same high hills, and the same spacious forests of palm and *Hintāla* trees, both in the outside as well as they are situated in the inside of myself.

आदर्शेऽन्तर्बहिश्चैव यथा शैलोऽनुभूयते।
बहिरन्तश्चिदादर्शे तथा सर्गोऽनुभूयते।।५।।

"As the mirror shows the reflexion of the hills within itself as they are without it, so the reflector of the intellect presents the whole creation inwardly as it has outwards of itself.

तत्र भ्रान्तिमयः सर्गः कः स्यात्कः पारमार्थिकः।
इति पृच्छामि वागीशामभ्यर्च्योक्तमसंशयम्।।६।।

"I must now invoke the goddess of wisdom to ascertain which of these is illusion, and which the sober and certain reality."

इति निश्चित्य तां देवीं पूजयामास सा तदा।
ददर्श च पुरः प्राप्तां कुमारीरूपधारिणीम्।।७।।

So saying, she worshipped and invoked the goddess, and beheld her immediately before herself, in the form of a virgin.

भद्रासनगतां देवीमुपविश्य पुरोगता।
परमार्थमहाशक्तिं लीलाऽपृच्छद्भुवि स्थिता।।८।।

She made the goddess sit on the elevated seat, and having seated herself low upon the ground before her, asked that divine power to tell her the truth.

लीलोवाच

अनुकम्प्यस्य नो देवि भजन्त्युद्वेगमुत्तमाः।
त्वयैवं किल सर्गादौ स्थापिता स्थितिरुत्तमा।।९।।

Līlā said : "Vouchsafe, O goddess, and clear this doubt of your suppliant; for it is your wisdom which has framed this beautiful system of the universe at first and knows the truth. (Divine wisdom is the prime cause of all).

तदिदं यत्पुरः प्रह्वा पृछामि परमेश्वरि।
तद्ब्रूहि त्वत्कृतो नूनं सफलो मेऽस्त्वनुग्रहः।।१०।।

"Tell me, O great goddess, about what I am going to lay before you at present, for it is by your favour alone the I may be successful to know it.

अस्यादर्शो जगन्नाम्नः खादप्यधिकनिर्मलः।
यस्य योजनकोटीनां कोटयोऽवयवो मनाक्।।११।।

"I saw the pattern of this world in the intellect, which is more transparent than the ethereal sphere,, and as extensive as to contain millions and millions of miles in a small space of it.

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निःसंधितवचोज्योतिर्घनो मृदुसुशीतलः।
अचेत्यचिदिति ख्यातो नाम्ना निर्भित्तिरग्रतः।।१२।।

"It is what no definite words can express, and what is known as the calm, cool and ineffable light. This is called the unintelligible intelligence, and without any cover or support (*nirāvaraṇa nirbhitti*).

दिक्कालकलनाकाशप्रकाशनियतिक्रमाः।
यत्रेमे प्रतिबिम्बति परां परिणतिं गताः।।१३।।

It is exhibits the reflexions of space and the course of time, and those of the sky and its light, and the course of events concentrating in itself.

त्रिजगतत्प्रतिबिम्बश्रीर्बहिरन्तश्च संस्थिता।
तत्र वै कृत्रिमा का स्यात्कासौ वा स्यादकृत्रिमा।।१४।।

Thus the images of the worlds, are to be seen both within and without the intellect, and it is hard to distinguish the real and unreal ones between them.

श्रीदेव्युवाच

अकृत्रिमत्वं सर्गस्य कीदृशं वद सुंदरि।
कीदृशं कृत्रिमत्वं स्याद्यथावत्कथयेति मे।।१५।।

The goddess asked: "Tell me fair lady, what is the nature of the real world, and what you mean, by its unreality.

लीलोवाच

यथाहमिह तिष्ठामि त्वं च देवि स्थिताम्बिके।
असावकृत्रिमः सर्ग इति देवेशि वेद्म्यहम्।।१६।।

Līlā replied: I know the nature of the real to be such as I find myself to be sitting here, and looking upon you as seated in this place.

यत्राधुना स भर्त्ता मे स्थितः सर्गः स कृत्रिमः।
अहं मन्ये यतः शून्यो देशकालाद्यपूरकः।।१७।।

And I mean that to be unreal, as the state in which I beheld my husband in the ethereal region erewhile; because vacuity has no limit of time or place in it.

श्रीदेव्युवाच

कृत्रिमोऽकृत्रिमात्सर्गान्न कदाचन जायते।
न हि कारणतः कार्यमुदेत्यसदृशं क्वचित्।।१८।।

The goddess rejoined: The real creation cannot produce an unreal figure, nor a similar cause produce a dissimilar effect.

लीलोवाच

दृश्यते कारणात्कार्यं सुविलक्षणमम्बिके।
अम्ब्वादातुमशक्ता मृद्घटस्तज्जस्तदास्पदम्।।१९।।

Līlā replied: But we often see, O goddess! dissimilar effects to be produced from similar causes: thus, the earth and earthen pot though similar in their substance, yet the one is seen to melt in water, and the other to carry water in it.

श्रीदेव्युवाच

संपद्यते हि यत्कार्यं कारणैः सहकारिभिः।
मुख्यकारणवैचिञ्यं किंचित्तत्रावलोक्यते।।२०।।

The goddess said:— Yes, when an act is done by the aid of auxiliary means, there the effect is found to be somewhat different from the primary cause. (Thus the earthen pot being produced by the auxiliary appliances of fire, the potter's wheel and the like, differs in its quality from the original clay).

वद तद्भर्तृसर्गस्य किं पृथ्व्यादिषु कारणम्।
तद्भूमण्डलतो भूतिर्जाता तत्र वरानने।।२१।।

Say O beautious lady! what were the causes of your husband's being born in this earth? The same led to his birth in the other world also. (*i.e.* The merit of the acts and desires of men, are the causes of their transmigrations in both worlds).

गतं चेदित उड्डीय कुतः स्यादिह भूतलम्।
सहकारीणि कानीव कारणान्यत्र कारणे।।२२।।

When the soul has fled from here, how can the earth follow him there any more, and what auxiliary causes can there be in connection with this cause?

कारणानामभावेऽपि योदेति सहकारिता।
तत्पूर्वकारणान्नान्यत्सर्वेणेत्यनुभूयते।।२३।।

Wherever there arises a co-action with its apparent causality, it is usually attributed by every one to some unknown antecedent cause of motive.

लीलोवाच

स्मृतिः सा देवि मद्भर्तुस्तथा स्फारत्वमागता।
स्मृतिस्तत्कारणं वेद्मि सर्गोऽयमिति निश्चयः।।२४।।

Līlā said: Methinks goddess, that it was the expansion of my husband's memory that was the

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cause of his regenerations; because it is certain that reminiscence is the cause of the reproduction of objects before us.

श्रीदेव्युवाच

स्मृतिराकाशरूपा च यथा तज्जस्तथैव ते।
भर्त्तुः सर्गोऽनुभूतोऽपि स व्योमैव तथाबले।।२५।।

The goddess replied: That, memory is an aerial substance, and its production are as unsubstantial as itself.

लीलोवाच

स्मृत्याकाशमयः सर्गो यथा भर्तुर्ममोदितः।
तथैवेममहं मन्ये स सर्गोऽत्र निदर्शनम्।।२६।।

Līlā said: Yes I find reminiscence to be an airy thing, and its reproduction of my husband and all other things within me to be but empty shadows in the mind.

श्रीदेव्युवाच

एवमेतदसत्सर्गो भर्तुस्तैर्भाति भासुरः।
तथैवायमिहाभाति पश्याम्येतदहं सुते।।२७।।

The goddess replied: So verily was this reproduction of your husband and all those things which appeared to your sight in your reverie; and so, my daughter, is the appearance of all things I see in this world.

लीलोवाच

यथा पत्युरमूर्त्तोऽस्मात्सर्गात्सर्गो भ्रमात्मकः।
जातस्तथा कथय मे जगद्भ्रमनिवृत्तये।।२८।।

Līlā said: Tell me goddess for the removal on my conception of the reality of the world, how the false appearance of my formless lord, was produced before me by the unreal world, (since nothing unsubstantial can cast a shadow).

श्रीदेव्युवाच

प्राक्स्मृतेर्भ्रान्तिमात्रात्मा सर्गोऽथमुदितो यथा।
स्वप्नभ्रमात्मको भाति तथेदं कथ्यते शृणु।।२९।।

The goddess replied: As this illusive world appeared a reality to you before your reminiscence of it, so must you know all this to be unreal from what I am going to relate to you.

अस्ति क्वचिच्चिताकाशे क्वचित्संसारमण्डपः।
आकाशकाचदलवत्संस्थानाच्छादिताकृतिः।।३०।।

There is in some part of the sphere of the Intellect the great fabric of the world, with the glassy vault of the firmament for its roof on all sides.

मेरुस्तम्भस्थलोकेशपुरंध्रीशालभंजिकः।
चतुर्दशापवरकस्त्रिगर्त्तो भानुदीपकः।।३१।।

The *Meru* is its pillar, beset around by the regents of the ten sides, as statues carved upon it. The fourteen regions are as so many apartments of it, and the hollow concavity containing the three worlds, is lighted by the lamp of the luminous sun.

कोणस्थभूतवल्मीकव्याप्तपर्वतलोष्टकः।
अनेकपुत्रजरठप्रजेशब्राह्मणास्पदम्।।३२।।

Its corners are inhabited by living creatures resembling ants and emmets, which are surrounded by mountains appearing as ant-hills in the sight of Brahmā, the prime lord of creatures and the primeval patriarch of many races of men.

जीवौघकोशकाराढ्यो व्योमोर्ध्वतलकालिमा।
नभोनिवाससिद्धौघमशकाहितघुंघुमः।।३३।।

All animal beings are as worms confined in the cuckoons (prison houses) of their own making. The azure skies above and below are as the soot of this house, beset by bodies of *Siddhas* (or departed spirits), resembling groups of gnats buzzing in the air.

पयोदगृहधूमोग्रजालावलितकोणकः।
वातमार्गमहावंशस्थितवैमानकीटकः।।३४।।

The fleeting clouds are the smoke of this house or as webs of spiders in its corners, and the hollow air is full of aerial spirits, like holes of bamboos filled with flies.

सुरासुरादिदुर्बाललीलाकलकलाकुलः।
लोकान्तरपुरग्रामभांडोपस्करनिर्भरः।।३५।।

There are also the playful spirits of gods and demigods hovering over human habitations, as swarms of busy and buzzing bees about vessels of honey.

सरःस्रोतोब्धिसरसीजलोक्षितमहीतलः।
पातालभूतलस्वर्गभागभासुरकोटरः।।३६।।

Here there lay amidst the cavity of heaven, earth and the infernal regions, tracts of land well watered by rivers, lakes and the sea on all sides.

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तत्र कस्मिंश्चिदेकस्मिन्कोणेष्वम्बरकोटरे।
शैललोष्ठतलेष्वेको गिरीग्रामकगर्त्तकः।।३७।।

In a corner of this land, there was situated a secluded piece of ground (a vale or village), sheltered by hills and craigs about it.

तस्मिन्नदीशैलवनोपगूढे
साग्निः सदारः सुतवानरोगः।
गोक्षीरवान् राजभयाद्विमुक्तः
सर्वातिथिर्धर्मपरो द्विजोऽभूत्।।३८।।

In this secluded spot thus sheltered by hills, rivers and forests, there live a *Brāhmaṇa* with his wife and children, free from disease and care of gain and fear of a ruler, and passed his days in his fire-worship and hospitality, with the produce of his kine and lands.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये लीलोपाख्याने सकलजगद्भ्रांतिप्रतिपादनंनामाष्टादशः सर्गः।।१८।।

CHAPTER 19

STORY OF A FORMER VASIṢṬHA AND HIS WIFE

श्रीदेव्युवाच

वित्तवेषवयःकर्मविद्याविभवचेष्टितैः।
वसिष्ठस्यैव सदृशो नतु वासिष्ठचेष्टितः।।१।।

The Goddess: This *Brāhmaṇa* was equal to his namesake— the sage Vasiṣṭha, in his age and attire, in his learning and wealth, and in all his actions and pursuits, except in his profession. (The one being a secular man, and the other the priest of the royal family).

वसिष्ठ इति नाम्नासौ तस्याभूदिन्दुसुंदरी।
नाम्ना त्वंरुधती भार्या भूमिव्योमन्यरुंधती।।२।।

His name was Vasiṣṭha, and that of his wife Arundhatī; who was as fair as the moon, and as the star of the same name on earth.

वित्तवेषवयःकर्मविद्याविभवचेष्टितैः।
समैव साप्यरुंधत्या नतु चेतनसत्तया।।३।।

She resembled her namesake the priestess of the solar race, in her virtues and parts and in all things, except in her soul and body.

अकृत्रिमप्रेमरसा विलासालसगामिनी।
सास्य संसारसर्वस्वमासीत्कमदहासिनी।।४।।

She passed her time in true love and affection in his company, and was his all in the world, with her sweet smiling face resembling the *Kumuda* flower.

स विप्रस्तस्य शैलस्य सानौ सरलशाद्वले।
कदाचिदुपविष्टः सन् ददर्शाधो महीपतिम्।।५।।

This *Brāhmaṇa* had been sitting once under the shady *Sarala* trees, on the table land of his native hill, when he saw the ruler of the laud. passing with his gaudy train below.

समग्रपरिवारेण यान्तमाखेटकेच्छया।
महता सैन्यघोषेण मेरोरिव बिभित्सया।।६।।

He was accompanied by all the members of the royal family and his troops and soldiers, and was going to a chase, with a clamour that resounded in the hills and forests.

चामरैः कीर्णचंद्रांशुपताकाभिर्लतावनम्।
कुर्वाणं खं सितच्छत्रमंडलै रूप्यकुट्टिमम्।।७।।

The white flappers shed a stream of moon light, and the lifted banners appeared as a moving forest, and the white umbrellas made the sky a canopy to them.

अश्वपादूत्खनत्क्ष्माजरेणुपूरावृताम्बरम्।
हास्तिकोत्तंभितकरवाताट्टालकगोपितम्।।८।।

The air was filled with dust raised by the hoofs of horses from the ground, and lines of elephants with their high *haudās*, seemed as moving towers, to protect them from the solar heat and sultry winds.

महाकलकलावर्तद्रवद्विग्भूतमण्डलम्।
कचत्कांचनमाणिक्यहारकेयूरमण्डलम्।।९।।

The wild animals were running on all sides at the loud uproar of the party, resembling the roaring of a whirlpool, and shining gems and jewels were flashing all about on the persons of the party.

तमालोक्य महीपालमिदं चिंतितवानसौ।
अहो नु रम्या नृपता सर्वसौभाग्यभासिता।।१०।।

The *Brāhmaṇa* saw the procession and said to himself, "O how charming is royalty, which is fraught with such splendour and prosperity.

पदातिरथहस्त्यश्वपताकाच्छत्रचामरैः।
कदा स्यां दशदिक्कुंजपूरकोऽहं महीपतिः।।११।।

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Ah! how shall I become the monarch of all the ten sides, and have such a retinue of horse and elephants and foot soldiers, with a similar train of flags and flappers and blazing umbrellas.

कदा मे वायवः कुंदमकरंदसुगंधयः।
पास्यन्त्यन्तःपुरस्त्रीणां सुरतश्रमसीकरान्।।१२।।

When will the breeze waft the fragrance of *Kunda* flowers, and the farina of lotuses to my bed-chamber, to lull me and my consorts to sleep.

कर्पूरेण पुरन्ध्रीणां पूर्णेन यशसा दिशाम्।
इन्दूदयावदातानि कदा कुर्यां मुखान्यहम्।।१३।।

When shall I adorn the countenances of my chamber maids with camphor and sandal paste, and enlighten the faces of the four quarters with my fair fame, as the moon-beams decorate the night.

इत्थं ततः प्रभृत्येष विप्रः संकल्पवानभूत्।
स्वधर्मनिरतो नित्यं यावज्जीवमतंद्रितः।।१४।।

With these thoughts, the *Brāhmaṇa* was thenceforth determined to apply himself with vigilance, to the rigid austerities of his religion for life.

हिमाशनिरिवाम्भोजं जर्जरीकर्तुमादृता।
जले जर्जरितेवाथ जरा द्विजमुपाययौ।।१५।।

He was at last overtaken by infirmities which shattered his frame, as the sleets of snowfall, better the blooming lotuses in the lake.

आसन्नमरणस्याथ भार्या म्लानिमुपाययौ।
तस्य शाम्यति पुष्पतौं लतेव ग्रीष्मभीतितः।।१६।।

Seeing his approaching death, his faithful wife was fading away with fear, as a creeper withers at the departure of spring, for fear of the summer heat.

मामथाराधितवती सा ततस्त्वमिवाङ्गना।
अमरत्वं सुदुष्प्रापं बुद्ध्वेमं सावृणोद्वरम्।।१७।।

This lady then began to worship me (the personification of Wisdom) like yourself, for obtaining the boon of immortality which is hard to be had.

देवि स्वमंडपादेव जीवो भर्तुर्मृतस्य मे।
मायासीदित्यतस्तस्याः स एवाङ्गीकृतो मया।।१८।।

She prayed saying: Ordain, O goddess! that the spirit of my lord may not depart from this sepulchre after his demise: and I granted her request.

अथ कालवशाद्विप्रः स पंचत्वमुपाययौ।
तस्मिन्नेव गृहाकाशे जीवाकाशतया स्थितः।।१९।।

After Sometime the *Brāhmaṇa* died, and his vacuous spirit remained in the vacuity of that abode.

संपन्नः प्राक्तनानल्पसंकल्पवशतः स्वयम्।
आकाशपुरेवैष पतिः परमशक्तिमान्।।२०।।

This aeriform spirit of the *Brāhmaṇa*, assumed the shape of a mighty man on earth, by virtue of the excessive desire and merit of acts in his former state of existence.

प्रभावजितभूपीठः प्रतापाक्रांतविष्टपः।
कृपापालितपातालस्त्रिलोकविजयी नृपः।।२१।।

He became the victorious monarch of the three realms, by subjugating the surface of the earth by his might, by laying hold on the high steeps (of the gods) by his valour, and his kind protection of the neither lands (watery regions) under his away.

कल्पाग्निररिवृक्षाणां स्त्रीणां मकरकेतनः।
मेरुर्विषयवायूनां साध्वब्जानां दिवाकरः।।२२।।

He was as a conflagration to the forest of his enemies, and as the steadfast Meru amidst the rushing winds of business on all sides. He was as the sun expanding the lotus-like hearts of the virtuous, and as the god of the *makara* ensign (*Kamā* or Cupid) to the eyes of women.

आदर्शः सर्वशास्त्राणामर्थिनां कल्पपादपः।
पादपीठं द्विजाग्र्याणां रागाधर्मामृतत्विषः।।२३।।

He was the model of all learning, and the all giving *Kalpa* tree to his suitors; he was the footstool of great Pandits, and as the full-moon shedding the ambrosial beams of polity all around.

स्वगृहाभ्यंतराकाशे चित्ताकाशमयात्मनि।
तस्मिन्द्विजे शवीभूते भूताकाशशरीरिणि।।२४।।

But after the *Brāhmaṇa* was dead, and his dead body had disappeared in the forms of elementary particles in air, and his airy spirit had reposed in the aerial intellectual soul within the empty space of his house.

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सा तस्य ब्रह्मणी भार्या शोकेनात्यंतकर्शिता।
शुष्केव माषशिंबीका हृदयेन द्विधाभवत्।।२५।।

His *Brāhmaṇic* widow (born of the priestly class), was pining away in her sorrow, and her heart was rent in twain as the dried pod of *Simbi.*

भर्त्रा सह शवीभूता देहमुत्सृज्य दूरतः।
आतिवाहिकदेहेन भर्त्तारं समुपाययौ।।२६।।

She became a dead body like her husband, and her spirit by shuffling off its mortal coil, resumed its subtile and immortal form, in which is met the departed ghost of her husband.

नदीनिखातमिव तं भर्त्तारमनुसृत्य सा।
आजगाम विशोकत्वं सा वासंतीव मंजरी।।२७।।

She advanced to her lord, as rapidly as a river runs to meet the sea below its level; and became as cheerful to join him, as a cluster of flowers to inhale the vernal air.

तत्रास्य विप्रस्य गृहाणि संति
भूस्थावरादीनि धनानि संति।
अद्याष्टमं वासरमाप्तमृत्यो
र्जीवो गिरीग्रामककंदरस्थः।।२८।।

The houses, lands and all the immovable properties and movable riches of this *Brāhmaṇa*, are still existent in that rocky village, and it is only eight days past, that the souls of this loving pair, are reunited in the hollow vault of their house.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्यानेब्राह्मणमरणंनामैकोनविंशतितः सर्गः।।१९।।

CHAPTER 20

THE MORAL OF THE TALE OF LĪLĀ

श्रीदेव्युवाच

स ते भर्ताद्य संपन्नो द्विजो भूपत्वमागतः।
या सावरुंधती नाम ब्राह्मणी सा त्वमंगने।।१।।

The Goddess said: That *Brāhmaṇa* whom I said before, had become a monarch on earth, is the same with your husband, and his wife Arundhatī, is no other than yourself— the best of women.

इहेमौ कुरुतो राज्यं तौ भवंतौ सुदंपती।
चक्रवाकाविव नवौ भुवि जातौ शिवाविव।।२।।

You two are the same pair now reigning over this realm, and resembling a pair of doves in your nuptial love, and the deities Śiva and Pārvati in your might.

एष ते कथितः सर्वः प्राक्तनः संसृतिक्रमः।
भ्रांतिमात्रकमाकाशमेवं जीवस्वरूपधृक्।।३।।

I have thus related to you the state of your past lives, that you may know the living soul to be but air, and the knowledge of its reality is but an error.

भ्रमादस्माच्चिदाकाशे भ्रमोऽयं प्रतिबिंबितः।
असत्य एव वा सत्यो भवतोर्भवभंगदः।।४।।

The erroneous knowledge (derived from sense), casts its reflection in the intellect, and causes its error also; (errors in the senses breed errors in the mind); and this makes you doubtful of the truth and untruth of the two states; (of the sensible and intellectual worlds).

तस्माद्भ्रांतिमयः कः स्यात्को वा भ्रांत्युज्झितो भवेत्।
सर्गो निरर्गलानर्थबोधान्नान्यो विजृंभते।।५।।

Therefore the question, 'which is true and which is untrue,' has no better solution than that all creations, (whether visible or invisible, mental or ideal), are equally false and unsubstantial.

श्रीवसिष्ठ उवाच

इत्याकर्ण्य चिरं चारुविस्मयोत्फुल्ललोचना।
भूत्वोवाच वचो लीला लीलालसपदाक्षरम्।।६।।

Vasiṣṭha said: Hearing these words of the goddess Līlā was confused in her mind, and with her eyes staring with wonder, she addressed her softly.

लीलोवाच

देवि भोस्त्वद्वचो मिथ्या कथं संपन्नमीदृशम्।
क्व विप्रजीवः स्वगृहे क्वेमे वयमिह स्थिताः।।७।।

Līlā said: How is it, O goddess! that your words are so incoherent with truth, you make us the same, with the *Brāhmanic* pair, who are in their own house, and we are sitting here in our palace.

तादृग्लोकांतरं सा भूस्ते शैलास्ता दिशो दश।
कथं भांति गृहस्यांतर्मद्भर्ता येष्ववस्थितः।।८।।

And how is it possible that the small space of

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the room in which my husband's body is lying, could contain those spacious lands and hills and the ten sides of the sky: (as I already saw in my trance-*Sāmādhi*).

मत्त ऐरावतो बद्धः सर्षपस्येव कोटरे।
मशकेन कृतं युद्धं सिंहौघैरणुकोटरे।।९।।

It is as impossible as to confine an elephant in a mustered seed, and as the fighting of a gnat with a body of lions in a nut-shell.

पद्माक्ष स्थापितो मेरुर्निगीर्णो भृंगसूनुना।
स्वप्नाब्दगर्जितं श्रुत्वा चित्रं नृत्यंति बर्हिणः।।१०।।

It is a incredible as to believe, a lotus seed containing a hill in it, and to be devoured by a little bee; or that the peacocks are dancing on hearing the roaring of clouds in a dream.

असमंजसमेवैतद्यथा सर्वेश्वरेश्वरि।
तथा गृहांतः पृथ्वी शैलाश्चेत्यसमंजसम्।।११।।

It is equally inconsistent to say, O great goddess of gods! that this earth with all its mountains and other things, are contained within the small space of a sleeping room.

यथावदेतद्देवेशि कथयामलयाधिया।
प्रसादानुगृहीते हि नोद्विजंते महौजसः।।१२।।

Deign therefore, O goddess to explain this mystery clearly unto me; because it is by your favour only that the learned are cleared of their doubts.

श्रीदेव्युवाच

नाहं मिथ्या वदामिदं यथावच्छृणु सुंदरी।
भेदनं नियतीनां हि क्रियते नास्मदादिभिः।।१३।।

The Goddess said: Hear me fair lady! I do not tell you a lie; because transgression of the law is a thing unknown to us. (The law is *nānṛtam vadeta*-never tell an untruth).

विभिद्यमानामन्येन स्थापयाम्यहमेव याम्।
मर्यादां तां मया भिन्नां कोऽपरः पालयिष्यति।।१४।।

It is I that establish the law when others are about to break it; if then I should slight the same, who else is there who would observe it.

सग्रामद्विजजीवात्मा तस्मिन्नेव स्वसद्मनि।
व्योम्येवेदं महाराष्ट्रं व्योमात्मैव प्रपश्यति।।१५।।

The living soul of the village *Brāhmaṇa*, saw within itself and in the very house, the image of this great kingdom, as his departed spirit now views the same in its empty vacuity. (There fore both these states are equally ideal).

प्राक्तनी सा स्मृतिर्लुप्ता युवयोरुदितान्यथा।
स्वप्ने जाग्रत्स्मृतिर्यद्वदेतन्मरणमंगने।।१६।।

But you have lost the remembrance of the states of your former lives after death, as they lose the recollection of waking events in the dreaming state.

यथा स्वप्ने त्रिभुवनं संकल्पे त्रिजगद्यथा।
यथा कथार्थसंग्रामो मरुभूमौ जलं यथा।।१७।।

As the appearance of the three worlds in dream, and their formation in the imagination; or as the description of a warfare in an epic poem and water in the mirage of a *maru* or sandy desert (are all false):

तस्य ब्राह्मणगेहस्य सशैलवनपत्तना।
इयमंतः स्थिता भूमिः संकल्पादर्शयोरिव।।१८।।

So were the hills and habitations which were seen in the empty space of the *Brāhmaṇa*'s house, which was no other than the capacity of his own mind to form the images of its fancy and receive the external impressions like a reflecting mirror (all mere ideal).

असत्यैवेयमाभाति सत्येव धनसर्गता।
तस्मात्सत्यावभासस्य चिद्व्योम्नः कोशकोटरे।।१९।।

All these though unreal, yet they appear as real substances on account of the reality of the intellect, which is seated in the cavity of the inmost sheath of the body and reflects the images.

असत्याद्यत्समुत्पन्नं स्मृत्या नाम तदप्यसत्।
मृगतृष्णातरंगिण्यां तरंगोऽपि न सद्यतः।।२०।।

But these images, which are derived from the remembrance of unreal objects of the world, are as unreal as those objects which cast their reflexions in the intellect; just as the waves rising in the river of a mirage, are as unreal as the mirage itself.

इदं त्वदीयं सदनं तद्नेहाकाशकोशगम्।
विद्धि मां त्वां च सर्वं च तच्चिद्व्योमैव केवलम्।।२१।

Know this seat (*sadana*) of yours, which is set

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in this closet (*koṣa*) of the house, as well as myself and yourself and all things about us, to be but the reflections of our intellect only, without which nothing would be perceptible, as to one who is devoid of his intellect.

स्वप्नसंभ्रमसंकल्पस्वानुभूतिपरंपराः।

प्रमाणान्यत्र मुख्यानि संबोधाय प्रदीपवत्।।२२।।

Our dreams and fallacies, our desires and fancies, as also our notions and ideas, serve as the best evidences, that afford us their light for the understanding of this truth: (that nothing is true beside the subjective mind, which creates and forms, produces and presents all objects to our view.

स्थितो ब्राह्मणगेहांतर्द्विजजीवस्तदम्बरे।

ससमुद्रवना पृथ्वी स्थिताब्ज इव षट्पदः।।२३।।

The spirit of the *Brāhmaṇa* resided in the vacuity of his house (the body), with the seas and forests and the earth (*i.e.* their impressions) within itself, as the bee abides in the lotus.

तस्याः कस्मिंश्चिदेकस्मिन्पेलवे कोणकोटरे।

इदं पत्तनदेहादिकेशोण्ड्रक इवांबरे।।२४।।

Thus the habitable globe with every thing it contains, is situated in a small cell in one corner of the intellect, as a spot of flimsy cloud in the firmament.

तस्मिन्नस्मिन्पुरे तन्वि तदेव सदनं स्थितम्।

तस्मात्किं त्रसरेण्वंतर्जगद्वृदमिव स्थितम्।।२५।।

The House of the *Brāhmaṇa* was situated in the same locality of the intellect, which contains all the worlds in one of its atomic particles.

परमाणौ परमाणौ संति वत्से चिदात्मनि।

अंतरंतर्जगंतीति किंत्वेतन्नाम शंक्यते।।२६।।

The intelligent soul contains in every atom of it, unnumbered worlds within worlds, enough to remove your doubt; of the *Brāhmaṇa*'s viewing a whole realm within the space of his intellect.

लीलोवाच

अष्टमे दिवसे विप्रः स मृतः परमेश्वरि।

गतो वर्षगणोऽस्माकं मातः कथमिदं भवेत्।।२७।।

Līlā asked: How can the *Brāhmanic* pair be our selves, when they are dead only eight days before, and we have been reigning here for so many years?

श्रीदेव्युवाच

देशदैर्घ्यं यथा नास्ति कालदैर्घ्यं तथांगने।

नास्त्येवेति यथान्यायं कथ्यमानं मया शृणु।।२८।।

The Goddess replied: There is neither any limit of space or duration, nor any distance of place or length of time in reality: hear me now tell you the reason of it.

यथैतत्प्रतिभामात्रं जगत्सर्गावभासनम्।

तथैतत्प्रतिभामात्रं क्षणकल्पावभासनम्।।२९।।

As the universe is the reflexion of the divine mind, so are infinity and eternity but representations of himself.

क्षणकल्पं जगत्सर्वं त्वत्तामत्तात्मजन्मनाम्।

यथावत्प्रतिभासस्य वक्ष्ये क्रममिमं शृणु।।३०।।

Attend to what I tell you about the manner in which we form the idea of time, and its distinct parts of a moment and an age, in the same way as we make the distinction of individualities in me, you and this or that person, (which are essentially the same undivided spirit and duration).

(It is the mind that lengthens time by the quick succession of its thoughts, and shortens it by its quiescence.)

SECTION 2

STATE OF THE HUMAN SOUL AFTER DEATH

अनुभूय क्षणं जीवो मिथ्यामरणमूर्च्छनम्।

विस्मृत्य प्राक्तनं भावमन्यं पश्यति सुव्रते।।३१।।

Hear now, that no sooner does any one come to feel the insensibility consequent to his death, then he forgets his former nature and thinks himself as another being.

तदेवोन्मेषमात्रेण व्योम्येव व्योमरूप्यपि।

आधेयोऽयमिहाधारे स्थितोऽहमिति चेतति।।३२।।

He then assumes an empty form in the womb of vacuity in the twinkling of an eye, and being contained in that container, he thinks within himself in the same receptacle.

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हस्तपादादिमान्देहो ममायमिति पश्यति।
यदेव चेतसि वपुस्तदेवेदं स पश्यति।।३३।।

"This is my body with its hands and feet." Thus the body he thinks upon he finds the same presented before him.

एतस्याहं पितुः पुत्रो वर्षाण्येतानि संति मे।
इमे मे बांधवा रम्या ममेदं रम्यमास्पदम्।।३४।।

He then thinks in himself; "I am the son of this father and am so many years old; these are my dear friends and this is my pleasant abode."

जातोऽहमभवं बालो वृद्धिं यातोऽहमीदृशः।
बांधवाश्चास्य मे सर्वे तथैव विचरंत्यमी।।३५।।

"I was born and became a boy, and then grew up to this age. There are all my friends and in the same course of their lives."

चित्ताकाशघनैकत्वात्स्वेऽप्येन्येऽपि भवंति ते।
एवं नामोदितेऽप्यस्य चित्ते संसारखंडके।।३६।।

Thus the compact density of the sphere of his soul, presents him many other figures, which appear to rise in it as in some part of the world.

न किंचिदप्यभ्युदितं स्थितं व्योमैव निर्मलम्।
स्वप्ने द्रष्टरि यद्वच्चित्तद्वद्दृश्ये चिदेव सा।।३७।।

But they neither rise nor remain in the soul itself, which is as transparent as the empty air; they appear to the intellect as a vision seen in a dream.

सर्वगैकतया यस्मात्सा स्वप्ने दृष्टदर्शना।
यथा स्वप्ने तथोदेति परलोकदृगादिभिः।।३८।।

As the view be held in a dream, presents the sights of all things in one place, so does every thing appear to the eye of the beholder of the other world as in his dream.

परलोके यथोदेति तथैवेहाभ्युदेति सा।
तत्स्वप्नपरलोकेहलोकानामसतां सताम्।।३९।।

Again whatever is seen in the other world, the same occurs to men in their present states also; wherefore the reality of this and unreality of the other world, are both alike to a state of dreaming.

न मनागपि भेदोऽस्ति वीचीनामिव वारिणि।
अतो जातमिदं विश्वमजातत्वादनाशि च।।४०।।

And as there is no difference in the waves of the same sea-water, so the produced visible creation is no other than the unproduced intellectual world, both of which are equally indestructible: (the one being but a copy of the other).

स्वरूपत्वात्तु नास्त्येव यच्च भाति चिदेव सा।
यथैव चेत्यनिर्हीणा परमव्योमरूपिणी।।४१।।

But in reality the appearance is nothing but a reflection of their intellect; and which apart from the intelligible spirit, is merely an empty vacuity.

सचेत्यापि तथेवैषा परमव्योमरूपिणी।
तस्माच्चेत्यमतो नान्यद्वीचित्वादीव वारितः।।४२।।

The creation though presided by the intelligible spirit, is itself a mere void, its intelligible soul being the only substance of it as the water of the waves.

वीचित्वं च रसे नास्ति शशशृंगवदेव हि।
सैव चेत्यमिवापन्ना स्वभावादच्युताप्यलम्।।४३।।

The waves though formed of water, are themselves as false as the horns of hares; and their appearance as natural objects: is altogether false (because they are the effects of the auxiliary cause of the winds which have raised them).

तस्मान्नास्त्येव दृश्योऽर्थः कुतोऽतो द्रष्टृदृश्यधीः।
निमिषेणैव जीवस्य मृतिमोहादनंतरम्।।४४।।

Hence there being no visible object in reality (except a false appearance of such), how can the observer have any idea of the visible, which loses its delusion at the moment of his death.

त्रिजगद्दृश्यसर्गश्रीः प्रतिभामुपगच्छति।
यथादेशं यथाकालं यथारंभं यथाक्रमम्।।४५।।

After disappearance of the visible outer world form sight, the soul reflects on its reminiscence of the creation in its inner world of the mind, according to the proper time and place of every thing.

यथोत्पादं यथामातृ यथापितृ यथोरसम्।
यथावयो यथासंविद्यथास्थानं यथेहितम्।।४६।।

It remembers its birth, its parents, its age and its residence, with its learning and all other pursuits in their exact manner and order.

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यथाबंधु यथाभृत्यं यथेहास्तमयोदयम्।
अजात एव जातोऽहमिति चेतसि चिद्वपुः।।४७।।

It thinks of its friends and servants, and of the success and failure of its attempts. And thus the increate and incorporeal soul, ruminates on the events of its created and corporeal state in its intellectual form.

देशकालक्रियाद्रव्यमनोबुद्धींद्रियादि च।
झटित्येव मृतेरंते वपुः पश्यति यौवने।।४८।।

It does not however remain long in this state, but enters a new body soon after his death, to which the properties of the mind and senses, are added afterwards in their proper times.

एषा माता पिता ह्येष बालोऽभूवमहं त्विति।
नानुभूतोऽनुभूतो वा यः स्यात्स्मृतिमयः क्रमः।।४९।।

It then becomes a baby, and finds a new father and mother, and begins to grow. Thus whether one may perceive it or not, it is all the product of his former reminiscence.

पश्चादुदेत्यसौ तस्य पुष्पस्येव फलोदयः।
निमिषेणैव मे कल्पो गत इत्यनुभूयते।।५०।।

Then upon waking from this state of trance, like a fruit from the cell of a flower, it comes to find that a single moment appeared to it as the period of an age.

रात्रिर्द्वादशवर्षाणि हरिश्चंद्रे तथा ह्यभूत्।
कांताविरहिणामेकं वासरं वत्सरायते।।५१।।

So King Hariścandra of yore thought one night as a period of twelve years; and so one day seems as long as a year to them that are separated from their beloved objects.

मृतो जातोऽहमन्यो मे पितेति स्वप्नतास्विव।
अभुक्तस्यैव भोगस्य भुक्तधीरुपजायते।।५२।।

Again as the birth or death of one in his dream, or his getting a begotten father in infancy, or a hungry man's faring on dainty food in though, is all false:

भुक्तेप्यभुक्तधीर्दृष्टमित्यलंकितवादिषु।
शून्यमाकीर्णतामेति तुल्यं व्यसनमुत्सवैः।
विप्रलंभोपिलाभश्च मदस्वप्नादिसंविदि।।५३।।

So when a sated man says he is starving, or one declares he is an eye witness of a thing he has not seen, or an empty space is full of people, or that he has got a lost treasure in his dream, who is there to believe him?

तैक्ष्ण्यं यथा मरिचबीजकणेस्थितं स्वं
स्तंभेषु चारचितपुत्रकजालमन्तः।
दृश्यं त्वनन्यदिवमेवमजेस्तिशांतं
तस्यास्ति बंधनविमोक्षदृशः कुतः काः।।५४।।

But this visible world rests in the invisible spirit of God, as the property of pungency, resides in the particles, of the pepper seed, and as the painted pictures on a column. But where are the open and clear sighted eyes to perceive the same?

INTERPRETATION OF LĪLĀS VISION

The vision of *Līlā*, called *samādhi* in *Yoga* and *clairvoyance* of spiritualism, was the abstract meditation of her lord in her memory. Which presented her with a full view of every thing imprinted in it. The memory is taken for the whole intellect *cit,* which is identified with God, in whose essence the images of all things, are said to be eternally present.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते
मोक्षोपाये उत्पत्तिप्रकरणे लीलोपाख्याने
परमार्थप्रतिपादनंनाम विंशतितमः सर्गः।।२०।।

CHAPTER 21

GUIDE TO PEACE

श्रीदेव्युवाच

प्रतिभांतिजगंत्याशुमृतिमोहादनंदरम्।
जीवस्योन्मीलनादक्ष्णोरूपाणीवाखिलान्यलम्।।१।।

The Goddess replied: Soon after the insensibility occasioned by one's death is over, there appears to him (soul) the sight of the world, as he viewed it with his open eyes when he was living.

दिक्कालकलनाकाशधर्मकर्ममयानिच।
परिस्फुरंत्यनंतानिकल्पांतस्थैर्यवंति च।।२।।

It presents before him the circle of the sky and its sides with the cycle of its seasons and times, and shows him the deeds of his pious and secular acts, as they were to continue to eternity.

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नानुभूतं न यद्दृष्टं तन्मयाकृतमित्यपि।
तत्क्षणात्स्मृतितामेति स्वप्नेस्वमिणं यथा।।३।।

Objects never seen nor thought of before, also offer them selves to his view, as the sight of his own death in a dream, and as they were the prints in his memory.

भ्रान्तिरेवमनन्ते यं चिद्व्योमव्योम्नि भासुरा।
अपकुड्या जगन्नम्ना नगरी कल्पनात्मिका।।४।।

But the infinity of objects, appearing in the empty sphere of the immaterial intellect, is mere illusion, and the baseless city of the world, like an aerial castle, is but the creation of imagination.

इदं जगदयं सर्गः स्मृतिरेवेति जृंभते।
दूरकल्पक्षणाभ्यासविपर्यासैकरूपिणी।।५।।

It is the remembrance of the past world, that makes it known to us, (because it is impossible recognize anything without a previous impression of its kind in the mind). Hence the length of a *kalpa* age and the shortness of a moment, are but erroneous impressions proceeding from the rapidity and slowness of our thoughts.

नानुभूतानुभूता च ज्ञप्तिरित्थं द्विरूपिणी।
पूर्वकारणरिक्तैव चिदूपैव प्रवर्त्तते।।६।।

Therefore knowledge, based upon previous notions or otherwise, is of two kinds, and things known without their cause, are attributed to Divine Intelligence; (as the hidden cause of all).

नानुभूतेनुभूतत्वसंविदंतरुदेत्यपि।
स्वप्नभ्रमादावन्यस्मिन्पितरीव पितुः स्मृति।।७।।

We are conscious also of thoughts, unthought of before in our minds, as we often have in our dreams; and think of our parents after their demise by mistake of other persons as such.

कदाचित्स्मृतितां त्यक्त्वा प्रतिभामात्रमेव सत्।
भाति प्रथमसर्गेषु रूपेण तदनुक्रमात्।।८।।

Sometimes genius supersedes the province of memory, as in the first creation or discovery of a thing, which is afterwards continued by its remembrance.

दृश्यं त्रिभुवनादीदमनुभूतं स्मृतौ स्थितम्।
केषांचित्तन्विकेषांचित्रानुभूतं स्मृतौ स्थितम्।।९।।

According to some, these visible worlds are said to have remained in their ideal state in the Divine mind; and according to others, that there were no pre-existent notions of these in the mind of God.

प्रतिभासत एवेदं केषांचित्स्मिरणं विना।
चिदणूनां प्रजेशत्वं काकतालीयवद्यतः।।१०।।

According to some others, the world manifested itself not from the memory, but by the power and will of God; while others maintain it to be the production of a fortuitous combination, of intelligence and atomic principles on a sudden (*Kākatālīya saṁyoga*).

अत्यंतविस्मृतं विश्वं मोक्ष इत्यभिधीयते।
ईप्सितानीप्सितेतत्रनस्तःकाचनकस्यचित्।।११।।

It is the entire forgetfulness of the world, which is styled liberation, and which can not be had from attachment to what is desirable or aversion of the undesirable.

अत्यंताभावसंपत्तिं विना हंता जगत्स्थितेः।
अनुत्पादमयी ह्येषा नोदेत्येव विमुक्तता।।१२।।

It is difficult to effect an entire negation, both of one's subjective as well as objective knowledge of his self, and the existence of the outer world; and yet no body can be freed without obliteration of both.

रज्ज्वां सर्पभ्रमः सर्पशब्दार्थासंभवं स्थितम्।
अनुत्पादमयं त्यक्त्वा शांतोऽपि हिनशाम्यति।।१३।।

As the fallacy of taking a rope for a snake, is not removed until the meaning of the world snake, is known to be inapplicable to the rope; so no one can have rest and peace of his mind, unless he is convinced of the illusive nature of the world.

अर्द्धशांतो न शांतोऽसौ समेत्यर्थतया पुनः।
उदेत्ये कपिशा चान्ते पिशाचोन्यो ह्यधीमतः।।१४।।

One party, who is at peace with himself (by his abandonment of the world), cannot be wholly at rest without divine knowledge; as the ghost of his inward ignorance, may overtake him after his getting rid of the devil of worldliness.

संसारश्चायमाभोगी परमेवेति निश्चयः।
कारणाभावतो भाति यदिहा भातमेव तत्।।१५।।

The world is certainly a monster in itself

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without the knowledge of its Author; but the difficulty of knowing the first cause, has rendered it an impassable wilderness.

लीलोवाच

ब्राह्मणब्राह्मणीरूपसर्गे कारणसंस्मृतिः।
कथमभ्युत्थिता सास्य स्मरणीयमिदं विना।।१६।।

Līlā said: If reminiscence be the cause of one's reproduction, then say, O goddess! what were the causes of the birth of the *Brāhmaṇic* pair, without the vestiges of their past remembrance.

श्रीदेव्युवाच

पितामहस्मृतिस्तत्र कारणं तस्य न स्मृतिः।
पूर्वं न संभवत्येव मुक्तत्वात्पद्मजन्मनः।।१७।।

The goddess replied: Know that Brahmā the first progenitor of mankind, who was absolute in himself, did not retain any vestige of his past remembrance in him.

पूर्वं संभवत्येव स्मरणीयमिति स्वयम्।
पद्मजादित्वमायाति चैतन्यस्य तथा स्थितेः।।१८।।

The first born, who had nothing to remember of a prior birth, was born in the lotus with his own intelligence- *caitanya*; (and not because of his remembrance).

अभूवमहमित्यन्यः प्रजानाथः प्रजापतेः।
काकतालीयवत्कश्चिद्भवति प्रतिभामयः।।१९।।

The lord of creatures being thus born by chance of his own genius or creative power, and without any assignable cause or design on his part, reflected within himself "now I am become another and the source of creation."

एवमभ्युदिते लोके न किंचिन्न कदाचन।
क्वचिभ्युदितं नाम केवलं चिन्नभः स्थितम्।।२०।।

Whatever is thus born of itself, is as it were nothing and never produced at all, but remained as the absolute intellect itself in *nubibus* (cinnabhas).

द्विविधायाः स्मृतेरस्याः कारणं परमं पदम्।
कार्यकारणभावो सावेक एव चिदम्बरे।।२१।।

It is the Supreme being that is the sole cause of both states of reminiscence, (*i.e.* the one caused by vestiges of prior impressions, and the other produced by prior desires); and both the conditions of cause and effect combine in Him in the sphere of his intellect.

कार्यं च कारणं चैव कारणैः सहकारिभिः।
कार्यकारणयोरैक्यात्तदभावान्न शाम्यति।।२२।।

Thus it is the knowledge of the union of the cause and effect, and the auxiliary cause in Him, that gives us our tranquility and naught otherwise.

महाचिद्रूपमेवत्वं स्मरणं विद्धि वेदनम्।
कार्यकारणता तेन स शब्दो न च वास्तवः।।२३।।

Causality and consequence are mere empty words of no significance, since it is the recognition of the universal intellect, which constitutes true wisdom.

एवं किंचिदुत्पन्नं दृश्यं चिज्जगदाद्यपि।
चिदाकाशेचिदाकाशं केवलं स्वात्मनि स्थितम्।।२४।।

Hence nothing is produced that is seen in the phenomenal, or known in the noumenal or intellectual world (*Cidjagat*); but every thing is situated within the space of the sphere of the intellect in one's own soul.

लीलोवाच

अहो नु परमादृष्टिर्दर्शिता देवि मे त्वया।
रूपश्रीर्जागतीप्रातः प्रभयेवेक्षणद्युतिः।।२५।।

Līlā said: O! wonderful was the sight you have shown me, O goddess; it was a fair prospect of the world as in its morning light, and as brilliant as in the glare of a lightning.

इदानीमहमेतस्यां यावत्परिणता दृशि।
नाभ्यासेन विना तावद्भिद्धीदं देवि कौतुकम्।।२६।।

Now goddess! deign to satisfy my curiosity, until I become conversant with it by my intense application and study.

यत्रासौ ब्राह्मणो गेहे ब्रह्मण्यासहितोऽभवत्।
तं सर्गं तं गिरिग्रामं नय मां तं विलोकये।।२७।।

Kindly take me to that dwelling where the *Brāhmaṇa* pair dwelt together, and show me that mountainous spot of their former residence.

श्रीदेव्युवाच

अचेत्य चिद्रूपमयीं परमां पावनदृशम्।
अवलम्ब्ये ममाकारभावमुच्यभवामला।।२८।।

The goddess replied: If you want to see that

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sight, you shall have to be immaculate, by forsaking the sense of your personality (*mana* or *meum*), and be taking yourself to the clairvoyance or clear sightedness of seeing the unintelligible Intellect (*acetya-cit*) within the soul.

ततः प्राप्स्यस्यसंदेहं व्योमात्मानं नभः स्थितम्।
भूमिष्ठनरसंकल्पो गगनान्तः पुरं यथा।।२९।।

You shall then find yourself in a vacuous atmosphere (*vyomātman*), and situated in the sky (*nabhas-nubibus*), resembling the prospects of earthly men, and the apartments of the firmament (*i.e.* all *nil* and void).

एवं स्थिते तपश्यावः सह सर्गमनर्गलम्।
अयन्तदृर्श न द्वारे देहो हि परमार्गलम्।।३०।।

In this state we shall be able to see them with all their possessions without any obstruction; otherwise this body is a great barrier in the way of spiritual vision.

लीलोवाच

अमुना देवि देहेन जगदन्यदवाप्यते।
न कस्मादत्र मे युक्तिं कथयानुग्रहाय हात्।।३१।।

Līlā said: Tell me kindly, O goddess! the reason, why do we not see the other world these eyes, nor go there with these bodies of ours.

श्रीदेव्युवाच

जगंतीमान्यमूर्त्तानिमूर्तिमंतिमुधाग्रहात्।
भवद्भिरवबुद्धानिहेमानीवोर्मिकाधिया।।३२।।

The Goddess replied: The reason is that you take the true futurity for false, and believe the untrue present as true. For these worlds which are formless, appear as having forms to your eyes, as you take the substance gold in its form of a ring.

हेम्न्यूर्मिकारूपधरेप्यूर्मिकात्वं न विद्यते।
यथा तथा जगद्रूपे जगन्नस्ति च ब्रह्मणि।।३३।।

Gold though fashioned as a circlet, has no circularity in it; so the spirit of God appearing in the form of the world, is not the world itself.

जगदाकाशमेवेदं ब्रह्मैवेह तु दृश्यते।
दृश्यते काचिदप्यत्र धूलिरम्बु निधाविव।।३४।।

The world is a vacuity full with the spirit of God; and whatever else is visible in it, is as the dust appearing to fly over the sea. (Hence called *māyā* or illusion of vision, as specks peopling the summer skies).

अयं प्रपंचो मिथ्यैव सत्यं ब्रह्माहमद्वयम्।
अत्र प्रमाणं वेदान्ता गुरवोऽनुभवस्तथा।।३५।।

This illusory quintessence of the world is all false, the true reality being the subjective Brahmā alone; and in support of this truth we have the evidence of our guides in *Vedānta* philosophy, and the conviction of our consciousness.

ब्रह्मैव पश्यति ब्रह्म नाब्रह्म ब्रह्म पश्यति।
सर्गादि नाम्ना प्रथितः स्वभावोऽस्यैव चेदृशः।।३६।।

The Brahmā believer sees Brahmā alone and no other anywhere, and he looks to Brahmā through Brahmā himself, as the creator and preserver of all, and whose nature includes all other attributes in itself.

न ब्रह्म जगतामस्ति कार्यकारणतोदयः।
कारणानामभावेन सर्वेषां सहकारिणाम्।।३७।।

Brahmā is not known only as the author of his work of the creation of worlds, but as existent of himself without any causation or auxiliary causality, (*i.e.* as neither the creator or created, nor supporter of nor supported by another).

यावदभ्यासयोगेन न शान्ताभेदधीस्तव।
नूनं तावदतादृपा न ब्रह्म परिपश्यसि।।३८।।

Until you are trained by your practice of *Yoga*, to rely in one unity, by discarding all duality and variety in your belief; so long you are barred from viewing Brahmā in his true light.

तत्र रूढिमुपायाताय इमे त्वस्मदादयः।
अभ्यासाद्ब्रह्मसंपत्तेः पश्यामस्तेहि तत्परम्।।३९।।

Being settled in this belief of unity, we find ourselves by our constant practice of *Yoga* communion, to rest in the Supreme spirit.

संकल्पनगरस्यैव ममाकाशमयं वपुः।
ब्रह्मैवजांतः पश्यामि देहेनानेन तत्पदम्।।४०।।

We then find our bodies mixing with the air as an aerial substance, and at last come to the sight of Brahmā with these our mortal frames.

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विशुद्धज्ञानदेहार्हास्तथैते पद्मजादयः।
ब्रह्मात्मजगदादीनामंशे संस्थानमङ्गने।।४१।।

Being then endued with pure, enlightened and spiritual frames, like those of Brahmā and the gods, the holy saints are placed in some part of the divine essence.

तवाभ्यासं विना बाले नाकारो ब्रह्मतां गतः।
स्थितः कलनरूपात्मा ते न तन्नानुपश्यति।।४२।।

Without practice of *Yoga*, you cannot approach God with your mortal frame. The soul that is sullied by sense, can never see the image of God.

यत्र स्वसंकल्पपुरं स्वदेहेन न लभ्यते।
तत्रान्यसंकल्पपुरं देहोन्यो लभते कथम्।।४३।।

It is impossible for one to arrive at the aerial castle (objects of the wish) of another, when it is not possible for him to come to the castle (wished for object), which he has himself built in air.

तस्मादेनं परित्यज्य देहं चिद्व्योमरूपिणी।
तत्पश्यसि तदेवाशु कुरुकार्यविदां वरे।।४४।।

Forsake therefore this gross body, and assume your light intellectual frame; then be take yourself to the practice of *Yoga*, that you may see God face to face.

संकल्पनगरं सत्यं यथा कल्पितं प्रति।
सदेहं वा विदेहं वा नेतरं प्रति किंचन।।४५।।

As it may be possible to realize an aerial castle by the labour of building it, so it is possible to behold God, either with this body or without it, by practice of *Yoga* only and not otherwise.

आदिसर्गे जगद्भ्रातिर्यथेयं स्थितिमागता।
तथा तदाप्रभृत्येवं नियतिः प्रोढिमागता।।४६।।

And as the erroneous conception of the existence of the world, has continued since its first creation (by the will of Brahmā); so it has been ever since attributed to an eternal fate—*niyati* (by fatalists), and to an illusory power (*māyā Śakti* of *Māyāvādis*).

लीलोवाच

त्वयोक्तं देवि गच्छावो ब्राह्मणब्राह्मणी जगत्।
सहेतीदमिदं वच्मि कथं गन्तव्यमम्ब हे।।४७।।

Līlā asked: You said O goddess? that we shall go together to the abode of the *Brāhmaṇa* pair, but I ask you to tell me, how are we to effect our journey there?

इमं देहमिहास्थाप्य शुद्धसत्त्वानुपातिना।
चेतसा तं परं यामि लोकं त्वं कथमेषि तत्।।४८।।

As for me, I shall be able to go there with the purer part of my essence the sentient soul, (after leaving this my gross body here). But tell me how will you who are pure intellect (*cetas*), go to that place?

श्रीदेव्युवाच

संकल्पव्योमवृक्षस्ते यथा सन्नापि खात्मकः।
न कुड्यात्मानकुड्येन रोध्यते नापि कुड्यहा।।४९।।

The Goddess replied: I tell you lady, that the divine will is an aerial tree, and its fruits are as unsubstantial as air, having no figure nor form nor substance in them.

शुद्धैकसत्वनिर्माणं चिदूपस्यैव तत्किल।
प्रतिभानमतस्तस्मात्परस्माद्भिद्यते मनाक्।।५०।।

And whatever is formed by the will of God from the pure essence of his intelligent nature, is only a likeness of himself, and bears little difference from its original.

सोऽयमेतादृशो देहो नैनं संत्यज्याम्यहम्।
अनेनैव तमाप्नोमि देशं गंधमिवानिलः।।५१।।

This body of mine is of the like kind, and I will not lay it aside, but find out that place by means of this as the breeze finds the odours.

यथा जलं जलेनाग्निरग्निवायुनानिलः।
मिलत्येवमतो देहो देहैरन्यैर्मनोमयैः।।५२।।

And as water mixes with water, fire with fire and air with air, so does this spiritual body easily join with any material form that it likes.

न हि पार्थिवता संविदेत्यापार्थिवसंविदा।
एकत्वं कल्पनाशैलशैलयोः क्वाहतिर्मिथः।।५३।।

But a corporeal body can not mix with an incorporeal substance, nor a solid rock become the same with an ideal hill.

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आतिवाहिक एवायं त्वादृशैश्चित्तदेहकः।
आधिभौतिकता बुद्ध्या गृहीतश्चिरभावनात्।।५४।।

And as your body, which is composed both of its spiritual and mental parts, has become corporeal by its habitual tendency to corporeality.

यथा स्वप्ने यथादीर्घकालध्याने यथाभ्रमे।
यथा च सति संकल्पे यथा गंधर्वपत्तने।।५५।।

So your material body becomes spiritual (*ātivāhika*), by means of your leaning to spirituality, as in your sleep, in your protracted meditation, insensibility, fancies and reveries.

वासनाता नवं नूनं यदा ते स्थितिमेष्यति।
तदातिवाहिको भावः पुरमेष्यति देहके।।५६।।

Your spiritual nature will then return to your body, when your earthly desires are lessened and curbed within the mind.

लीलोवाच

आतिवाहिकदेहत्वप्रत्यये घनतां गते।
तामवाप्नोत्ययं देहो दशामाहो विनश्यति।।५७।।

Līlā said: Say goddess, what becomes of the spiritual body after it has attained its compactness by constant practice of *Yoga*; whether it becomes indestructible, or perishes like all other finite bodies.

श्रीदेव्युवाच

यदस्ति नाम तत्रैव नाशानाशक्रमो भवेत्।
वस्तुतो यच्च नास्त्येव नाशः स्यात्तस्य कीदृशः।।५८।।

The goddess replied: Any thing that exists is perishable, and of course liable to death; but how can that thing die which is nothing, and is imperishable in its nature? (Such is the spirit).

रज्ज्वां सर्पभ्रमे नष्टे सत्यबोधवशास्तुते।
सर्पो न नष्ट उन्नष्टोवेत्येवं कैव सा कथा।।५९।।

Again the fallacy of the snake in a rope being removed the snake disappears of itself, and no one doubts of it any more.

यथा सत्यपरिज्ञानाद्रज्ज्वां सर्पो न दृश्यते।
तथातिवाहिकज्ञाना दृश्यते नाधिभौतिकः।।६०।।

Thus, as the true knowledge of the rope, removes the erroneous conception of the snake in it, so the recognition of the spiritual body dispels the misconception of its materiality.

कल्पनाऽपि निवर्तेत काल्पिता यदि केनचित्।
सा शिलासमपास्तैव या नेहास्ति कदाचन।।६१।।

All imagery is at an end when there is no image at all, as the are of statuary must cease for want of stones on earth. (Thus they attribute materiality to the immaterial spirit from their familiarity with matter).

परम्परे परापूर्ण मिदंदेहादिकास्थितम्।
इति सत्यं वयं भद्रे पश्यामो नाभिपश्यसि।।६२।।

We see clearly our bodies full of the spirit of God, which you cannot perceive owing to your gross understanding.

आदिसर्गे भवेच्चित्त्वं कल्पनाकल्पितं यदा।
तदाततः प्रभूत्येकसत्वं दृश्यमवेक्षते।।६३।।

In the beginning when the intellect— *cit,* is engrossed with the imagination of the mind— *citta,* it loses thenceforth its sight of the only one object (the unity of God).

लीलोवाच

एकस्मिन्नेव संशान्ते दिक्कालद्यवि भागिनि।
विद्यमाने परे तत्त्वे कलनावसरः कुतः।।६४।।

Līlā asked: But how can imagination have any room or trace out anything in that unity, wherein the divisions of time and space and all things, are lost in an undistinguishable mass?

श्रीदेव्युवाच

कटकत्वं यथा हेम्नि तरङ्गत्वं यथाम्भसि।
सत्यत्वं च यथा स्वप्नसंकल्पनगरादिषु।।६५।।

The Goddess replied: Like the bracelet in gold and waves in water, the show of truth in dreams, and the resemblance of aerial castles—

नास्त्येव सत्यनुभवे तथा नास्त्येव ब्रह्मणि।
कल्पनाव्यतिरिक्तात्म तत्स्वभावादनामयात्।।६६।।

As all these vanish on the right apprehension of them, so the imaginary attributes of the unpredictable God, are all nothing whatever.

यथा नास्त्यम्बरे पांसुः परे नास्ति तथा कला।
अकला कलनं शान्तमिदमेकमजं ततम्।।६७।।

As there is no dust in the sky, so there can be no ascribing of any attribute or partial property to God; whose nature is indivisible and

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unimaginable, who is an unborn unity, tranquil and all-pervading.

यदिदं भासते किंचित्तत्तस्यैव निरामयम्।
कचनं काचकस्येव कान्तस्यातिमणेरिव।।६८।।

Whatever shines about us, is the pure light of that being, who scatters his lustre like a transcendental gem all around.

लीलोवाच

एतावंतं चिरं कालमेते देवि वयं वद।
भ्रामिताः केन नामापि द्वैताद्वैतविकल्पनैः।।६९।।

Līlā said: If it is so at all times, then tell me, O goddess! how we happened to fall into the error of attributing quality and diversity to His nature.

श्रीदेव्युवाच

अविचारेण तरले भ्रान्तासि चिरमाकुला।
अविचारः स्वभावोत्थः सविचाराद्विनश्यति।।७०।।

The goddess replied: It was your want of reason that has led you to error so long; and it is the absence of reasoning that is the natural bane of mankind, and requires to be remedied by your attending to reason.

अविचारो विचारेण निमेषादेव नश्यति।
एषा सत्तैव तेनान्तरविद्यैषा न विद्यते।।७१।।

When reason takes the place of the want of reason, it introduces in a moment the light of knowledge in the soul, in lieu of its former darkness.

तस्मान्नैव विचारोस्ति नाविद्यास्ति न बंधनम्।
न मोक्षोस्ति निराबाधं शुद्धबोधमिदं जगत्।।७२।।

As reason advances, your want of reason and knowledge and your bondage of prejudice, are put to flight; and then you have an unobstructed liberation and pure understanding in this world.

एतावन्तं यदा कालं त्वयेतन्न विचारितम्।
तदा न संप्रबुद्धात्वं भ्रान्तैवाभव आकुला।।७३।।

As long as you had remained without reasoning on this subject, so long were you either dormant or wandering in error.

अद्यप्रभृतिबुद्धासि विमुक्तासि विवेकिनी।
वासना ता नवं बीजं पतितं तव चेतसि।।७४।।

You are awakened from this day both to your reason and liberation, and the seeds for the suppression of your desires, are shown in your heart.

आदावेव हि नोत्पन्नं दृश्यं संसारनामकम्।
यदा तदा कथं ते न वास्यंते वासनापि का।।७५।।

At first, neither was this visible world presented to you nor you to it, how long will you therefore reside in it, and what other desires have you herein?

अत्यन्ताभावसंपत्तौ द्रष्टृदृश्यदृशां मनः।
एकध्याने परेरूढे निर्विकल्पसमाधिनि।।७६।।

Withdraw your mind from its thoughts of the visitor, visible and vision of this world, and settle it in the idea of the entire negation of all existence, then fix your meditation solely in the supreme Being, and sit in a state of unalterable insensibility (by forgetting yourself to a stone).

वासनाक्षयबीजेऽस्मिन् किंचिदंकुरिते हृदि।
क्रमान्नोदयमेष्यं विना द्वेषादिकादृशः।।७७।।

When the seed of inappetency has taken root in your heart, and began to germinate in it, the sprouts of your affections and hatred (literally-pathos and apathy), will be destroyed of themselves.

संसारसंभवश्चायं निर्मूलत्वमुपैष्यति।
निर्विकल्पसमाधानं प्रतिष्ठामलमेष्यति।।७८।।

Then the impression of the world will be utterly effaced from the mind, and *Nirvikalpa Samādhi* will overtake you all at once.

विगतकलनकालिमाकलं
कागगनकलान्तरनिर्मलांबनेन।
सकलकलनकार्यकारणान्तः
कतिपयकालवशाद्भविष्यसीति।।७९।।

Remaining thus entranced in your abstract meditation, you will have in process of time a soul, as luminous as a luminary in the clear firmament of heaven, freed from the concatenation of all causes and their consequences for evermore.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये उत्पत्तिप्रकरणे लीलाविश्रांत्युपदेशोनाम एकविंशः सर्गः।।२१।।

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CHAPTER 22

PRACTICE OF WISDOM OR WISDOM IN PRACTICE (VIJÑANĀBHYĀSA).

SECTION 1

ABANDONMENT OF DESIRES

Vāsanā Tyāga

श्रीदेव्युवाच

यथा स्वप्नपरिज्ञानात्स्वप्नदेहो न वास्तवः।
अनुभूतोप्ययं तद्वद्वासना तानवादसन्।।१।।

The Goddess continued: As objects seen in a dream, prove to be false a the dream, on being roused from sleep and upon knowing them as fumes of fancy; so the belief in the reality of the body, becomes unfounded upon dissolution of our desires.

यथा स्वप्नपरिज्ञानात् स्वप्नदेहः प्रशाम्यति।
वासनातानवात्तद्वज्ज्याग्रद्देहोपि शाम्यति।।२।।

As the thing dreamt of disappears upon waking, so does the waking body disappear in sleep, when the desires lie dormant in the soul.

स्वप्नसंकल्पदेहांते होयं चेत्यते यथा।
तथा जाग्रद्भावनांते देत्येवातिवाहिकः।।३।।

As our corporeal bodies are awakened after the states of our dreaming and desiring, so is our spiritual body awakened after we cease to think of our corporeal states.

स्वप्ने निर्वासनाबिजेयथोदेति सुषुप्ता।
जाग्रत्यवासनाबीजेतथोदेतिविमुक्तता।।४।।

As a sound sleep succeeds the dormancy which is devoid of desires (*i.e.* when we are unconscious of the actions and volition of our minds); so does the tranquility of liberation follow the state of our inappetency even in our waking bodies.

येयं तु जीवन्मुक्तानां वसना सा न वासना।
शुद्धसत्वाभिधानं तत्सत्ता सामान्यमुच्यते।।५।।

The desire of living-liberated men (*jīvan-muktas*), is not properly any desire at all, since it is the pure desire relating to universal weal and happiness.

या सुप्तवासना निद्रा सा सुषुप्तिरिति स्मृता।
यत्सुप्तवासनं जाग्रद्घनोऽसौ मोह उच्यते।।६।।

The sleep in which the will and wish are dormant, is called the sound sleep *susupta,* but the dormancy of desires in the waking state, is known as insensibility *moha* or *mūrcā*.

प्रक्षीणवासनानिद्रा तुर्यशब्देन कथ्यते।
जाग्रत्यपि भवत्येव विदिते परमे पदे।।७।।

Again the sleep which is wholly devoid of desire, is designated the *tūrya* of the fourth stage of *Yoga*, and which in the waking state is called *samādhi* or union with Supreme.

प्रक्षीणवासनायेह जीवतां जीवनस्थितिः।
अमुक्तैरपरिज्ञाता जीवन्मुक्ततोच्यते।।८।।

The living man, whose life is freed from all desires in this world, is called the living liberated—*jīvan- mukta*, a state which is unknown to them that are not liberated (*amukta*).

शुद्धसत्वानुपतितं चेतः प्रतनुवासनम्।
आतिवाहिकतामेति हिमं तापादिवाम्बुताम्।।९।।

When the mind becomes a pure essence (as in its *samādhi*), and its desires are weakened, it becomes spiritualized (*ativāhika*), and then it glows and flows, as the snow melts to water by application of heat.

आतिवाहिकतां यातं बुद्धं चित्तान्तरैर्मनः।
सर्गजन्मांतरगतैः सिद्धैर्मिलति नेतरत्।।१०।।

The spiritualized mind, being awakened (as if it were from its drowsiness or lethargy), mixes the holy spirits of departed souls in the other world.

यदा तेयमहंभावः स्वभ्यासाच्छान्तिमेष्यति।
तदोदेष्यति ते स्फारा दृश्यान्तबोधता स्वयम्।।११।।

When your egoism is moderated by your practice of *Yoga*, then the perception of the invisible, will of itself rise clearly before your mind.

आतिवाहिकता ज्ञानं स्थितिमेष्यति शाश्वतीम्।
यदा तदा ह्यसंकल्पाल्लोकान् द्रक्ष्यसि पावनान्।।१२।।

And when spiritual knowledge gains a firm footing in your mind, you will then behold the hallowed scenes of the other world more then your expectation.

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वासना तानवेतस्मात्कुरुयत्नमनिन्दिते।

तस्मिन्प्रौढिमुपायाते जीवन्मुक्तो भविष्यसि।।१३।।

Therefore O blameless lady! try your utmost to deaden your desire, and when you have gained sufficient strength in that practice, know yourself to be liberated in this life.

यावन्न पूरितस्त्वेष शीतलो बोधचंद्रमाः।

तावद्देहमवस्थाप्य लोकान्तरमवेक्ष्यताम्।।१४।।

Until the moon of your intellectual knowledge, comes to shine forth fully with her cooling beams, so long you shall have to leave this body of yours here, inorder to have a view of the other world.

मान्तदेहो मांसदेहे नैव संश्लेषमेष्यति।

नतु चित्तशरीरेण व्यवहारेषु कर्मसु।।१५।।

This fleshy body of yours, can have no tangible connection with one which is without flesh; nor can the intellectual body (*liṅgadeha*), perform any action of the corporeal system.

यथानुभवमेवैतद्यथा स्थितमुदाहृतम्।

आबालसिद्धसंसिद्धं ननाम वरशापवत्।।१६।।

I have told you all this according to my best knowledge, and the state of things as they are: and my sayings are known even to boys, to be as efficacious as the curse or blessing of a deity.

अवबोधघनाभ्यासाद्देहस्यास्यैव जायते।

संसारवासनाकार्श्ये नूनं चित्तशरीरता।।१७।।

It is the habitual reliance of men in their gross bodies, and their fond attachment to them, that bind their souls down, and bring them back to the earth; while the weakening of earthly desires serve to clothe them with spiritual bodies.

उदेष्यन्ती च सैवात्र केनचिन्नोपलक्ष्यते।

केवलं तु जनैर्देहो म्रियमाणोऽवलोक्यते।।१८।।

No body believes in his having a spiritual body here even at his death bed; but every one thinks the dying man to be dead with his body forever.

देहस्त्वयं न म्रियते न च जीवति किंच ते।

केकिलस्वप्नसंकल्पभ्रांतौ मरणजीविते।।१९।।

This body however, neither dies, nor is it alive at any time; for both life and death are mere resemblances of serial dreams and desires in all respects.

जीवितं मरणं चैव संकल्पपुरुषे यथा।

असत्यमेव भात्येवं तस्मिन्पुत्रि शरीरके।।२०।।

The life and death of beings here below, are as false as the appearances and disappearance of persons in imagination, (or a man in the moon), or of dolls in play or puppet shows.

लीलोवाच

तदेतदुपदिष्टं मे ज्ञानं देवि त्वयामलम्।

यस्मिन् श्रुतिगते शांतिमेति दृश्यविषूचिका।।२१।।

Līlā said: The pure knowledge, O goddess! that you have imparted to me, serves on its being instilled into my ears, as a healing balm to the pain caused by the phenomenal.

SECTION 2

ON THE PRACTICE OF YOGA

अत्रोपकुरु मे ब्रूहि कोभ्यासः कीदृशोऽथवा।

स कथं पोषमायाति पुष्टे तस्मिंश्च किं भवेत्।।२२।।

Now tell me the name and nature of the practice, that may be of use to Spiritualism, how it is to be perfected and what is the end of such perfection.

श्रीदेव्युवाच

यद्येन क्रियते किंचिद्येन येन यदा यदा।

विनाभ्यासे न तन्नेह सिद्धिमेति कदाचन।।२३।।

The Goddess replied: Whatever a man attempts to do here at any time, he can hardly ever effect its completion, without his painful practice of it to the utmost of his power.

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम्।

एतदेकपरत्वं च तदभ्यासं विदुर्बुधाः।।२४।।

Practice is said by the wise, to consist in the conference of the same thing with one another, in under- standing it thoroughly, and in devoting one's self solely to his object.

ये विरक्तामहात्मानो भोगभावनता नवम्।

भावयन्त्यभवायां तर्भव्याभु विजयंतिते।।२५।।

And those great souls become successful in this world, who are disgusted with the world, and are moderate in their enjoyments and

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desires, and do not think on the attainment of what they are in want of.

उदितोदार्यसौंदर्यवैराग्यरसरंजिता।
आनंदस्पंदिनि येषां मतिस्तेभ्यासिनः परे।।२६।।

And those great minds are said to be best trained, which are graced with liberal views, and are delighted with the relish of unconcernedness with the world, and enraptured with the streams of heavenly felicity.

अत्यन्ताभावसंपत्तौ ज्ञातृज्ञेयस्य वस्तुनः।
युक्त्याशास्त्रैर्यतन्ते ये ते ब्रह्माभ्यासिनः स्थिताः।।२७।।

Again they are called the best practised in divine knowledge, who are employed in preaching the absolute negation of the knower and knowables in this world, by the light of reasoning and *Śāstras*.

सर्गादावेव नोत्पन्नं दृश्यं नास्त्येव तत्सदा।
इदं जगदहं चेति बोधाभ्यास उदाहृतः।।२८।।

Also the knowledge, that there was nothing produced in the beginning, and that nothing which is visible, as this world or one's self, is true at any time, is called to be practical knowledge by some.

दृश्यासंभवबोधेन रागद्वेषादिता नवे।
रतिर्बलोदितायाऽसौ ब्रह्माभ्यास उदाहृतः।।२९।।

The strong tendency of the soul the spirit of God, which results from a knowledge of the nihility of visible, and subsidence of the passions, is said to be the effect of the practice of *Yoga*.

दृश्यासंभवबोधेन विनाद्वेषादिता नवम्।
तप इत्युच्यते तस्मान्न ज्ञानं तच्च दुःख तत्।।३०।।

But mere knowledge of the in-existence of the world, without subduing the passions, is known as knowledge without practice, and is of no good to its possessor.

दृश्यासंभवबोधो हि ज्ञानं ज्ञेयं च कथ्यते।
तदभ्यासेन निर्वाणमित्यभ्यासो महोदयः।।३१।।

Consciousness of the in-existence of the visible world, constitutes the true knowledge of the knowable. This habitude of the mind is called the practice of *Yoga*, and leads one to his final extinction-*nirvāṇa*.

भवबहुलनिशानितांतनिद्रासततविवेकविबोधवारिसेकै।
प्रगलति हिमशीतलैरशेषारदिमहामिहिकेव चेतसीति।।

The mind thus prepared by practice of *Yoga*, awakens the intelligence which lay dormant in the dark night of this world, and which now sheds its cooling showers of reason, like dew drops in the frosty night of autumn.

इत्युक्तवत्यथमुनौ दिवसो जगाम
सायंतनाय विधये स्तमिनो जगाम।
स्नातुं सभाकृतनमस्करणा जगाम
श्यामाक्षये रविकरैश्च सहाजगाम।।३३।।

As the sage was sermonizing in this manner, the day departed as to its evening service, and led the assembled train to their evening ablutions. They met again with their mutual greetings at the rising beams of the sun after the darkness of night was dispelled.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे विज्ञानाभ्यासवर्णनं नाम द्वाविंशः सर्गः।।२२।।

CHAPTER 23

THE AERIAL JOURNEY OF SPIRITUAL BODIES

श्रीवसिष्ठ उवाच

इति संकथनं कृत्वा तस्यां निशि वरांगने।
सुप्ते परिजने नूनमथांतःपुरमंडपे।।१।।

Vasiṣṭha said: After this conference between the goddess and that excellent lady on that night, they found the inmates of the family fast asleep in the inner apartment.

दृढाखिलार्गलद्वारगवाक्षे दक्षचेतसि।
पुष्पप्रकरनिष्ठ्यूतमांसलामोदमन्थरे।।२।।

They entered the charnel-house which was closely shut on all sides by latches fastened to the doors and windows, and which was perfumed with the fragrance of heat of flowers.

अम्लानमालावसनशवपार्श्वासनस्थिते।
सकलामलपूर्णेंदुवदनद्योतितास्पदे।।३।।

They sat beside the corpse decorated with fresh flowers and garments, with their faces shining like the fair full-moon; and brightening the place.

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समाधिस्थानकं गत्वा तस्थतुर्निश्चलांगिके।
रत्नस्तंभादिवोत्कीर्णे चित्रे भित्ताविवार्पिते।।४।।

They then went to the cemetery and stood motionless on the spot, as if they were sculptures engrave on marble columns, or as pictures drawn upon the wall.

सर्वास्तत्यजतुश्चिंताः संकोचं समुपागते।
दिवसान्त इवाब्जिन्यौ प्रसृतामोदलेखिके।।५।।

They shook off all their thoughts and cares, and became as contracted as the faded blossoms of the lotus at the decline of the day, when their fragrance has fled from them.

बभूवतुर्भुशं शान्ते शुद्धे स्पन्दविवर्जिते।
गिरौ शरदि निर्वात इव भ्रष्टाभ्रमालिके।।६।।

They remained still, calm and quiet and without any motion of their limbs, like a sheet of clouds hanging on the mountain top in the calm of autumn.

निर्विकल्पसमाधानाज्जहतुर्बाह्यसंविदम्।
यथा कल्पलते कान्ते पूर्वमृत्वन्तरे रसम्।।७।।

They continued in fixed attention without any external sensation, like some lonely creepers shrivelled for want of the moisture of the season.

अहं जगदिति भ्रान्तिदृश्यस्यादावनुद्भवः।
यदा ताभ्यामवगतस्त्वत्यन्ताभावनात्मकः।।८।।

They were fully impressed with the disbelief of their own existence, and that of all other things in the world, and were altogether absorbed in the thought of an absolute privation of every thing at large.

तदा दृश्यपिशाचोऽयमलमस्तं गतो द्वयोः।
असत्त्वादेव चास्माकं शशशृंगमिवानघ।।९।।

They lost the remembrance of the phantom of the phenomenal world, which is as unreal as the horn of a hare.

आदावेव हि यन्नास्ति वर्त्तमानेऽपि तत्तथा।
भातं वाऽभातमेवातो मृगतृष्णाम्बुवज्जगत्।।१०।।

What was a *nonens* at first, is even so a not-being at present, and what appears as existent, is as in-existent as the water in a mirage.

स्वभावकेवलं शान्तं स्त्रीद्वयं तद्बभूव ह।
चन्द्रार्कादिपदार्थौघैर्दूरमुक्तमिवाम्बरम्।।११।।

The two ladies them became as quiet as inert nature herself, and as still as firmament before the luminous bodies rolled about in its ample sphere.

तेनैव ज्ञानदेहेन चचार ज्ञप्तिदेवता।
मानुषी त्वितरेणाशु ध्यानज्ञानानुरूपिणा।।१२।।

They then began to move with their own bodies, the goddess of wisdom in her form of intelligence, and the queen in her intellectual and meditative mood.

गेहान्तरेव प्रादेशमात्रमारुह्य संविदा।
बभूवतुश्चिदाकाशरूपिण्यौ व्योमगाकृती।।१३।।

With their new bodies they rose as high as one span above the ground, then taking the forms of the empty intellect, they began to mount in the sky.

अथ ते ललने लीलालोले ललितलोचने।
स्वभावच्चेत्यसंवित्तेर्नभो दूरमितो गते।।१४।।

The two ladies then with their playful open eyes, ascended to the higher region of the sky, by their nature of intellectual knowledge.

तत्रस्थे वाथ चिद्वत्त्या पुप्लुवाते नभस्थलम्।
कोटियोजनविस्तीर्णं दूराद्दूरतरान्तरम्।।१५।।

Then they flew higher and higher by force of their intellect, and arrived at a region stretching millions of leagues in length.

दृश्यनुसंधाननिजस्वभावादाकाशदेहे अपि ते मिथोऽत्र।
परस्पराकारविलोकनेन बभूवतुः स्नेहपरे वयस्ये।।१६।।

Here the pair in their ethereal forms, looked about according to their nature in search of some visible objects; but finding no other figure except their own, they became much more attached to each other by their mutual affection.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलाप्रज्ञादेव्योर्ज्ञानदेहाकाशगमनं नाम त्रयोविंशः सर्गः।।२३।।

CHAPTER 24

THE AERIAL JOURNEY

श्रीवसिष्ठ उवाच

दूराद्दूरमभिप्लुत्य शनैरुच्चैः पदं गते।
हस्तं हस्ते समालम्ब्य यान्त्यौ ददृशतुर्नभः।।१।।

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Vasiṣṭha Continued: Thus ascending higher and higher and reaching by degrees the highest station, they went on viewing the heavens, with their hands clasped in each other's.

एकार्णवमिवोच्छूनं गम्भीरं निर्मलान्तरम्।
कोमलं कोमलमरुदासंगसुखभोगदम्।।२।।

They saw a vast expanse as that of the wide extended universal ocean, deep and translucent within; but soft with ethereal mildness, and a cooling breeze infusing heavenly delight.

आह्लादकमलं सौम्यं शून्यतांभोनिमज्जनात्।
अत्यन्तशुद्धं गंभीरं प्रसमन्नमपि सज्जनात्।।३।।

All delight some and pleasant was the vast Ocean of vacuity, into which they dived, and which afforded them a delight far greater in its purity, than what is derived from the company of the virtuous.

शृङ्गस्थनिर्मलांभोदपीनोदरसुधालये।
विशश्रमतुराशासु पूर्णचन्द्रोदरामले।।४।।

They wandered about all sides of heaven, under the beams of the full moon shining above them; and now halted under the clear vault of the clouds, covering the tops of *Meru*, as if under the dome of a huge white washed edifice.

सिद्धगन्धर्वमन्दारमालामोदमनोहरे।
चन्द्रमण्डलनिष्क्रान्ते रेमाते मधुरानिले।।५।।

And now they roved by the regions of *Siddhas* and *Gandharvas*, breathing the charming fragrance of *Mandāra* chaplets; and now passing the lunar sphere, they inhaled the sweet scent exhaled by the breeze from that nectarious orb (*Sudhākara*).

सस्नतुर्भूरिधर्मान्ते तडिद्रक्ताब्जसंकुले।
सरसीव जलापूरमन्थरे मेघमण्डले।।६।।

Now tired and perspiring profusely, they bathed in the lakes of showering clouds, fraught with the blushing lotuses of lurid lightning flashing within them.

भूतलौघमहाशैलमृणालांकुरकोटिषु।
दिक्षु बभ्रमतुः स्वैरं भ्रमर्यौ सरसीष्विव।।७।।

They promenaded at random of their free will on all sides, and now alighted like fluttering bees on the tops of high mountains, appearing as filaments of the lotus-like earth below.

धारागृहधिया धीरगंगानिर्झरधारिणि।
भ्रेमतुर्वातविक्षुब्धमेघमंडलमंडपे।।८।।

They roved also under the vaults of some fragments of clouds, which were scattered by the winds, and raining like the cascade of Ganges, thinking them as shower- bath-houses in the air.

ततो मधुरगामिन्यौ विश्राम्यन्त्यौ स्वशक्तितः।
शून्ये ददृशतुर्व्योम महारंभातिमंथरम्।।९।।

Then failing in their strength, they halted in many places, with their slow and slackened steps, and beheld the vacuum full of great and wondrous works.

SECTION 2
DESCRIPTION OF THE HEAVES

अदृष्टपूर्वमन्योन्यं सर्वसंकटकोटरम्।
अपूर्वमाणमाशून्यं जगत्कोटिशतैरपि।।१०।।

They saw what they had never seen before, the tremendous depth of vacuity, which was not filled up by the myriads of worlds which kept revolving in it.

उपर्युपर्युपर्युच्चैरन्यैरन्यैर्वृतं पृथक्।
विचित्राभरणाकारैर्भूतलैः सुविमानकैः।।११।।

Over and over and higher and higher, they saw the celestial spheres filled with luminous orbs adorned with their ornamental stars, roving one above and around the other.

परितः पूरितव्योम्नां मेर्वादिकुलभूभृताम्।
पद्मरागतटोद्योतैः कल्पज्वालोपमोदरम्।।१२।।

Huge mountainous bodies moved about in the vacuous space, and emitted a rubicund glare, like a flame of fire from within their bowels on all sides.

मुक्ताशिखरमापूरैर्हिमवत्सानुसुन्दरम्।
काञ्चनाद्रिस्थलार्चिर्भिः काञ्चनस्थलभासुरम्।।१३।।

There were beautiful table-lands, like those of the Himālayas, with their pearly peaks of snow; and also mountains of gold, spreading a laureate hue over the land.

महामरकताभाभिः शाद्वलस्थलनीलिमम्।
द्रष्टदृश्यक्षयासक्तजातध्वान्तोस्थकालिमम्।।१४।।

They saw in some place mountains of emerald, tingeing the landscape with verdant

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green, as it were a bed of grass; and in other some dark cloud, dimming the sight of the spectator, and hiding the spectacle in dark blackness.

पारिजातलतालोलविमानगणकेतनम्।
अतो मंजरिकाकारमिव वैदूर्यभूतलम्।।१५।।

They beheld also tracts of blue sapphire, with creepers of Pārijāta flowers, blooming with their blossoms as banners in the azure skies.

मनोवेगमहासिद्धजितवातगमागमम्।
विमानगृहदेवस्त्रीगेयवाद्यसघुंघुमम्।।१६।।

They saw the flights of *Siddhas* (or departed holy spirits), the flight of whose minds outstripped the swiftness of the winds; and heard the vocal music of the songs of heavenly nymphs in their aerial abodes.

त्रैलोक्यवरभूतौघसंचाराविरलान्तरम्।
अन्योन्यादृष्टसंचारसुरासुरकुलाकुलम्।।१७।।

All the great bodies in the universe (the planetary system), were in continual motion; and the spirits of the gods and demigods, were moving about unseen by one another.

पर्यन्तस्थितकूश्मांडरक्षः पैशाचमंडलम्।
वातस्कंधमहावेगवहद्वैमानिकव्रजम्।।१८।।

Groups of spiritual beings, as the *Kuṣmādas*, *Rākṣasas* and *Piśācas*, were seated in aerial circles at the borders; and the winds and gales blowing with full force in their ethereal course.

वहद्विमानसीत्कारमुष्टिग्राह्यघनध्वनि।
ग्रहर्क्षघनसंचारात्प्रचलद्वातयंत्रकम्।।१९।।

Loud roarings of clouds, as those of the crackling wheels of heavenly cars, were heard in some places; and the noise of rapid stars, resembled the blowing of pneumatic engines.

निकटातपदग्धाल्पसिद्धसिद्धोज्झितास्पदम्।
अर्काश्वमुखवातास्त दग्धमुग्धविमानकम्।।२०।।

There the half burnt *Siddhas*, were flying from their burning cars under the solar rays, the reason of their nearness to the Sun; and the solar embers were flung afar by the breath of the nostrils of his horses. (It means the falling of the burning meteors and meteorolites from the sky).

लोकपालाप्सरोवृन्दसंचाराचारचंचलम्।
देव्यन्तःपुरिकादग्धधूपधूमाम्बुलाम्बरम्।।२१।।

In some places they beheld the rulers of men, and trains of *Apsarās*, hurrying up and down the air; and in others, the goddesses roving amidst the smoky and fiery clouds in the firmament.

स्वस्वर्गाहूतदेवस्त्रीस्वाङ्गविभ्रष्टभूषणम्।
सामान्यसिद्धसंघोग्रतेजःपुंजतमोबलम्।।२२।।

Here they saw some sparks of light, falling like the jewels of celestial nymphs, in their hurried flight to their respective spheres; and they beheld the lightsome spirits of lessors *Siddhas* dwindling into darkness.

बलवत्सिद्धसंघट्टगमागमविघट्टितैः।
घनैः सांशुकपार्श्वस्थहिमवन्मेरुमन्दरम्।।२३।।

Flakes of mists were falling off from the clouds, as if by friction of the bodies of turbulent spirits, rushing up and down the skies; and shrouding the sides of mountains as with sheets of cloth.

काकोलूकैर्गृध्रभासै राशिभूतैश्चलैर्वृतम्।
नृत्यद्भिर्डाकिनीसंघैस्तरंगैरिव वारिधिम्।।२४।।

Fragments of clouds, beset by groups in the shapes of crows, owls and vultures, were flying about in the air; and there were seen some monsters also, as Ḍākinis heaving their heads in the forms of huge surges, in the cloudy ocean of the sky.

प्रवृतैर्योगिनीसंघैः श्वकाकोष्ट्रखराननैः।
निरर्थं योजनशतं गत्वागच्छद्भिरावृतम्।।२५।।

There were bodies of Yoginis too, with their faces resembling those of dogs, ravens, asses and camels, who were traversing the wide expanse of the heavens to no purpose.

लोकपालपुरोध्वान्तधूमधूम्रैऽभ्रमन्दिरे।
सिद्धगन्धर्वमिथुनप्रारब्धसुरतोत्सवम्।।२६।।

There were *Siddhas* and *Gandharvas*, sporting in pairs in the coverts of dark, smoky and ash coloured clouds, spread before the regents of the four quarters of the skies.

स्वर्गगीतस्तवोन्मत्तमदनाक्रान्तमार्गगम्।
अनारतवहद्भिष्ण्यचक्रलक्षितपक्षकम्।।२७।।

They beheld the path of the planets (the zodiac), which resounded loudly with the heavenly music of the spheres; and that path also

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(of the lunar mansions), which incessantly marked the course of the two fortnights.

वातस्कंधनिखातान्तर्वहत्त्रिपथगाजलम्।
आश्चर्यालोकनव्यग्रसंचरत्त्रिदशार्भकम्।।२८।।

They saw the sons of gods moving about in the air, and viewing with wonder the heavenly stream of Ganges (the milky way), which was studded with stars, and rolling with the rapidity of winds.

सदेहसंचरद्वज्रचक्रशूलासिशक्तिमत्।
क्वचिन्निर्भिन्ति भवनं गायन्नारदतुम्बुरु।।२९।।

They saw the gods wielding their thunderbolts, discuses, tridents, swords and missiles; and heard Nārada and Tumburu singing in their aerial abodes on high.

मेघमार्गमहामेघमहारम्भाकुलं क्वचित्।
चित्रन्यस्तसमाकारमूककल्पान्तवारिदम्।।३०।।

They beheld the region of the clouds, where there were huge bodies of them mute as paintings, and pouring forth floods of rain as in the great deluge.

उत्पतत्कज्जलाद्रीन्द्रसुन्दराम्भोधरं क्वचित्।
क्वचित्कनकनिष्पन्दकान्तितापान्तवारिदम्।।३१।।

In some place they saw a dark cloud, as high as the mountain-king *Himālaya*, slowly moving in the air; and at others some of a golden hue as at the setting sun.

क्वचिद्दिग्दाहतापाढ्यमृष्यमूकाम्बुदांशुकम्।
क्वचिन्निष्पवनांभोधिसंरम्भं शून्यताजलम्।।३२।।

In some place there were flimsy sheets of clouds, as are said to hover on the peaks of the *Ṛṣya* range; and at another a cloud like the calm blue bed of the Sea, without any water in them.

क्वचिद्वातनदीप्रौढविमानतृणपल्लवम्।
क्वचिच्चलदलिव्रातपृष्ठत्वक्कान्ति निर्मलम्।।३३।।

There were tufts of grass seen in some places, as if blown up by the winds and floating in the stream of air; and swarms of butterflies at others with their glossy coats and wings.

क्वचिन्मेरुनदीकल्पवातधूलिविधूसरम्।
क्वचिद्विमानगीर्वाणप्रभाचित्रबलाङ्कम्।।३४।।

In some place, there was a cloud of dust raised by the wind, and appearing as a lake on the top of a mountain.

क्वचिन्निरम्बरोन्नृत्तमातृमंडलमालितम्।
क्वचिन्नित्यं नवक्षीबक्षुब्धयोगीश्वरीगणम्।।३५।।

The *Mātris* were seen, to be dancing naked in their giddy circles in some place, and the great *Yoginis* sat at others, as if ever and anon giddy with intoxication.

क्वचिच्छान्तसमाधिस्थविश्रांतमुनिमालितम्।
समं दूरास्तसंरम्भसाधुचित्तमनोहरम्।।३६।।

There wee circles of holy men, sitting in their calm meditation in one place; and pious saints at others, who had cast away their worldly cares at a distance.

गायत्किन्नरगंधर्वसुरस्त्रीमंडलं क्वचित्।
क्वचित् स्तब्धपुरापूर्णं वहत्पुरवरं क्वचित्।।३७।।

There was a conclave of celestial choristers, composed of heavenly nymphs, *Kinnaras* and *Gandharvas* in one place; and some quiet towns and cities situated at others.

क्वचिदुद्रपुरापूर्णं क्वचिद्ब्रह्ममहापुरम्।
क्वचिन्मायाकृतपुरं क्वचिदागामि पत्तनम्।।३८।।

There were the cities of Brahmā and Rudra full with their people, and the city of illusion (*Māyā*) with its increasing population.

क्वचिद्भ्रमच्चन्द्रसरः क्वचित्स्तब्धमयं सरः।
क्वचित्सरत्सिद्धगणं क्वचिदिन्दुकृतोदयम्।।३९।।

There were crystal lakes in some places and stagnant pools at others; and lakes with the *Siddhas* seated by them, and those embosomed by the rising moon.

क्वचित्सूर्योदयमयं क्वचिद्रात्रितमोमयम्।
क्वचित्संध्याशुकपिलं क्वचिन्नीहारधूसरम्।।४०।।

They saw the sun rising in one part, and the darkness of night veiling the others; the evening casting its shadow on one, and the dusky mists of dusk obscuring the other.

क्वचिद्धिमाभ्रधवलं क्वचिद्धर्षत्पयोधरम्।
क्वचित्स्थल इवाकाश एव विश्रान्तलोकपम्।।४१।।

There were the hoary clouds of winter in some places, and those of the rains in others; somewhere they appeared as tracts of land and at another as a sheet of water.

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ऊर्ध्वाधोगमनव्यग्रसुरासुरगणं क्वचित्।
पूर्वापरोत्तरायाम्यदिक्संचाराकुलं क्वचित्।।४२।।

Bodies of gods and demigods, were roving from one side to the other: some from east to west, and others from north to the south.

अपि योजनलक्षाणि क्वचिदुष्ट्रापभूधरम्।
अविनाशितमः पूर्णं दृषद्गर्भोपमं क्वचित्।।४३।।

There were mountains heaving their heads to thousands of miles in their height; and there were valleys and caves covered in eternal darkness.

अविनाशिबृहत्तेजः क्वचिदर्कानलोपमम्।
हिमानीजठराशीतं क्वचिच्चन्द्रादिसद्मसु।।४४।।

There was a vast inextinguishable fire, like that of the blazing sun in one place; and a thickly frost covering the moonlight in another. (The burning heat of the tropics and the cold of the frigid zone).

क्वचिद्बहत्पुरोंवृत्तकल्पवृक्षलतावनम्।
क्वचिद्दैत्यहतोत्तुंगप्रपतद्देवपत्तनम्।।४५।।

Somewhere there was a great city, flourishing with groves and arbours; and at another big temples of gods, levelled to the ground by the might of demons.

वैमानिकनिपातेन वह्निलेखांकितं क्वचित्।
क्वचित्केतुशतोत्पातमिथः संघट्टपट्टितम्।।४६।।

In some place there was a streak of light, described by a falling meteor in the sky; in another the blaze of a comet with its thousand fiery tails in the air.

क्वचिच्छुभग्रहगणप्रगृहीताग्र्यमंडलम्।
क्वचिद्रात्रितमोव्याप्तं क्वचिद्दिवसभास्वरम्।।४७।।

In one place there was a lucky planet, rising with its full orb to the view; in another there spread the gloom of night, and full sunshine in another.

क्वचिदुद्गर्जदम्भोदं क्वचिन्मूकामलाम्बुदम्।
वातावकीर्णशुक्लाभ्रखण्डपुष्पोत्तरं क्वचित्।।४८।।

Here the clouds were roaring, and there they were dumb and mute; here were the high blasts driving the clouds in air, and there the gentle breeze dropping the clusters of flowers on the ground.

क्वचिदत्यन्तनिःशून्यमवदातमनन्तरम्।
आनन्दमृदुशान्ताच्छं ज्ञस्येव हृदयं ततम्।।४९।।

Sometimes the firmament was clear and fair, and without an intercepting cloud in it, and as transparent as the soul of a wise man, delighted with the knowledge of truth.

शुक्रवाहनभेकौघैः क्वचिद्गलकृतारवम्।
शून्यतावारिवलितं क्षेत्रमाकाशवासिनाम्।।५०।।

The vacuous region of the celestial gods, was so full with the dewy beams (*himāṁśu*) of the silvery orb of the moon (*sveta-vāha*), that it appeared as a shower of rain, and raised the loud croaking of the frogs below.

मयूरहेमचूडादिपक्षिभिः क्वचिदावृतम्।
विद्याधरीणां देवीनां वाहनैर्विहितास्पदैः।।५१।।

There appeared flocks of peacocks and goldfinches, to be fluttering about in some place, and vehicles of the goddesses and *Vidyādharis* thronging at another.

क्वचिदभ्रान्तरोन्नृत्यद्बुहमायूरमंडलम्।
क्वचिदग्निशुकैः श्यामं शाद्वलानामिव स्थलम्।।५२।।

Numbers of *Kārtikeya*'s peacocks were seen dancing amidst the clouds, and a flight of greenish parrots was seen in the sky appearing as a verdant plain.

क्वचित्प्रेतेशमहिषमहिम्ना वामनाम्बुदम्।
क्वचिदश्वैस्तृणग्रामशंकाग्रस्तासिताम्बुदम्।।५३।।

Dwarfish clouds were moving like the stout buffaloes of *Yama*; and others in the form of horses, were grazing on the grassy meadows of clouds.

क्वचिद्देवपुरव्याप्तं क्वचिद्दैत्यपुरान्वितम्।
अन्योन्याप्राप्य नगरं नगरन्ध्रकरानिलम्।।५४।।

Cities of the gods and demons, appeared with their towers on high; and distinct towns and hills, were seen at distances, as if detached from one another by the driving winds.

क्वचित्कुलाचलाकारनृत्यद्भैरवभासुरम्।
क्वचित्सपक्षशैलेन्द्रसमनृत्यद्विनायकम्।।५५।।

In some place, gigantic *Bhairavas* were dancing with their mountainous bodies; and great *Garuḍas* were flying at another, as winged mountains in the air.

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क्वचिद्घर्घरवातौघपक्षप्रोड्डीनपर्वतम्।
क्वचिद्गन्धर्वनगरसुरस्त्रीवृन्दबन्धुरम्।।५६।।

Huge mountains also, were tossed about by the blowing of winds; and the castles of the *Gandharvas*, were rising and falling with the celestial nymphs in them.

क्वचिद्बृहद्गिरिध्वस्तवृक्षलक्षोच्छ्रिताम्बुदम्।
क्वचिन्मायाकृताकाशनलिनीजलशीतलम्।।५७।।

There were some clouds rising on high, and appearing as rolling mountains in the sky, crushing down the forests below; and the sky appeared in some place, as a clear lake abounding in lotuses.

क्वचिदिन्दुकराकृष्टिशीतलाह्लादमारुतम्।
क्वचित्तप्तानिलादग्धद्रुमपर्वतवारिदम्।।५८।।

The moon-beams shone brightly in one spot, and sweet cooling breezes blew softly in another. Hot sultry winds were blowing in some place, and singing the forest on the mountainous clouds.

क्वचिदत्यन्तसंशान्तवातादेकान्तनिर्ध्वनि।
क्वचित्पर्वततुल्याभ्रशिखाकूटशतोदयम्।।५९।।

There was a dead silence in one spot, caused by perfect calmness of the breeze; while another spot presented a scene of a hundred peaks, rising on a mountain like cloud.

क्वचित्प्रावृड्भवोन्मत्तघनाभ्ररवघर्घरम्।
क्वचित्सुरासुरगणप्रवृत्तरणदुर्गमम्।।६०।।

In one place the raining clouds, were roaring loudly in their fury; and in another a furious battle was waging between the gods and demons in the clouds.

क्वचिव्योमाब्जिनी हंसी स्वनाहूताब्जवाहनम्।
क्वचिन्मंदाकिनीतीरनलिनीलुंठकानिलम्।।६१।।

In some place the geese were seen gabbling in the lotus lake of the sky, and inviting the ganders by their loud cackling cries.

स्वशरीरेण गंगादिसरितां सन्निधानतः।
प्रोड्डीनमत्स्यमकरकुलीराम्बुजकूर्मकम्।।६२।।

Forms of fishes, crocodiles and alligators, were seen flying in the air, as if they were transformed to aerial beings, by the holy waters of their natal Ganges.

पातालगार्कजनितभूच्छायाकाकनोपनैः।
क्वचित्क्वचिन्मण्डलेषु ग्रस्तचन्द्रार्कमण्डलम्।।६३।।

They saw somewhere the eclipse of the moon, by the dark shadow of the earth, as the sun went down the horizon; and so they saw the eclipse of the sun by the shadow of the moon falling on his disk.

क्वचित्सर्गानिलाधूतमायाकुसुमकाननम्।
पतत्पुष्पहिमासारत्रसद्वैमानिकाङ्गनम्।।६४।।

They saw a magical flower garden, exhaling its fragrance in the air; and strewing the floor of heaven, with profusion of flowers, scattered by showers of morning dews.

उदुम्बरोदरमशकक्रमभ्रम-
ज्जगत्त्रयान्तरगतभूतसंचयम्।
विलंघ्य तद्वरललने खमुच्चकै-
र्महीतलं पुनरपि गन्तुमुद्यते।।

They beheld all the beings contained in the three worlds, to be flying in the air, like a swarm of gnats in the hollow of a big tree; and then the two excellent ladies stopped in their aerial journey, intent upon revisiting the earth.

(Note. Most part of the above description of the heavens, consists of the various appearances of the clouds, and bears resemblance to Shelly's poetical description of them. All this is expressed by one word in the Cloud-Messenger of Kālidāsa, where the cloud is said to be "*Kāma rūpa*" or assuming any form at pleasure).

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्यानं गगनवर्णनं नाम चतुर्विंशः सर्गः।।२४।।

CHAPTER 25

DESCRIPTION OF THE EARTH

श्रीवसिष्ठ उवाच

नभःस्थलाद् गिरिग्रामं गच्छन्त्यौ कंचिदेवते।
ज्ञप्तिचित्तस्थितं भूमितलं ददृशतुः स्त्रियौ।।१।।

Vasiṣṭha Said: These ladies then alighted from the sky in their forms of intelligence, and passing over the mountainous regions, saw the habitations of men on the surface of the earth.

ब्रह्माण्डनरहत्पद्मद्विगष्टकदलं बृहत्।
गिरिकेसरसम्बाधं स्वसमोदभरसुंदरम्।।२।।

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They saw the world situated as a lotus, in the heart of the first male *Nara* (Brahmā); the eight sides forming the petals of the flower, the hills being its pistils, and the pericarp containing its sweet flavour.

सरित्केसरिकानालमध्येऽवश्यायबिंदुकम्।
शर्वरिभ्रमरीभ्रान्तं भूतौघमशकाकुलम्।।३।।

The rivers are the tubes of its filaments, which are covered with drops of snow resembling their dust. The days and nights rolling over it, like swarms of black-bees and butterflies, and all its living beings appearing as gnats fluttering about it.

अन्तर्गुणगणाकीर्णं सुरम्यैः सुषिरैर्वृतम्।
उह्यमानपयःपूरैर्दिवसालोककान्तिमत्।।४।।

Its long stalks which are as white as the bright day light, are composed of fibres serving for food, and of tubes conducting the drink of living beings.

रसार्द्र खेभ्रमद्धंसं रात्रिसंकोचभाजनम्।
पातालपङ्कनिर्मग्ननागनाथमृणालकम्।।५।।

It is wet with moisture, which is sucked by the sun, resembling the swan swimming about in the air. It folds itself in sleep in the darkness of night in absence of the sun.

कदाचिदास्पदाम्भोधिकंपकंपितदिग्दलम्।
अधोनालगतानन्तदैत्यदानवकंटकम्।।६।।

The earth like a lotus is situated on the surface of the waters of the ocean, which make it shake at times, and cause the earthquake by their motion. It is supported upon the serpent Vāsuki serving for its understalk, and is girt about by demons as its thorns and prickles.

(This means the demons to have first peopled the borders and skirts of the earth. See Hesiod. Works and Days. Book I. V 200.)

असुरस्त्रैणवल्लर्या संभोगसुकुमारया।
प्राप्य भूभृन्महाबीजहृदयं भूतबीजया।।७।।

The mount *Meru* (and others) are its large seeds, and the great hives of human population; where the fair daughters of the giant race, propagated (the race of men), by their sweet embrace (with the sons of God).

(That the Meru or Altain chain in Scythia, was the great hive of human race is an undisputed truth in history. So Moses speaks of the giant race in Genesis chapter VI. V 2 and "And there were giants in the earth in those days, (2) and also after that. And when the sons of God saw the daughters of men fair, they took them to wives, of all which they chose.

And again: "when the sons of God came in unto the daughters of men, and they here children to them, the same became mighty men, which were of old, men of renown).

जम्बूद्वीप इति ख्यातां विपुलां तत्र कर्णिकाम्।
सरित्केसरिकानालां नगरग्रामकेसराम्।।८।।

It has the extensive continent of *Jambudvīpa* situated in one petal, the petioles forming its divisions, and the tubular filaments its rivers.

कुलशैलेश्वरोत्तुंगबीजसप्तकसुंदरीम्।
मध्यस्थोच्चमहामेरुबीजाक्रान्तनभस्थलीम्।।९।।

The seven elevated mountains, forming the boundary lines of this continent, are its seeds; and the great *Sumeru* reaching to the sky, is situated in the midst. (*i.e.* the topmost north pole).

सरः प्रालेयकणिकां वनजंगलधूलिकाम्।
स्थलेष्वामण्डलान्तस्थजनजालालिमण्डलाम्।।१०।।

Its lakes are as dewdrops on the lotus-leaf, and its forests are as the farina of the flower; and the people inhabiting the land all around, are as a swarm of bees about it.

तां योजनशताकारैः प्रतिराकं प्रबोधिभिः।
सागरैर्भ्रमरैर्व्याप्तां दिक्चतुष्टयशालिभिः।।११।।

Its extent is a thousand *yojanas* square, and is surrounded on all sides by the dark sea like a belt of black bees.

दिग्दलाष्टकविश्रान्तससुरांभोधिषट्पदाम्।
भ्रातृभिर्नवभिर्भूपैर्नवधा परिकल्पिताम्।।१२।।

It contains nine *varṣas* or divisions, which are ruled by nine brother kings, resembling the regents of its eight petalled sides, with the *Bhārata-varṣa* in the midst.

लक्षयोजनविस्तीर्णामाकीर्णां च रजोलवैः।
नानाजनपदव्यूहस्थिरावश्यायसीकराम्।।१३।।

It stretches a million of miles with more of land than water in it. Its habitable parts are as thickly situated as the frozen ice in winter.

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द्वीपात्तु द्विगुणं मानं लवणार्णवलेखया।
दधत्यावलितां बाह्ये प्रकोष्ठमिव कंबुना।।१४।।

The briny ocean which is twice as large as the continent, girds it on the outside, as a bracelet encircles the wrist.

ततोऽपि द्विगुणं देहं दधत्या वलयाकृतिम्।
जगद्भूतलताव्याप्तां शाकाख्यदीपलेखया।।१५।।

Beyond it lies the *Śāka* continent of a circular form, and twice as large as the former one, which is also encircled by the sea.

ततोऽपि द्विगुणाकारं धारयन्त्या च वेष्टिताम्।
प्रत्यग्रक्षीरपूर्णाब्धिलेखया स्वादुशीतया।।१६।।

This is called the milky ocean for the sweetness of its water, and is double the size of the former sea of salt.

ततोऽपि द्विगुणाकारं धारयन्त्योपवेष्टिताम्।
नानाजनालंकृतया कुशाख्यद्वीपलेखया।।१७।।

Beyond that and double its size is the *Kuśadvīpa* continent, which is full of population. It is also of the size of a circle, and surrounded by another sea.

ततोऽपि द्विगुणाकारं धारयंत्या च वेष्टिताम्।
दध्यब्धिलेखया नित्यं सन्तर्पितसुरौघया।।१८।।

Around it lies the belt of the sea of curds, delectable to the gods, and double the size of the continent which is encircled by it.

ततः क्रौंचाभिधद्वीपलेखयैवं प्रमाणया।
वेष्टितां खातरचया नवां नृपपुरीमिव।।१९।।

After that lies the circle of the *Krauñca dvīpa*, which is also twice the size of the former one, and surrounded by a sea in the manner of a city by a canal.

ततोऽपि च घृतांभोधिलेखयैवंप्रमाणया।
ततोऽपि शाल्मलीद्वीपलेखया मलपूर्णया।।२०।।

This sea is called the sea of butter, and is twice as large as the continent which is girt by it. Beyond it lies the *sālmalī-dvīpa*, girt by the foul sea of wine.

ततः सुरामहांभोधिलेखया पुष्पशुभ्रया।
शेषस्य देहलतया हरिमूर्त्तिमिवावृताम्।।२१।।

The fair belt of this sea resembles a wreath of white flowers, like the girdle of the *Seṣa*, forming the necklace hanging on the breast of Hari.

ततो गोमेदकद्वीपलेखयैवंप्रमाणया।
इक्ष्वब्धिलेखयाप्येवं हिमवत्सानुशुद्धया।।२२।।

Thereafter is stretched the *Gomedaka dvipa* or *Plakṣa dvīpa*, double the size of the former, and encircled by the belt of the sea of sugar, appearing as the snowy plains of *Himālaya*.

ततोऽपि पुष्करद्वीपलेखया द्विगुणस्थया।
अन्ते स्वादूदकाम्भोधिलेखयैवंप्रमाणया।।२३।।

After that lies the belt of the *Puṣkara dvīpa*, twice as large as the preceding one, and encircled by a sea of sweet water double its circumference.

ततो दशगुणेनाथ पातालतलगामिना।
निखातवलयेनोच्चैः श्वभ्रसंभाररूपिणा।।२४।।

Hence they saw at the distance of ten degrees, the descent to the infernal regions; where there lay the belt of the south polar circle, with its hideous cave below.

पातालगामिमार्गेण वलितां भयदात्मना।
एतस्मात्खलुसर्वस्मात्ततो दशगुणोच्चया।।२५।।

The way to the infernal cave is full of danger and fear, and ten times in length from the circle of the *dvīpas;* (continents).

आव्योमसु चतुर्दिक्षु श्वभ्रसंभारभीषया।
अर्द्धोन्म्लानतामोरूपलग्ननीलोत्पलस्रजा।।२६।।

This cave is encompassed on all sides by the dreadful vacuum, and is half covered below by a thick gloom, appearing as a blue lotus attached to it.

नानामाणिक्यशिखरकह्लारकुमुदाब्जया।
लोकालोकाचलोत्तालविपुलोद्दाममालया।।२७।।

There stood the *Lokāloka Kumeru* or South Polar mountain, which is bright with sun-shine on one side, and covered by darkness on the other, and is studded with various gems on its tops, and decked with flowers growing upon it.

वलितां त्रिजगल्लक्ष्मीधम्मिल्लवलनामिव।
एतस्मादेवसर्वस्मात्ततो दशगुणात्मना।।२८।।

It reflected the glory of the three worlds (in the everlasting shows), which are clapped as a cap of hairs on its top.

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अज्ञातभूतसंचारनाम्नारण्येन मालिंताम्।
एतस्मादेवसर्वस्मात्ततो दशगुणात्मना।।२९।।

At a great distance from it, is a great forest, untrodden by the feet of any living being; and then proceeding upward, they saw the great northern ocean encompassing the pole on all sides.

नभसेव चतुर्दिक्कं व्याप्तामतुलवारिणा।
एतस्मादेवसर्वस्मात्ततो दशगुणात्मना।।३०।।

Further on they beheld the flaming light of the aurora borealis, which threatened to melt the snowy mountain to water.

मेर्वादिद्रावणोत्केन ज्वालाजालेन मालिताम्।
एतस्मादथ सर्वस्मात्ततो दशगुणात्मना।।३१।।

Proceeding onward, they met with the fierce boreas or north winds, blowing with all their fury and force.

मेर्वाद्यचलसंघातं नयता तृणपांसुवत्।
वहताद्रींद्रविस्फोटकारिणा जवहारिणा।।३२।।

They threatened to blow away and uproot the mountains, as if they were dust or grass; and traversed the empty vacuum with their noiseless motion.

निःशून्यत्वादशब्देन मरुता परितो वृतम्।
एतस्मादथसर्वस्मात्ततो दशगुणात्मना।।३३।।

Afar from these they saw the empty space of vacuum, stretching wide all about them.

परितो वलितं व्योम्ना निःशून्येनैकरूपिणा।
अथ योजनकोटीनां शतेन घनरूपिणा।
व्याप्तं ब्रह्माण्डकुड्येन हैमेनापि द्विपर्वणा।।३४।।

It spreads around to an unlimited extent, and encompasses the worlds as a golden circlet encircles the wrist. (*i.e.* the belt of the zodiac).

इति जलधिमहाद्रिलोकपालत्रिदशपुरांबरभूतलैः परीतम्।
जगदुदरमवेक्ष्य मानुषी द्राग्भुवि निजमंदिरकोटरं ददर्श।।

Thus Līlā, having seen the seas and mountains, the regents of the world, the city of the gods, the sky above and the earth below in the unlimited concavity of the universe, returned on a sudden to her own land, and found herself in her closet again.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने भूलोकवर्णनं नाम पंचविंशः सर्गः।।२५।।

CHAPTER 26

श्रीवसिष्ठ उवाच

इति ते वरवर्णिन्यौ ततो ब्रह्माण्डमण्डलात्।
निर्गत्यान्यदनुप्राप्ते यत्र तद्ब्राह्मणास्पदम्।।१।।

Vasiṣṭha said: After the excellent ladies had returned from their visit of the mundane sphere, they entered the abode where the *Brahman* had lived before.

ततो ददृशतुः सद्म स्वमेवं सिद्धयोषितौ।
अदृश्ये एव लोकस्य मंडपं ब्राह्मणास्पदम्।।२।।

There the holy ladies saw in that dwelling, and unseen by any body, the tomb or top of the *Brahman*.

चिन्ताविधुरदासीकं वाष्पक्लिन्नाङ्गनामुखम्।
विध्वस्तप्रायवदनं शीर्णपर्णाम्बुजोपमम्।।३।।

Here the maid servants were dejected with sorrow, and the faces of the women were soiled with tears. Their countenances had faded away, like lotuses with their withered leaves.

नष्टोत्सवपुरप्रायमगस्त्यात्तमिवार्णवम्।
ग्रीष्मदग्धमिवोद्यानं विद्युद्दग्धमिव द्रुमम्।।४।।

All joy had fled from the house, and left it as the dry bed of the dead sea, after its waters were sucked by the scorching sun (*Agastya*). It was as a garden parched in summer, or a tree struck by lightening.

वातच्छिन्नमिवाम्भोदं हिमदग्धमिवाम्बुजम्।
अल्पस्नेहदशं दीपमिवालोकनभेदनम्।।५।।

It was as joyless as the dried lotus, torn by a blast or withering under the frost; and as faint as the light of a lamp, without its wick or oil; and as dim as the eyeball without its light.

आसन्नमृत्युकरुणाकुलवक्त्रक्रांति–
संशीर्णजीर्णतरुपर्णवनोपमानम्।
वृष्टिव्यपायपरिधूसरदेशरूक्षं
जातं गृहेश्वरवियोगहतं गृहं तत्।।६।।

The house without its master, was as doleful as the countenance of a dying person, or as a forest with its falling and withered leaves, and as the dry and dusty ground for want of rain.

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श्रीवसिष्ठ उवाच

अथ सा निर्मलज्ञानचिराभ्यासेन सुंदरी।
संपन्ना सत्यसंकल्पा सत्यकामा च देववत्।।७।।
चिन्तयामास मामेते देवीं चेमां स्वबन्धवः।
पश्यन्तु तावत्सामान्यललनारूपधारणीम्।।८।।

Vasiṣṭha continued: Then the lady with her gracefulness of divine knowledge, and the elegance of her perfections, and her devotedness to and desire of truth, thought within herself, that the inmates of the house might behold her and the goddess, in their ordinary forms of human beings.

ततो गृहजनस्तत्र स ददर्शांगनाद्वयम्।
लक्ष्मीगौर्योर्युगमिव समुद्भासितमन्दिरम्।।९।।

The dwellers of the house then beheld the two ladies as Laxmī and Gaurī together, and brightening the house with the effulgence of their persons.

आपादविविधाम्लानमालावसनसुन्दरम्।
वसन्तलक्ष्म्योर्युगलमिवामोदितकाननम्।।१०।।

They were adorned from head to foot, with wreaths of unfading flowers of various kinds; and they seemed like Flora the genius of spring, perfuming the house with the fragrance of a flower garden.

सर्वौषधिवनग्रामं पूरयन्त्यौ रसायनैः।
शीतलाह्लादसुखदं चन्द्रद्वयमिवोदितम्।।११।।

They appeared to rise as a pair of moons, with their cooling and pleasant beams; infusing a freshness to the family, as the moonlight does to the medicinal plants in forests and villages.

लम्बालकलतालोललोचनालिविलोकनैः।
किरत्कुवलयोन्मिश्रमालतीकुसुमोत्करान्।।१२।।

The soft glances of their eyes, under the long, loose and pendant curls of hair on their forcheads, shed as it were a shower of white *mālati* flowers, from the dark cloudy spots of their nigrescent eyes.

द्रुतहेमरसापूरसरित्सरणहारिणा।
देहप्रभाप्रवाहेण कनकीकृतकाननम्।।१३।।

Their bodies were as bright as melted gold, and as tremulous as the flowing stream. The current of their effulgence, cast a golden hue on the spot where they stood, as also over the forest all around.

सहजाया वपुर्लक्ष्म्या लीलादोलाविलासिनः।
ते एते च तरंगाढ्या निजलावण्यवारिधेः।।१४।।

The natural beauty of Laxmī's body, and the tremulous glare of Līlā's person, spread as it were, a sea of radiance about them, in which their persons seemed to move as undulating waves.

विलोलबाहुलतिकायुगेनारुणपाणिना।
किरन्नवनवं हैमं कल्पवृक्षलतावनम्।।१५।।

Their relaxed arms resembling loose creepers, with the ruddy leaflets of their palms, shook as fresh *Kalpa* creepers in the forest.

पादैरमृदिताम्लानपुष्पकोमलपल्लवैः।
स्थलाब्जदलमालाभैरस्पृशद्भूतलं पुनः।।१६।।

They touched the ground again with their feet, resembling the fresh and tender petals of a flower, or like lotuses growing upon the ground.

तालीतमालखण्डानां शुष्काणां शुचिशोचिषाम्।
आलोकनामृतासेकैर्जनयद्बालपल्लवान्।।१७।।

Their appearance seemed to sprinkle ambrosial dews all around, and made the dry withered and brown boughs of *tamāla* trees, to vegitate a new in tender sprouts and leaflets.

नमोस्तु वनदेवीभ्यामित्युक्त्वा कुसुमांजलिम्।
तत्याज ज्येष्ठशर्माथ सार्द्धं गृहजनेन सः।।१८।।

On seeing them, the whole family with Jyestha *Śarmā* (the eldest boy of the deceased *Brahman*), cried aloud and said, "Obeisance to the sylvan goddesses," and threw handfuls of flowers on their feet.

पपात पादयोर्गेहे तयोर्वै कुसुमांजलिः।
प्रालेयसीकरासारः पद्मिन्या इव पद्मयोः।।१९।।

The offerings of flowers which fell on their feet, resembled the showers of dew-drops, falling on lotus leaves in a lake of lotuses.

ज्येष्ठशर्मादय ऊचुः

जयतं वनदेव्यौ नो दुःखनाशार्थमागते।
प्रायः परपरित्राणमेव कर्म निजं सताम्।।२०।।

Jyeṣṭha Śarmā said: Be victorious, ye goddesses! that have come here to dispel our

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sorrow; as it is inborn in the nature of good people, to deliver others from their distress.

इति तद्वचनान्ते ते देव्यावूचतुरादरात्।
अख्यात दुःखं येनायं लक्ष्यते दुःखितो जनः।।२१।।

After he had ended, the goddesses addressed him gently and said, tell us the cause of your sorrow, which has made you all so sad.

ज्येष्ठशर्मादयस्ते ते देव्यौ प्रति यथाक्रमम्।
निजं तद्दुःखमाचख्युर्दंपति व्यसनात्मकम्।।२२।।

Then Jyestha Śarmā and others related to them one by one their griefs, owing to the demise of the Brahman pair.

ज्येष्ठशर्मादय ऊचुः

देव्यावभवतां स्निग्धाविह ब्राह्मणदंपती।
सर्वातिथी कुलकरौ स्तंभभूतौ द्विजस्थिते:।।२३।।

They said: Know O goddess pair! there lived here a Brahman and his wife, who had been the resort of guests and a support of the *Brāhminical* order.

तावद्य गृहमुत्सृज्य सपुत्रपशुबान्धवम्।
स्वर्गंतौ नः पितरौ तेन शून्यं जगत्त्रयम्।।२४।।

They were our parents, and have lately quitted this abode; and having abandoned us with all their friends and domestic animals here, have departed to heaven, and left us quite helpless in this world.

पक्षिणोगृहमारुह्य विक्षिपन्तः प्रतिक्षणम्।
देहं शून्ये मृतं भक्त्या शोचंति मधुरैः स्वरैः।।२५।।

The birds there sitting on the top of the house, have been continually pouring in the air, their pious and mournful ditties over the dead bodies of the deceased.

गुहागुरुगुरारावप्रलापलपनाकुलः।
सरित्स्थूलाश्रुधाराभिः परिरोदिति पर्वतः।।२६।।

There the mountains on all sides, have been lamenting their loss, in the hoarse noise (of the winds) howling in their caverns, and shedding showers of their tears in the course of the streams issuing from their sides.

निर्जराक्रन्दकारिण्यो मुक्ताम्बरपयोधराः।
तप्तनिःश्वासविध्वस्ताः परं कार्श्यमिता दिशः।।२७।।

The clouds have poured their tears in floods of rainwater, and fled from the skies; while the quarters of the heavens have been sending their sighs in sultry winds all around.

क्षतविक्षतसर्वांगः करुणाक्रंदकर्कशः।
उपवासरतो ग्रामो दीनो मृतिपरः स्थितः।।२८।।

The poor village people are wailing in piteous notes, with their bodies mangled by rolling upon the ground, and trying to yield up their lives with continued fasting.

दिवसं प्रति वृक्षाणामवश्यायाश्रुबिंदवः।
गुच्छलोचनकोशेभ्यस्तापोष्णानि पतन्त्यधः।।२९।।

The trees are shedding their tears every day in drops of melting snow, exuding from the cells of their leaves and flowers, resembling the sockets of their eyes.

प्रशान्तजनसंचारा रथ्या क्षारविधूसरा।
विधवा विगतानन्दा संशून्यहृदया स्थिता।।३०।।

The streets are deserted for want of passers-bye, and have become dusty without being watered. They have become as empty as the hearts of men forsaken by their joys a life.

कोकिलालिप्रलापिन्यो वृष्टिबाष्पहता लताः।
उष्णोष्णश्वसना देहं घ्नंति पल्लवपाणिभिः।।३१।।

The fading plants are wailing in the plaintive notes of Cuckoos and the humming of bees; and are withering in their leafy limbs by the sultry sighs of their inward grief.

आत्मानं शतधा कर्त्तुं बृहच्छ्रभ्रशिलातले।
निर्झराः प्रपतन्त्येते तापतप्तशरीरकाः।।३२।।

The snows are melt down by the heat of their grief and falling in the form of cataracts, which break themselves to a hundred channels by their fall upon stony basins.

निःशंकयागतश्रीका मूका विलुलिताशयाः।
अंधेन तमसा पूर्णा गृहा गहनतां गताः।।३३।।

Our prosperity has fled from us, and we sit here in dumb despair of hope. Our houses have become dark and gloomy as a desert.

उद्यानपुष्पखण्डेभ्यो रुदद्भ्यो भ्रमरारवैः।
पूतिगंधो विनिर्याति स्वामोदापरनामकः।।३४।।

Here the humble bees, are humming in grief upon the scattered flowers in our garden, which now sends forth a putrid smell instead of their former fragrance.

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चैत्रद्रुमविलासिन्यो विरसाः प्रतिवासरम्।
लताः कृशा विलीयन्ते संकुचद्भुच्छलोचनाः।।३५।।

And there the creepers that twined so gaily round the vernal arbors, are dwindling and dying away with their closing and fading flowers.

प्रक्षेप्तुमम्बुधौ देहं प्रवृत्ता गन्तुमाकुलाः।
कुल्याः कलकलालोलं दोलयन्त्यस्तनुं भुवि।।३६।।

The rivulets with their loose and low purling murmur, and light undulation of their liquid bodies in the ground, are running hurrily in their sorrow, to cast themselves into the sea.

अशंकमशकापातस्पन्दमप्यतिचापलम्।
कलयन्त्यः स्थिता वाप्यो निस्पन्दानन्दमात्मनि।।३७।।

The ponds are as still in their sorrow, as men sitting in their meditative posture (*Samādhī*), notwithstanding the disturbance of the gnats flying incessantly upon them.

गायत्किन्नरगन्धर्वविद्याधरसुरांगनम्।
नूनमद्य नभो जातमस्मत्तााभ्यलंकृतम्।।३८।।

Verily is that part of the heaven adorned this day by the presence of our parents, where the bodies of heavenly choristers, the *Kinnaras*, *Gandharvas* and *Vidyādharas*, welcome them with their music.

तद्देव्यौ क्रियतां तावदस्माकं शोकनाशनम्।
महतां दर्शनं नाम न कदाचन निष्फलम्।।३९।।

Therefore, O Devis! assuage this our excessive grief; as the visit of the great never goes for nothing.

इत्युक्तवंतं सा पुत्रं मूर्ध्नि पस्पर्श पाणिना।
पल्लवेनानता नम्रं मूलग्रंथिमिवाब्जिनी।।४०।।

Hearing these words, Līlā gently touched the head of her son with her hand, as the lotus-bed leans to touch its off shoot by the stalk.

तस्याः स्पर्शेन तेनासौ दुःखदौर्भाग्यसंकटम्।
जहौ प्रावृट्घनासंगाद्ग्रीष्मतापमिवाचलः।।४१।।

At her touch the boy was relieved of all his sorrow and misfortune, just as the summer heat of the mountain, is allayed by the showers of the rainy season.

सर्वो गृहजनः सोऽथ तयोर्देव्योर्विलोकनात्।
लक्ष्मीवान् दुःखनिर्मुक्तो बभूवामृतपो यथा।।४२।।

All others in the house, were as highly gratified at the sight of the goddesses, as when a pauper is relieved of his poverty, and the sick are healed by a draught of nectar.

श्रीराम उवाच

तयास्य लीलया मात्रा पुत्रस्य ज्येष्ठशर्मणः।
कस्मान्न दर्शनं दत्तं मोहं तावन्निराकुरु।।४३।।

Rāma said: Remove my doubt, sir, why Līlā did not appear in her own figure before her eldest son— Jyestha Śarmā.

श्रीवसिष्ठ उवाच

बुद्धः पृथ्व्यादिबोधेन येन पृथ्व्यादिसंघकः।
तस्य पिंडात्मतां धत्ते व्योमैवान्यस्य केवलम्।।४४।।

Vasiṣṭha answered: You forget, O Rāma! to think that Līlā had a material body, or could assume any at pleasure. She was in her form of pure intellect (liṅgadeha), and it was with her spiritual hand that she touched the inner spirit of the boy and not his body. (Gloss). Because who so believes himself to be composed of his earthly body only, is verily confined in that; but he who knows his spirituality, is as free as air: (and it was in this aerial form that Līlā was ranging about and touched her son).

असदेवांग सदिव भाति पृथ्व्यादिवेदनात्।
यथा बालस्य वेतालो नाभाति तदवेदनात्।।४५।।

Belief in materialism leads one to think his unreal earthly frame as real, as a boy's belief in ghosts makes him take a shadow for a spirit.

यथा पृथ्व्यादिना भातमपृथ्व्यादि भवेत्क्षणात्।
स्वप्ने स्वप्नपरिज्ञानात्तथा जाग्रत्यपि स्फुटम्।।४६।।

But this belief in one's materiality, is soon over upon conviction of his spirituality; as the traces of our visions in a dream, are effaced on the knowledge of their unreality upon waking.

पृथ्व्यादि खतयाबुद्धं खमित्येवानुभूयते।
तथाहि क्षुब्धधातूनां कुड्येषु ख इवोद्यमः।।४७।।

The belief of matter as (vacuous) nothing, leads to the knowledge of the spirit. And as a glass door appears as an open space to one of a bilious temperament, so does matter appear as nothing to the wise.

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स्वप्ने नगरमूर्वीं वा शून्यं खातं च बुद्ध्यते।
स्वप्नांगना च कुरुते शून्याप्यर्थक्रियां नृणाम्।।४८।।

A dream presents us the sights of cities and lands, of air and water, where there are no such things in actuality; and it causes the movements of our limbs and bodies (as in somnambulation) for nothing.

खं पृथ्व्यादितया बुद्धं पृथ्व्यादि भवति क्षणात्।
मूर्छायां परलोकोऽपि प्रत्यक्षमनुभूयते।।४९।।

As the air appears as earth in dreaming, so does the non-existent world appear to be existent in waking. It is thus that men see and talk of things unseen and unknown in their fits of delirium.

बालो व्योमैव वेतालं म्रियमाणोम्बरे वनम्।
केशोण्ड्रकं खमन्यस्तु खमन्यो वेत्ति मौक्तिकम्।।५०।।

So boys see ghosts in the air, and the dying man views a forest in it; others see elephants in clouds, and some see pearls in sun-beams.

त्रस्तक्षीबार्द्धनिद्राश्च नौयानाश्च सदैव खे।
वेतालवनवृक्षादि पश्यन्त्यगुभवन्ति च।।५१।।

And thus those that are panic-struck and deranged in their minds, the half waking and passengers in vessels, see many appearances like the aforesaid ghosts and forests, as seen by boys and men in the air, and betray these signs in the motions and movements of their bodies.

यथाभावितमेतेषां पदार्थानामतो वपुः।
अभ्यामजनितं भाति नास्त्येकं परमार्थतः।।५२।।

In this manner every one is of the form of whatever he thinks himself to be; and it is habit only that makes him to believe himself as such, though he is not so in reality.

लीलया तु यथावस्तु बुद्धा पृथ्व्यादिनास्तिता।
आकाशमेव संवित्त्था भाति भ्रांतितयोदितम्।।५३।।

But Līlā who had known the truth and in-existence of the world, was conscious of its nothingness, and viewed all things to be but erroneous conceptions of the mind.

ब्रह्मात्मैकचिदाकाशमात्रबोधवतो मुनेः।
पुत्रमित्रकलत्राणि कथं कानि कदा कुतः।।५४।।

Thus he who sees Brahmā only to fill the sphere of his intellect, has no room for a son or friend or consort to abide in it.

दृश्यमांदावनुत्पन्नं यच्च भात्यजमेव तत्।
सम्यग्ज्ञानवतामेवं रागद्वेषदृशौ कुतः।।५५।।

He who views the whole as full with the spirit of Brahmā, and nothing produced in it, has no room for his affection or hatred to any body in it.

हस्तः शिरसि यद्दत्तो लीलया ज्येष्ठशर्मणः।
तत्प्रभावस्थितारम्भसंबोधायाश्चितेः फलम्।।५६।।

The hand that Līlā laid on the head of Jyeṣtha Sarmā— her eldest son, was not lain from her paternal affection for him, but for his edification in intellectual knowledge.

बोधो हि चेतति यथैव तथा शुभानि
सूक्ष्मस्तु खादपि तथातितरां विशुद्धः।
सर्वत्र राघव स एव पदार्थजालं
स्वप्नेषु कल्पितपुरेष्वनुभूतमेतत्।।५७।।

Because the intellect being awakened, there is all felicity attendant upon it. It is more subtile than ether and far purer than vacuum, and leads the intellectual being above the region of air. All things beside are as images in a dream.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने सिद्धदर्शनहेतुकथनं नाम षड्विंशः सर्गः।।२६।।

CHAPTER 27

PAST LIVES OF LĪLA

श्रीवसिष्ठ उवाच

तस्मिन् गिरितटे ग्रामे तस्य मण्डपकोटरे।
अन्तर्द्धिमाश्राययतुस्तत्रस्थे एव ते स्त्रियौ।।१।।

The two ladies then disappeared from that place, leaving the Brahman family at their house in the mountainous village.

अस्माकं वनदेवीभ्यां प्रसादः कृत इत्यथ।
शान्तदुःखे गृहजने स्वव्यापारपरे स्थिते।।२।।

The family exclaimed "We are highly favoured by the sylvan goddesses;" and then forgetting their grief, they betook themselves to their domestic employments.

मण्डपाकाशसंलीनां लीलामाह सरस्वती।
व्योमरूपा व्योमरूपां स्मयात्तूष्णीमिव स्थिताम्।।३।।

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Then the ethereal goodness spoke to the aerial-*Līlā*, who stood fixed in air, over the mansion of the Brahman, in a state of mute astonishment.

संकल्पस्वप्नयोर्येषां यत्र संकथनं मिथः।
यथेहार्थक्रियां धत्ते तयोः सा संकथा तथा।।४।।

They then conversed as familiarly with each other, as persons having the same thoughts and desires, agree with one another in their views and acts; and as the dreamers of the same dream hold their mutual correspondence, like *Uṣa and Anniruddha* (the cupid and Psyche of India).

पृथ्व्यादिनाडीप्राणादिऋतेऽप्यभ्युदिता तयोः।
सा संकथनसंवित्तिः स्वप्नसंकल्पयोरिव।।५।।

Their conversation in their immaterial forms, was of the same intellectual (psychical) kind, as we are conscious of in our dreams and imaginations.

श्रीसरस्वत्युवाच

ज्ञेयं ज्ञातमशेषेण दृष्टादृष्टार्थसंविदः।
ईदृशीयं ब्रह्मसत्ता किमन्यद्वद पृच्छसि।।६।।

Sarasvatī said: Now you have fully known the knowable, and become acquainted with whatever is visible and invisible: such is the essence of Brahmā; say now what more you want to know.

लीलोवाच

मृतस्य भर्तुर्जीवोऽसौ यत्र राज्यं करोति मे।
तत्राहं किं न तैर्दृष्टा दृष्टास्मीह सुतेन किम्।।७।।

Līlā said: Tell me the reason why I was seen by my son, and not where the spirit of my departed lord is reigning over his realm.

श्रीसरस्वत्युवाच

अभ्यासेन विना वत्से तदा ते द्वैतनिश्चयः।
नूनमस्तं गतो नाभून्निःशेषं वरवर्णिनि।।८।।

Sarasvatī replied: Because you were not then perfect by your practice of *Yoga* to have your wish fulfilled, nor had you then lost your sense of duality, which is a preventive of perfection.

अद्वैतं यो न यातोऽसौ कथमद्वैतकर्मभिः।
युज्यते तापसंस्थस्य च्छायाङ्गानुभवः कुतः।।९।।

He who has not known the unity, is not entitled to the acts and benefits of his faith in the true god; as no one sitting in the sun, can enjoy the coolness of shade.

लीलास्मीति विनाभ्यासं तव नास्तंगतोऽभवत्।
यदा भावस्तदा सत्यसंकल्पत्वमभून्न ते।।१०।।

You were not practised to forget your identity as Līlā, nor learnt it is not your will, but the will of God that is always fulfilled.

अद्यासि सत्यसंकल्पा संपन्ना तेन मां सुतः।
संपश्यत्वित्यभिमतं फलितं तव सुंदरी।।११।।

You have afterwards become of pure desire, and wished that your son might see you, where by he was enabled to have your sight.

इदानीं तस्य भर्तुस्त्वं समीपं यदि गच्छसि।
तत्तेन व्यवहारस्ते पूर्ववत्संप्रवर्त्तते।।१२।।

Now if you should return to your husband, and do the like, you will undoubtedly be successful in your desire.

लीलोवाच

इहैव मंदिराकाशे पतिर्विप्रो ममाभवत्।
इहैव समृतो भूत्वा संपन्नो वसुधाऽधिपः।।१३।।

Līlā said: I see within the sphere of this dome (of my mind), the Brāhman to have been my husband before; and I was also in it, that he died and became a ruler of the earth afterwards.

इहैव तस्य संसारे तस्मिन् भूमण्डलान्तरे।
राजधानीपुरे तस्मिन्पुरन्ध्र्यस्मि व्यवस्थिता।।१४।।

I see in it that spot of the earth, that city and that palace of his where I sat as his queen.

इहैवान्तःपुरे तस्मिन्स मृतो मम भूपतिः।
इहैवांतःपुराकाशे तस्मिन्नैव पुरे नृपः।।१५।।

I see within myself my lord to be reigning in that place, and I see even there now he died afterwards.

संपन्नो वसुधापीठे नानाजनपदेश्वरः।
सर्वार्जवजवीभाव इहैवैवं व्यवस्थितः।।१६।।

I see herein the glory of the sovereign of so many countries on earth, and I see also the perfect frankness of his conduct through life.

अस्मिन्नेव गृहाकाशे सर्वाब्रह्मांडभूमयः।
स्थिताः समुद्रके मन्ये यथान्तः सर्षपोत्कराः।।१७।।

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I see the worlds in the inner sky of my mind, as they are placed in a casket, or as the oil is contained in a mustard seed.

सदाऽदूरमहं मन्ये तद्भर्तुर्मम मंडलम्।
क्वचित्पार्श्वे स्थितमिह यथा पश्यामि तत्कुरु।।१८।।

I see the bright orb of my husband ever roving before me, and now I pray you to contrive any how to place me by his side.

श्रीदेव्युवाच

भूतलारुन्धतिसुते भर्त्तारस्तव संप्रति।
त्रयो नामाथवाभूवन् बहवः शतसंमताः।।१९।।

The Goddess replied: Tell me Līlā, to what husband you shall go, as there are hundreds of them that you had, and shall have in your past and future lives, and now there are three of them confined in this earth.

नेदीयसां त्रयाणां तु द्विजस्ते भस्मतां गतः।
राजा माल्यान्तरगतः संस्थितोन्तःपुरे शवः।।२०।।

The nearest of the three, is the Brahman who is here reduced to ashes; the next is the prince lying in state and covered with flowers in the inner apartment.

संसारमंडले ह्यस्मिंस्तृतीयो वसुधाधिपः।
महासंसारजलधिं पतितो भ्रममागतः।।२१।।

The third is now a reigning prince in this earth, and has been buffeting in the waves of error in the vast ocean of the world.

भोगकल्लोलकलनाविकलोऽमलचेतनः।
जाड्यजर्जरचिद्वृत्तिः संसाराम्भोधिकच्छपः।।२२।।

His intellect is darkened and disordered by the splashing waves of wordiness, his intelligence is perverted to stupidity, and he is converted to a tortoise in the ocean of the world.

चित्राणि राजकार्याणि कुर्वन्नप्याकुलान्यपि।
सुप्तः स्थितो जडतया न जागर्त्ति भवभ्रमे।।२३।।

The management of his very many disordered state affairs, has stultified him to a lubbard, and he is now fast asleep amidst the turmoils of business.

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी।
इत्यनर्थमहारज्ज्वा वलितो वशतां गतः।।२४।।

He is fast bound to subjection by the strong chain of his thoughts, that he is a lord, is mighty, accomplished, and that he is happy and is to enjoy his estates forever.

तत्कस्य वद भर्तुस्त्वां समीपं वरवर्णिनि।
वात्यावनांतरं गंधलेखामिव वनान्नये।।२५।।

Now say, O excellent lady! to what husband you wish to be led, in the manner of the fragrance of one forest borne by the breeze to another.

अन्य एव हि संसारः सोऽन्यो ब्रह्माण्डमण्डपः।
अन्या एव तता वत्से व्यवहारपरंपराः।।२६।।

Here you are in one place, and there they in others amidst this vast world; and the state of their lives and manners differs widely from one another.

संसारमंडलानीह तानि पार्श्वेस्थितान्यपि।
दूरं योजनकोटीनां कोटयस्तेष्विहान्तरम्।।२७।।

These orbs of light in the heaven, though they appear to be placed so near us (both to our eyesight and in the mind), are yet situated million of leagues apart form one another; and the departed souls are carried in them (in their endless transmigrations).

आकाशमात्रमेतेषामिदं पश्य वपुः पुनः।
मेरुमंदरकोटीनां कोटयस्तेष्ववस्थिताः।।२८।।

And again all these bodies are as vacuous as air, though they contain the great *Meru* and *Mandara* in themselves.

परमाणौ परमाणौ सर्गवर्गानिरर्गलम्।
महाचितेः स्फुरन्त्यर्करुचीव त्रसरेणवः।।२९।।

All bodies are formed by the combination of atoms, incessantly proceeding from the Great Intellect, like particles of sun-beams over the universe.

महारम्भगुरूण्येवमपि ब्रह्माण्डकानि हि।
तुलया धानकामात्रमपि तानि भवन्ति नो।।३०।।

The great and stupendous fabric of the world, is no more (in the eye of intelligence), than a quantity of paddy weighed in the balance.

नानारत्नामलोद्योतो वनवद्भाति खे यथा।
पृथ्व्यादिभूतरहिता जगच्चिद्भाति चिन्तया।।३१।।

As the spangled heavens appear like a forest full of brilliant gems in it, so the world appears as full of the glory of God to the contemplative

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mind, and not as composed of earth or other material bodies in it.

कचति ज्ञप्तिरेवेदं जगदित्यादि नात्मनि।
नतु पृथ्व्यादि संपन्नं सर्गादावेव किंचन।।३२।।

It is intelligence alone, that shines in the form of world in the intelligent soul, and not any material body, which was never brought into being before.

यथातरंगः सरसि भूत्वा भूत्वा पुनर्भवेत्।
विचित्राकारकालांगदेशाज्ञप्तावलं तथा।।३३।।

As billows in the lake, rise and set and rise again, so the rising and falling days and nights present these various scenes to our knowledge.

लीलोवाच

एवमेतज्जगन्मातर्मया स्मृतमिहाधुना।
ममेदं राजसं जन्म न तमो न च सात्विकम्।।३४।।

Līlā said: So it is, O mother of mankind! and so I come to remember now, that my present birth (state) is of a royal (*rājasika*) kind, and neither of too pure nor gross a nature. (*Sāttvika or Tāmasika*).

ब्रह्मणस्त्ववतीर्णाया अष्टौ जन्मशतानि मे।
नानायोनीन्यतीतानि पश्यामीवाधुना पुनः।।३५।।

I having descended from Brahmā, had undergone a hundred and eight births (in different shapes); and after passing various states, I find myself still in existence.

संसारमंडले देवि कस्मिंश्चिदभवं पुरा।
लोकान्तराब्जभ्रमरी विद्याधरवरांगना।।३६।।

I recollect, O goddess! to have been born in another world before, and to have been the bride of a *Vidyādhara*, when I sued to rove about as freely as a bee over flowers.

दुर्वासनाकलुषिता ततोऽहं मानुषी स्थिता।
संसारमंडलेऽन्यस्मिन् पन्नगेश्वरकामिनी।।३७।।

Being debased by my libertinism, I was born in this mortal world, and became the mate of the king of the feathered tribe (an eagle).

कदम्बकुन्दजंबीरकरंजवनवासिनी।
पत्राम्बरधरा श्यामा शबर्यहमथाभवम्।।३८।।

And then having been a resident in the woods, I was turned to a woods-man's mate, wearing a vest of leaves on my loins.

वनवासनया मुग्धा संपन्नाहमथोद्वता।
गुलुच्छनयना पत्रहस्ता वनविनासिनी।।३९।।

Growing fond of my life, I sported want only about the forest, and was changed to the *guluccha* plant, delighting the woods with my leafy palms and flowering eyes.

पुण्याश्रमलता साहं मुनिसङ्गपवित्रिता।
वनाग्निदग्धा तस्यैव कन्याभूवं महामुनेः।।४०।।

This arboreta of the holy hermitage, was held sacred by the society of saintly sages; and then I was regenerated in the form of an anchorite's child, after the woods were burnt down by a wild-fire.

अस्त्रीत्वफलदातृणां कर्मणां परिणामतः।
राजाहमभवं श्रीमान्सुराष्ट्रेषु समाः शतम्।।४१।।

Here I was initiated in the formularies for removing the curse of womanhood, and became as a male being in the person of the handsome prince of *Surāṣtra* (Surat), where I reigned for a hundred years (or for a whole century).

तालीनां तलकच्छेषु राजदुष्कृतदोषतः।
नकुली नववर्षाणि कुष्ठनष्टाङ्गिकाभवम्।।४२।।

I was then denounced to become a weasel, and covered with leprosy, in the lowlands of *Tāli*, on account of my misconduct in the government.

वर्षाण्यष्टौ सुराष्ट्रेषु देवि गोत्वं कृतं मया।
मोहाद्दुर्जनदुष्टाज्ञबालगोपाललीलया।।४३।।

I remember, O goddess! how I became a bullock at Surat, and was goaded by thoughtless cowherd boys, in their merry sport for full eight years.

विहंग्या वैरविन्यस्ता वागुरा विपिनावनौ।
क्लेशेन महता च्छिन्ना अधमा वासना इव।।४४।।

I bear in mind when I was transformed to a bird, and with what difficulty I broke the net, that was laid by bird-catchers for my destruction. It was in the same manner as we release ourselves from the snares of sinful desires.

कर्णिकाक्रोडशय्यासु विश्रान्तमलिना सह।
पद्मकुड्मलकोशेषु भुक्तकिञ्जल्कया रहः।।४५।।

I remember with pleasure when as a bee, I lighted lightly on the leaflets of blossoms, sipped

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the honey of the blooming buds, dined on the pistils, and slept in the cups of lotus flowers.

भान्तमुत्तुंगशृंगासु हरिण्या हारिनेत्रया।
वनस्थलीषु रम्यासु किराताहतमर्मया।।४६।।

I wandered about in pleasant wood-lands and lawns, with my exalted and branching horns and beautiful eyes, in the form of an antelope, till I was killed by the dart of a hunts-man in my mortal part.

दृष्टं नष्टासु दिक्ष्वब्धिकल्लोलैरुह्यमानया।
मत्स्याम्बुकच्छपाच्छोडे मोघमाननताडनम्।।४७।।

I have been in the form of a fish, and was lifted up by the waves of the sea above the surface of the water. I saw how a tortoise was killed by the blow of a club on the neck, when it failed to break its back-bone.

पीतं चर्मण्वतीतीरे गायन्त्या मधुरस्वरम्।
पुलिन्द्या सुरतान्तेषु नालिकेररसासवम्।।४८।।

I was a *Caṇḍāla* hunts-man once, roving by the side of *Carmaṇvatī* (the river Cenab), when I used to quench my thirst with cocoa water, as I was tired with roaming.

सारसीसरसालिन्या सीत्कारमधुरस्वरम्।
सारसः सुरतैः स्वैरं सामन्तश्चारुरंजितः।।४९।।

I became a stork also, delighting in lakes with my mate, and filling the air with our sweet cries.

तालीतमालकुंजेषु तरलाननेनेत्रया।
क्षीबप्रेक्षणविक्षोभैः कृतं कान्तावलोकनम्।।५०।।

In another birth, I rambled about in groves of palm and *tamāla* trees, and fixed my eyes with amorous looks and glances upon my lover.

कनकस्यन्दसंदोहसुन्दरैरङ्गपंजरैः।
स्वर्गेऽप्सरोम्बुजिन्यासु तोषिताः सुरषट्पदाः।।५१।।

I had next been a fairy *Apsarā*, with a form as bright as melted gold, and features as beautiful as those of the lotus and lily, in which the celestials like bees and butterflies, used to take delight.

मणिकांचनमाणिक्यमुक्तानिकरभूतले।
कल्पद्रुमवने मेरौ यूना सह रतं कृतम्।।५२।।

I remember to have decked myself in gold and pearls, and in gems and rubies upon earth, and to have sported with my youthful consorts in pleasure gardens and groves, and on hills and mountains.

कल्लोलाकुलकच्छासु लसद्वृच्छलतासु च।
वेलावनगुहास्वब्धेश्चिरं कूर्मतया स्थितम्।।५३।।

And I remember also to have lived long as a tortoise on the borders of a river, and to have been carried away by the waves, sometimes under an arbour of creepers, over-hung with clusters of beautiful flowers; and at others to some wild cave washed by the waves.

तरत्तारतरंगासु दोलनं सरसालिनाम्।
चलच्छदपदालीषु राजहंस्यं मया कृतम्।।५४।।

I see how I acted the part of a goose with my covering of feathers, swimming on the high heaving waves on the surface of a lake.

शाल्मलीदललोलानामांदोलनदरिद्रताम्।
मशकस्य मयालोक्य दीनं मशकया स्थितम्।।५५।।

Then seeing a poor gnat hanging on the moving leaf of a *Śālmali* branch, I became its associate and as contemptible a thing like itself.

तरत्तारतरङ्गासु चञ्चद्वीच्यग्रचुंबनैः।
भ्रांतं शैलस्रवंतीषु जलवंजुललीलया।।५६।।

I became an aquatic crane also, skimming playfully over the waters gushing from the hills, and slightly kissing the crests of the waves rising over the rapid torrent.

गन्धमादनमन्दारमंदिरे मदनातुराः।
पातिताः पादयोः पूर्वंविद्याधरकुमारकाः।।५७।।

I remember also how I slighted the loves of amorous youths, and spurned off from me the *Vidyādhara* boys on the *Gandha Mādana* and *Mandāra* hills.

कीर्णकर्पूरपूरेषु तल्पेषु व्यसनातुरा।
चिरं विलुलितास्मींदुबिंबेष्विव शशिप्रभा।।५८।।

I remember likewise the pangs of a lovelorn lass, when I lay pining in my bed, strewn over with the fragrance of camphor, and how I was decaying like the disk of the waning moon.

योनिष्वनेकविधदुःखशतान्वितासु
भ्रान्तं मयोन्नमनसन्नमनाकुलांग्या।
संसारदीर्घसरितश्चलया लहर्या–
दुर्वारवातहरिणीसरणक्रमेण।।५९।।

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Thus I passed through many births, in the wombs of higher and lower animals, and found them all to be full of pain. And my soul has run over the billows of the irresistible current of life, like the fleet antelope, pacing its speed with the swiftness of the wind (*Vātahraṇī*).

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये उत्पत्तिप्रकरणे लीलाजन्मांतरवर्णनं नाम सप्तविंशः सर्गः।।२७।।

CHAPTER 28

SECTION 1
EXPOSITION OF LĪLĀ'S VISION

श्रीराम उवाच

वज्रांगसाराद्ब्रह्मांडकुड्यान्निबिडमण्डलात्।
कोटियोजनसंपुष्टात्कथं ते निर्गते बले।।१।।

Rāma said: Tell me sir, in what manner the goddesses broke out of the strongholds of their bodies, and the prison-house of this world, (where their souls were pent up), and passed through infinite space, to survey the scenes beyond its confines. (*i.e.* How does the mind and the flight of imagination, reach to regions unknown and unseen before).

श्रीवसिष्ठ उवाच

क्व ब्रह्मांडं क्व तद्भित्तिः क्वान्नासौ वज्रसारता।
किलावश्यं स्थिते देव्यावन्तःपुरवराम्बरे।।२।।

Vasiṣṭha replied : Where is the world and where is its support or solidity? They were all situated in the region within the minds of the goddesses.

तस्मिन्नेव गिरिग्रामे तस्मिन्नेवालयाम्बरे।
ब्राह्मणः स वसिष्ठाख्य आस्वादयति राजताम्।।३।।

They saw in it the hilly tract, where the *Brāhmaṇa* Vasiṣṭha had his abode and his desire of royalty, (pictured in their minds).

तमेव मंडपाकाशकोणकं शून्यमात्रकम्।
चतुः समुद्रपर्यंतं भूतलं सोऽनुभूतवान्।।४।।

They saw in a corner of it the deserted mansion of the Brahman, and they saw in it the surface of the earth stretching to the seas. (*i.e.* in their mental view).

आकाशात्मनि भूपीठं ततस्मिंस्तद्राजपत्तनम्।
राजसद्मानुभवति स च सा चाप्यरुंधती।।५।।

They beheld in that imaginary spot of earth the city of the prince, and the royal palace which he had enjoyed with Arundhatī his consort (in his imagination).

लीलाभिधाना सा जाता तया च ज्ञप्तिरर्चिता।
ज्ञप्त्या सह समुल्लंघ्य खमाश्चर्यमनोहरम्।।६।।

How she was born under the name of Līlā, and worshipped the goddess of wisdom-*Sarasvatī*; by whom she was miraculously conveyed to the delightful region of the sky.

प्रदेशमात्रे नभसि सा तत्रैव गृहोदरे।
ब्रह्मांडांतरमासाद्य गिरिग्रामकमंदिरे।।७।।

It was in the mansion situated in that hilly village, that she be held the world placed within the space of a span of her mind.

ब्रह्मांडात्परिनिर्गत्य स्वगृहे स्थितिमाययौ।
स्वप्नात्स्वप्नांतरं प्राप्य यथातल्पगतः पुमान्।।८।।

Having come out of her vision of the world, she found herself seated in her house, as one finds himself lying in his own bed, after his rambling from one dream to another.

प्रतिभामात्रमेवैतत्सर्वमाकाशमात्रकम्।
न ब्रह्माण्डं न संसारो न कुड्यादि न दूरता।।९।।

All that she saw was mere vision and void; there was no world nor earth, nor a house nor the distance thereof.

स्वचित्तमेव कचति तयोस्तादृङ्मनोहरम्।
वासनामात्रसोल्लेखं क्व ब्रह्मांडं क्व संसृतिः।।१०।।

It was the mind which showed them these images, as it presents the objects of our desire to our view; or else there was neither any world nor earth in actuality.

निरावरणमेवेदं ज्ञप्त्याकाशमनन्तकम्।
किंचित्स्वचित्तेनोन्नीतं स्पन्दयुक्त्येव मारुतः।।११।।

The sphere of intelligence is infinite, and without any covering; and being agitated by the powers of one's intellect, it presents all the objects of nature to his view, as the sky when agitated by heat produces the winds.

चिताकाशमजंसांतं सर्वत्रैव हि सर्वदा।
चित्त्वाज्जगदिवाभाति स्वयमेवात्मनात्मनि।।१२।।

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The sphere of the intellect is uncreated, (being a mode of the Divinity itself); it is ever calm everywhere; and is supposed as the world itself by deluded minds.

येन बुद्धं तु तस्यै तदाकाशादपि शून्यकम्।
न बुद्धं येन तस्यैतद्वज्रसाराजलोपमम्।।१३।।

He who understands rightly, views the world to be as unsubstantial as air; but who so is misled by his wrong judgement takes it to be as a solid mountain.

गृह एव यथा स्वप्ने नगरं भाति भासुरम्।
तथैतदसदेवान्तश्चिद्भातौ भाति भास्वरम्।।१४।।

As a house and a city are manifested to us in our dream, so is this unreal world presented as a reality to our understandings.

यथा मरौ जलं बुद्धं कटकत्वं च हेमनि।
असत्सदिव भातीदं तथा दृश्यत्वमात्मनि।।१५।।

As is the misconception of water in the mirage, and the mistake of gold in a bracelet; so does all this unreality appear as a substantiality to the mistaken mind.

एवमाकथयन्त्यौ ते ललने ललिताकृती।
गृहान्निर्ययतुर्बाह्यं चारुचंक्रमणक्रमैः।।१६।।

Discoursing in this manner between themselves, the two charming ladies, walked out of the house with their graceful steps.

SECTION 2
DESCRIPTION OF THE MOUNTAINOUS HABITATION

अदृश्ये ग्रामलोकेन प्रेक्षमाणे पुरोगिरिम्।
चुम्बिताकाशकुहरं संस्पृष्टादित्यमण्डलम्।।१७।।

Being unseen by the village people, they viewed the mountain which stood before them, kissing the vault of heaven, and touching the orb of the sun with its lofty peaks.

नानावर्णाखिलोत्फुल्लविचित्रवननिर्मलम्।
नानानिर्झरनिर्ह्रादकूजद्घनविहंगमम्।।१८।।

It was decorated with flowers of various colours, and covered with a variety of woods of various hues. There were waterfalls gushing with their tremendous roarings on one side, and groves resounding with the warbling of birds in another.

विचित्रमंजरीपुंजपिंजरांबुदमण्डलम्।
स्वभ्रमच्छगुलूच्छाग्रविश्रान्तखगसारसम्।।१९।।

The clouds were variegated by the many coloured clusters of flowers sweeping over them, and cranes and storks sat screeching on the cloud cap top of *gulūccha* trees.

सारवञ्जुलविस्तारगुप्ताखिलसरित्तटम्।
असमाप्तशिलाश्वभ्रलतावर्त्तनमारुतम्।।२०।।

There were the robust reeds, hedging the banks of rivers with their wide stretching stems and roots, and the strong winds tossing about the tender creepers, growing out of the rocky caves, for want of support.

पुष्पाग्रपिहिताकाशकोशकुड्यकवारिदम्।
पतद्दीर्घसरित्स्रोतः स्फुरन्मुक्ताकलापकम्।।२१।।

The tops of trees covered with flowers, were over-topped by the sheds of clouds hanging from the vault of heaven; which shed profusely their pearly drops of rain water upon them, and formed the current streams below.

चलद्वृक्षवनव्यूहवातवेल्लिसरित्तटम्।
नानावनाकुलोपान्तच्छायासततशीतलम्।।२२।।

The banks of the stream-lets were continually lived by the waves, raised by the winds playing upon the shaking arbours on them; and a continued cooling shade was spread by the branching trees all around.

अथ ते ललने तत्र तदा ददृशतुः स्वयम्।
तं गिरिग्रामकं व्योम्नः स्वर्गखंडमिव च्युतम्।।२३।।

Standing on that spot, the ladies beheld the hilly hamlet in the lawn, likening a fragment of heaven fallen upon the ground.

रटत्प्रणालीपटलं पूर्णपुष्करिणीगणम्।
द्विजैः कुचकुचैः कूजत्स्वलीलाश्वभ्रकच्छकम्।।२४।।

There the purling rills were softly gliding by, and here the brimming brooks wabbled in the ground. The birds of the air were chirping on the sprays and aquatic fowls were flying about the holes of the sea shore.

गच्छद्गोवृन्दहुंकारकरालाखिलकुंजकम्।
कुंजगुल्मकखंडाढ्यं सच्छायघनशाद्वलम्।।२५।।

There they saw the herds of kine slowly moving and grazing in the plains, and filling the

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echoing woods with their loud lowing; and beheld the space, interspersed with shady groves and arbours and verdant meadows all about.

दुष्प्रवेशार्ककिरणं दृषन्नीहारधूसरम्।
उदग्रमंजरीपुंजटालं विशिखान्तरम्।।२६।।

The cliffs were whitened with snow, impenetrable by sun-beams; and the tops of hills were covered with busy brambles, forming as braids of hair upon their craggy heads.

शिलाकुहरवाःस्फालप्रोच्चलन्मुक्तनिझैरैः।
स्मारिताचलनिर्द्धूतक्षीरोदकजलश्रियम्।।२७।।

Cascades falling in torrents in the cavities of rocks, and scattering their pearly particles afar, memoralized the churning of the milky ocean (by the Mandāra mountain.)

फलमाल्यमहाभारभासुरैरजिरद्रुमैः।
आनीयपुष्पसंभारं तिष्ठद्भिरिव संकुलम्।।२८।।

The trees in the glens, loaded as they were with their fruits and flowers, appeared as waiters upon the goddesses, and standing to welcome their approach with their rich presents.

तरत्तरंगझांकारकारिमारुतकंपितैः।
कीर्णपुष्पसमावृष्टं द्रुमैरपि रसाकुलैः।।२९।।

Shaken by gusts of roaring winds, the forest trees, were shedding showers of their mellifluent flowers, as offerings to the sylvan gods and people.

अशंकितशिलाकूटस्रवदब्बिंदुटंकृतैः।
किंचित्कृतरवं गुप्तैरशंकैः शंकितैः खगैः।।३०।।

The birds that approached fearlessly to drink the water dropping from the hill, now fled for fear of their seeming as sleets, shells and shots of archers.

उत्फाललहरीश्रान्तसीकरास्वादनाकुलैः।
नद्यामुडुपरावर्त्तवृत्तिभिर्विहगैर्वृतम्।।३१।।

The birds parched by thirst, and wishing to drink the water dashed by the waves of the rivulet, were hovering upon it as stars in the sky.

उत्तालतालविश्रान्तकाकालोकनशंकितैः।
बालैः प्रगोपितामिक्षाखंडं जीर्णस्वभुक्तकैः।।३२।।

There were rows of crows sitting on the tops of the tall *tāla* (or palm) trees, from whose sight the boys were hiding the remains of their sweet-meat.

पुष्पशेखरसंभारवसनग्रामबालकम्।
खर्जूरनिंबजम्बीरगहनोपान्तशीतलम्।।३३।।

There they beheld the rustic lads with garlands of flowers on their heads and garments; and roaming in the cooling shades of the date, jam and nimba trees.

क्षौमाग्रहस्ताम्बरया मंजरीपूर्णकर्णया।
क्षुत्क्षीणयाक्रांतरथ्यं ग्रामकीटककान्तया।।३४।।

They saw the lean and hungry beggar woman passing slowly by the way, and clad in her flaxen robe, with chaplets of blossoms for her ear dress.

सरित्तरंगसंघट्टसंरावाश्रुतसंकथम्।
कर्मजाड्यघनत्रासवांछितैकांतसंस्थितम्।।३५।।

They saw the lazy rustics sitting retired in their lonely retreats, and conversing a far from the noisy brooks where they could hardly hear one another.

दधिलिप्तास्यहस्तांसैः स्निधग्पुष्पलताधरैः।
नग्नैर्गोमयपंकांकैर्बालैराकुलचत्वरम्।।३६।।

They saw the naked mendicant boys, besmeared in their face and hands with curd, and with cow-dung upon their bodies, and holding the flowery branches of plants in their hands, and crowding in the compound.

तीरशाद्वलवल्लीनां दोलान्दोलनकारिभिः।
तरंगैर्वाह्यमानस्य लेखिकांकितसैकतम्।।३७।।

The bushes on the verdant banks of the river, were shaken to and fro as in a swing by the dashing of the waves, which left their marks on the sandy shore, as the waters receded to their bed.

दधिक्षीरघनामोदमत्तमन्थरमक्षिकम्।
कामभुक्तार्थतोद्वाष्पजर्जराबलबालकम्।।३८।।

The house was full of flies cloyed with the sweets of milk and curds; but the children were moaning with cries for their want of sufficient food.

गोमयासिक्तवलयकरनारीकृतक्रुधम्।
धम्मिल्लवलनाव्यग्रन्यस्तस्त्रीविहसज्जनम्।।३९।।

The herds-women were observed to be fretting, at seeing their wristlets daubed by the cow-dung (which they were pasting); and the

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men were seen to be smiling, at seeing the eagerness of women, for tying the loosened knots of their hair.

दान्तपुष्पच्छदोत्सन्नपतत्ककुदवायसम्।
गृहरथ्यागणद्वारकीर्णक्रूरकुरण्टकम्।।४०।।

The crows were alighting from the tops of hills, to pick up the offerings of the holy sages; and the paths about their houses, were strewn over with the sacred Kuru and kurunta leaves.

गृहपार्श्वस्थितश्वभ्रकुंजैः कुसुमितप्रभैः।
प्रत्यहं प्रातरागुल्फमाकीर्णकुसुमाजिरम्।।४१।।

The floral plants growing in the caverns of the hills, and about the precincts of the house, covered the ground every morning, with heaps of flowers to the depth of the heels.

चरच्चमरसारङ्गजालजङ्गलखण्डकम्।
गुंजानिकुंजसंजातशष्पसुप्तमृगार्भकम्।।४२।।

There were the couri kine and antelopes, grazing in one part of the forest; and also the tender fawn sleeping on the bed of grass under the *guñjā* groves.

एकान्तसुप्तवत्सैककर्णस्पंदास्तमक्षिकम्।
गोपोच्छिष्ठीकृतदधिं स्वत्सृक्किकस्पंदिमक्षिकम्।।४३।।

There were the young calves lying on one side, and shaking their ears to drive the flies away; which were fluttering on their faces, and upon the milk exuding from the sides of their mouths.

समस्तसद्मसंक्षीणमक्षिकाक्षिप्तमाक्षिकम्।
फुल्लाशोकद्रुमोद्यानकृतलाक्षिकमंदिरम्।।४४।।

The rooms were stored with honey, which had been collected by driving the bees from the hives; the gardens were full of flowering *asokas* (*aśoka Jonesia*); and their rooms were painted with lacdye.

सीकरासारमरुता नित्यार्द्रविकचद्रुमम्।
कदम्बमुकुलप्रोतसमस्तच्छादनतृणम्।।४५।।

The winds moistened by the showers of rain, had given the arboretum to bloom, and the blooming buds of Kadamba, overhung like a canopy, the beds of green grass below.

प्रतिकृत्तलताफुल्लकेतकोत्करपांडुरम्।
वहत्प्रणालपटलीरणद्भरुगुरारवम्।।४६।।

The *Ketaka* (*keya*) arbour was blooming white by removal of its weeds, and the water-course was gliding along with its soft murmuring tune.

वातायनगुहानिर्यत्सौधविश्रांतवारिदम्।
पूर्णपुष्करिणीपंक्तिपूर्णराजपृथूत्तरम्।।४७।।

The winds whistled in the windows of the caves, and the clouds rested on the roofs of the mountain tops; the ponds were brimful of water, and filled with lotuses like so many light-some moons.

नीरन्ध्रविटपिच्छायाशीतलामलशाद्वलम्।
सर्वशष्पाग्रवार्बिन्दुप्रतिबिम्बिततारकम्।।४८।।

The green arbour cast its cooling and undivided shade upon the ground, where the dew-drops trembling on the blades of grass, glistened like twinkling stars in the azure sky.

अनारतपतत्फुल्लहिमवर्षसितालयम्।
विचित्रमंजरीपुष्पपत्रसत्फलपादपम्।।४९।।

The trees incessantly dropped down their ripened fruits, and dried flowers and leaves of various sorts, like showers of snow on the whitened ground.

गृहकक्षान्तरालीनमेघसुप्तचिरंटिकम्।
सौधस्थमेघविद्युद्भिरनादेयप्रदीपकम्।।५०।।

There some clouds were seen to hang continually over the household compound, like the *ciraṇṭi* (or *kulīna*) girls, that never forsake the abode of their parents; while there were others hovering over the roof of the house, and flashing in lightening that supplied the place of lights.

कन्दरानिलभांकारघनघुंघुममंडपम्।
चरच्चकोरहारीतहरिणीहारिमन्दिरम्।।५१।।

The altar here, re-echoed to the loud roaring of the winds, confined in the caverns of the mountains; and the temple there, was graced by the twittering swallows and parrots, that alighted upon it in their numerous flights.

उन्निद्रकंदलोद्वान्तमांसलामोदमन्थरैः।
मरुद्भिर्मन्दमायातुमारब्धैर्लोलपल्लवम्।।५२।।

Soft breezes were moving slowly, loaded with the fragrance exhaled by the sleepy flowers (in the evening), and gently shaking the leaves of trees as they passed along the lawn.

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लावकालापलीलायामालीनललनागणम्।
कोककोकिलकाकोलकोलाहलसमाकुलम्।।५३।।

There the ladies were attentive to the prattling and playful parrots and partridges, and here they listened to the melodious notes of the *Kokila*, responsive to the jarring crows on the branches.

शालतालतमालाब्जनीलतत्फलमालिनम्।
वल्लीवलयविन्यासविलासवलितद्रुमम्।।५४।।

The palma and *tamāla* trees were loaded with fruits, and the forest trees were entwined by creepers, which waved their leafy palms around them.

आलोलपल्लवलतावलितायनाना–
मुत्फुल्लकंदलशिलीन्ध्रसुगंधितानाम्।
तालीतमालदलतांडवमंडपाना–
मारामफुल्लकुसुमद्रुमशीतलानाम्।।५५।।

There were the tender ivy creepers, clasping the branches on one side, and the fragrance of the efflorescent *Kandala* and *silindhara* plants, exhaled on the other. The tapering *tāla* and *tamāla* trees rising as high as spires, and a cooling breeze was blowing amidst the flower plants in the gardens.

सारववारिचलनाकुलगोकुलाना–
मानीलसस्यकुसुमस्थलशोभितानाम्।
तीरद्रुमप्रकरगुप्तसरिद्रयाणां
नीरन्ध्रपुष्पितलताग्रवितानकानाम्।।५६।।

There were the kine hastening to drink the vater in the troughs, and garden trees hanging with loads of green unripe fruits and beautiful flowers; the running streams were hidden under rows of trees on the banks, and the stalks of plants were studded with flowers without alternation.

उद्यानकुंदमकरन्दसुगन्धितानां
गंधान्धषट्पदकुलान्तरिताम्बुजानाम्।
सौन्दर्यतर्जितपुरन्दरमंदिराणां
राजीवराजिरजसारुणिताम्बराणाम्।।५७।।

The gardens were perfumed with the nectarious fragrance of *kunda* flowers, and the lakes were redolent with the odour of lotuses, hiding the humble bees giddy with liquor, in their honed cells. The air was reddened with the rosette pollen, flying from the crimson lotuses (*sthala padmas*) of the land, and mocked the redness of Indra's palace in the sky.

रंहोवहद्गिरिनदीरवघर्घराणां
कुंदावदातजलदद्युतिभासुराणाम्।
सौधस्थितोल्लसितफुल्ललतालयानां
लीलावलोलकलकंठविहङ्गमानाम्।।५८।।

The gurgling noise of the rivulets running down precipitately from the hills, and the whiteness of the hoary cloud, hanging with the hue of *kuṇḍu* flowers over them; the beauty of the flowery parterres in the compound of the house, and the melodious warbling of musical birds singing joyous in the air, enchanted the scene.

उल्लासिकौसुमदलास्तरणस्थयूना–
मापादमावलितमाल्यविलासिनीनाम्।
सर्वत्र सुंदरनवांकुरदन्तुराणां
शोभोल्लसद्वरलताकुलमार्गणानाम्।।५९।।

The youths were sporting on their beds of flowers, and the playful damsels were decked with flowery wreaths hanging down to their feet. The ground was adorned every where with sprouting and prickly shrubs and blades of grass; and there was a beauty displayed in the clasping of creepers about the clumps of reeds.

संजातकोमललतोत्पलसंकुलानां
तिष्ठत्पयोदपटसंवलितालयानाम्।
नीहारहारहरितस्थलविश्रुतानां
सौधस्थमेघतडिदाकुलिताङ्गनानाम्।।६०।।

The new shooting buds and blossoms covered the trees around, and fragments of clouds shrouded the houses below; the ground was decorated by wreaths of icicles, and the flash of lightning in the clouds over the houses, terrified the women within.

नीलोत्पलोल्लसितसौरभसुन्दराणां
हुंकारहारिहरितोन्मुखगोकुलानाम्।
विश्रब्धमुग्धमृगसारगृहाजिराणा–
मुन्नत्यबर्हिघनसीकरनिर्झराणाम्।।६१।।

There was the fragrance of blue lotuses exhaling its sweets about, and the hoarse lowings of the kine, hastening to their green

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grazing ground. The confident deer and does were lying tamely in the house-yard, and the peacocks dancing merrily before the water-falls, as if they were the showers of rain water.

सौगन्ध्यमत्तपवनाहतविकलवानां
वप्रौषधिज्वलनविस्मृतदीपकानाम्।
कोलाहलाकुलकुलायकुलाकुलावां
कुल्याकुलाकलकलाश्रुतसंकथानाम्।।६२।।

The odoriferous breezes were blowing giddily, with the flavour of the fragrance they bore about; and the medicinal plants were lending their lights like lamps at night. The nests of birds were resonant with ceaseless warblings, and the noise of the cataracts deafened the ears of men on the bank.

मुक्ताफलप्रकरसुंदरबिंदुपात–
शीताखिलद्रुमलतातृणपल्लवानाम्।
लक्ष्मीमनस्तमितपुष्पविकाशभाजां
शक्नोति कः कलयितुं गिरिमंदिराणाम्।।६३।।

The pearly dew drops, that were continually dropped on the ground, from the leaves of trees and blades of grass; and the gleaming beauty of the ever blooming blossoms above, form with others, the everlasting charms of mountainous habitations, and baffle the description of poets.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने गिरिग्रामवर्णनं नामाष्टाविंशः सर्गः।।२८।।

CHAPTER 29

ACCOUNT OF THE PREVIOUS LIFE OF LĪLĀ

A Description of the Domestic Duties of a Hindu Lady.

श्रीवसिष्ठ उवाच

तत्र ते पेततुर्देव्यौ ग्रामेऽन्तःशीतलात्मनि।
भोगमोक्षश्रियौ शान्ते पुंसीव विदितात्मनि।।१।।

The two goddesses then alighted in that cooling village seat, as the two states of felicity and liberation, meet in the tranquil spirit of the man knowing the Divine spirit.

कालेनैतावता लीला तेनाभ्यासेन साभवत्।।
शुद्धज्ञानैकदेहत्वात्त्रिकालामलदर्शिनी।।२।।

Līlā, who had by this time, become personified to the form of pure intelligence, by her knowledge of *Yoga*, now became a seer of the three times presenting themselves before her.

अथ सस्मार सर्वास्ताः प्राक्तनीः संसृतेर्गतीः।
सा स्वयं स्वरसेनैव प्राग्जन्ममरणादिकाः।।३।।

She remembered the whole course of her past life, and derived pleasure in relating the events of her former life and death.

लीलोवाच

देवि देशमिमं दृष्ट्वा त्वत्प्रसादात्स्मराम्यहम्।
इह तत्प्राक्तनं सर्वं चेष्टितं चेष्टितान्तरम्।।४।।

Līlā said : I recollect by your favour, O goddess! and by sight of this place, all what I did and thought of in my past life.

इहाभूवमहं जीर्णा शिरालांगी कृशा सिता।
ब्राह्मणी शुष्कदर्भाग्रभेदरूक्षकरोदरा।।५।।

Here I had grown up to old age, and here I had withered and become lean and thin as a skeleton. I was a *Brāhmaṇī* grass (*kusa*), which I had to meddle with.

भर्तुः कुलकरी भार्या दोहमन्थानशालिनी।
माता सकलपुत्राणामतिथीनां प्रियंकरी।।६।।

I was the legal wife of my lord, and producer of his race, and was employed in the acts of milking the kine, and churning the curd (for butter and *ghee*). I had been mother of many sons, and a kind hostess to my guests.

देवद्विजसतां भक्ता सिक्ताङ्गी घृतगोरसैः।
भर्जनी चरुकुंभादिभाण्डोपस्करशोधिनी।।७।।

I was devoted to the service of the gods, Brāhmans and good people, and rubbed my body with cow milk and *ghee* : I was employed in cleaning the frying pans and the boiling kettles of the house.

नित्यमन्नलवाक्तैककाचकम्बुप्रकोष्ठका।
जामातृदुहितृभ्रातृपितृमातृप्रपूजनी।।८।।

I boiled the food daily with a single bracelet of glass and one of conch-shell in my wrists; and served my father, mother, brother and daughters and sons-in-law with their daily victuals.

आदेहं सद्म भृत्यैव प्रक्षीणदिनयामिनी।
वाचं चिरं चिरमिति वादिन्यनिशमाकुला।।९।।

I was emaciated in my body like a domestic

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servant, by working all day and night; and 'haste and hasten,' were the words I used to repeat to myself.

काहं क इव संसार इति स्वप्नेऽप्यसंकथा।
जाया श्रोत्रियमूढस्य तादृशस्यैव दुर्द्धियः।।१०।।

Being thus busied and employed, I was so silly and ignorant, that I never thought within myself, even in a dream, about what I was and what was this world, although I had been the wife of a Brāhman.

एकनिष्ठा समिच्छाकगोमयेन्धनसंचये।
म्लानकम्बलसंवीतशिरालकृशगात्रिका।।११।।

Wholly engaged in the collection of fuel, cow-dung, and sacrificial wood and vegetables, I became emaciated in my body, which was wrapt in a worn out blanket.

तर्णकीकर्णजाहस्थकृमिनिष्कासतत्परा।
गृहशाकायनासेकसत्वराहूतकर्परा।।१२।।

I used to pick out the worms from the ears of the milch cow, and was prompt to water the garden of greens with watering pots in hand.

नीलनीरतरंगान्ततृणतर्पिततर्णिका।
प्रतिक्षणं गृहद्वारकृतलेपनवर्णका।।१३।।

I used to go to the swelling lake every day, and get the fresh green grass for the fodder of my tender calves. I used to wash and clean the house every morning, and paint the door-way with the white tints of pasted and powdered rice (*guṇḍi*).

नीत्यर्थं गृहभृत्यानामादीनकृतवाच्यता।
मर्यादा नियमादब्धेर्वेलेवानिशमच्युता।।१४।।

I had to correct my domestics with gentle rebukes, and tell them to keep within their bounds like the billows in the rivers.

जीर्णपर्णसवर्णैककर्णदोलाधिरूढया।
काष्ठताड्यजराभीतजीववृत्त्येव चिह्नित।।१५।।

With my infirm body and ears shaking as dried leaves of trees, and supporting myself on a stick, I lived here under the dread of old age.

वसिष्ठ उवाच

इत्युक्त्वा सञ्चरन्ती सा शिखरिग्रामकोटरे।
संचरन्त्याः सरस्वत्या दर्शयामास सस्मयम्।।१६।।

As she was speaking in this manner, and walking in company with *Sarasvatī* about the village, in the valley of the mountain, she was astonished to see her former seats of pleasure, and showed them to the goddess.

इयं मे पाटला खण्डमंडिता पुष्पवाटिका।
इयं मे पुष्पितोद्यानमण्डपाशोकवाटिका।।१७।।

This was my flowery arbour, decorated by these torn *pātāla* plants, and this was my garden alcove of flowering *Aśokas*.

इयं पुष्करिणीतीरद्रुमाऽऽग्रंथिततर्णका।
इयं सा कर्णिकानाम्नी तर्णिका मुक्तपर्णिका।।१८।।

This is the bank of the pond where the calves were loosely tied to the trees; and this is my pet calf *Karṇikā*, which has refrained from bronzing the leaves (in my absence).

इयं सा मेऽलसाकीर्णा वराकी जलहारिका।
अद्याष्टमं दिनं बाष्पक्लिन्नाक्षी परिरोदिति।।१९।।

This is my watering woman, now so languid and dirty in her appearance; and weeping these eight days in my absence with her eyes daubed in tears.

इह देवि मया भुक्तमिहोषितमिह स्थितम्।
इह सुप्तमिहापीतमिह दत्तमिहाहृतम्।।२०।।

This, O goddess, is the place, where I used to eat and sit, and where I slept and walked; and these are the places where I gave and received the things to and from my attendants.

एष मे ज्येष्ठशर्माख्यः पुत्रो रोदिति मंदिरे।
एषा मे जंगले धेनुर्दोग्ध्री चरति शाद्वलम्।।२१।।

This is my eldest son Jyeṣṭha Śarmā, weeping in the house; and this is my milch cow, now grazing on the grassy plain in the forest.

गृहे वसन्तदाहाय रूक्षक्षारविधूसरम्।
स्वदेहमिव पंचाक्षं पश्येमं प्रघणं मम।।२२।।

I see this portico and these windows, once dear to me as my person, and besmeared with the dry powder of the *holī* festival of the vernal season.

तुम्बीलताभिरुग्राभिः पुष्टाभिरिव वेष्टितम्।
महानसस्थानमिदं मम देहमिवापरम्।।२३।।

I see these pulpy plants of gourd planted with my own hands, and dear to me as myself, now

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spreading themselves over the oven place.

एते रोदनताम्राक्षा बन्धवो भुवि बन्धनम्।
अंगदार्पितरुद्राक्षा आहरन्त्यनलेन्धनम्।।२४।।

I see these relatives of mine, who had been the bonds of my life before, now smoking in their eyes with tears, and carrying the fuel for fire, with beads of *rudrākṣa* seeds on their bodies.

अनारतं शिलाकच्छे गुच्छाच्छोटनकारिभिः।
तरंगैः स्थगिताकारं स्पृष्टतीरलतादलैः।।२५।।

I see that stony shore, baffling the force of the waves, which have been pelting their pebbles against it, now covered by bushes of the beach.

सीकराकीर्णपर्यन्तशाद्वलस्थलसल्लतैः।
शिलाफलहकास्फालफेनिलोत्पलसीकरैः।।२६।।

The verdant meadows were full of leafy plants, with pendant dew drops on their tips; and the plains were whitened by the hailstones falling on them in showers.

तुषारीकृतमध्याह्नदिवाकरकरोत्करैः।
फुल्लपुष्पोत्करासारप्रणदोत्कतटद्रुमैः।।२७।।

The mid-day was mantled by sun beams, as by a white mist of frost, and the arbours resounded with the humming of bees, fluttering about their clustering flowers.

विद्रुमैरिव संक्रान्तफुल्लकिंशुककान्तिभिः।
व्याप्तया पुष्पराशीनां समुल्लासनकारिभिः।।२८।।

The blooming *palāśa* glowing a reddish corals, had covered the trees and the land with heaps of crimson flowers.

उह्यमानफलापूरसुव्यग्रग्रामबालया।
महाकलकलावर्त्तमत्तया ग्रामकुल्यया।।२९।।

The village drill was flowing with the floating fruits, which it bore from shore to shore; and the rustic lads jumbled together with loud noise, eager to lay hold on them.

वेष्टितस्तरलास्फालजलधौततलोपलः।
घनपत्रतरुच्छन्नच्छायासततशीतलः।।३०।।

The cool shady beach of the drill, was strewn over with pebbles, washed and carried away by the current, and covered by leaves falling from the trees.

अयमालक्ष्यते फुल्ललतावलनसुंदरः।
दलद्बुलुच्छकाच्छन्नगवाक्षो गृहमंडपः।।३१।।

There I see the altar of my house, which is so beautifully ornamented with the flowering creepers, and which is overhung on its windows by clusters of fruits and flowers.

अत्र मे संस्थितो भर्त्ता जीवाकाशतयाऽकृतिः।
चतुःसमुद्रपर्यंतमेखलाया भुवः पतिः।।३२।।

Here lived my husband, whose life has fled to the sky in its aerial form, and became afterwards the lord of the earth, reaching to the surrounding seas.

आ स्मृतं पूर्वमेतेन किलासीदभिवांछितम्।
शीघ्रं स्यामेव राजेति तीव्रसंवेगधर्मिणा।।३३।।

I remember, how he had fostered the fond wish of obtaining royal dignity, and how ardently he looked forward on its attainment.

दिनैरष्टभिरेवासौ तेन राज्यं समृद्धिमत्।
चिरकालप्रत्ययदं प्राप्तवान् परमेश्वरि।।३४।।

I see, O goddess! his royal dignity of eight days, which had seemed to be of so long a duration (as eighty years) before.

अत्रासौ भर्त्तृजीवो मे स्थितो व्योम्नि गृहे नृपः।
अदृश्यः खे यथा वायुरामोदो वानिले यथा।।३५।।

I see the soul of my Lord, residing in the empty space of this mansion, as in his former kingly state; although it is invisible to all as the current air in the sky, and as the odours borne by the winds.

इहैवांगुष्ठमात्रान्ते तद्व्योम्न्येव पदं स्थितम्।
मद्भर्तृराज्यं समवगतं योजनकोटिभाक्।।३६।।

It is in this vacuous space, that his soul is contained in the form of a thumb; which contains in its bosom, the whole extent of the realm of my lord, stretching to thousands of leagues in its circumference.

आवां खमेव खस्थं च भर्तृराज्यं ममेश्वरि।
पूर्णं सहस्रैः शैलानां महामायेयमातता।।३७।।

I see also O goddess! the spacious kingdom of my lord, in the space of my intellect, which makes room for thousands of mountains by the miraculous power of God, styled as illusion *(māyā)*.

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तद्देवि भर्तृनगरं पुनर्गंतुं ममेप्सितम्।
तदेहि तत्र गच्छावः किं दूरं व्यवसायिनाम्।।३८।।

I wish now, O Goddess! to see the earthly city of my lord again; let us therefore turn our course that way, as no place is distant to the resolute.

श्रीवसिष्ठ उवाच

इत्युक्त्वा प्रणता देवीं सा प्रविश्याशु मंडपम्।
विहंगीव तया साकं पुप्लुवे सिनिभं नभः।।३९।।

Vasiṣṭha said: Having said so, she bowed down to the goddess and entered into the shrine, and then like a bird, she flew into the air with the goddess.

भिन्नांजनचयप्रख्यं सौम्यैकार्णवसुन्दरम्।
नारायणाङ्गसदृशं भृंगपृष्ठामलच्छवि।।४०।।

It was a region devoid of darkness, and as fair as a sea of moonlight. And then it was as azure as the person of Nārāyaṇa, and as bright as the back of a locust.

मेघमार्गमतिक्रम्य वातस्कंधावनिं तथा।
सौरमार्गमथाक्रम्य चन्द्रमार्गमतीत्य च।।४१।।

They passed above the regions of the clouds and winds, as also beyond the spheres of the orbits of the sun and moon.

ध्रुवमार्गोत्तरं गत्वा साध्यानां मार्गमेत्य च।
सिद्धानां समतीत्योर्वीमुल्लंघ्य स्वर्गमण्डलम्।।४२।।

They passed beyond the path of the north polar star, and the limits of the circuits of the *sādhya* and *siddhas* and other celestial beings.

ब्रह्मलोकोत्तरं गत्वा तुषितानां च मंडलम्।
गोलोकं शिवलोकं च पितृलोकमतीत्य च।।४३।।

Thence they ascended to the higher heavens or Brahmā and the *Tuṣitā* divinities, and then upward to the sphere of *Golāka* (the zodiac); and thence again to the *Śivaloka*, and the sphere of the *Pitṛs* or the departed souls of the dead.

विदेहानां सदेहानां लोकानुत्तीर्य दूरगम्।
दूराद्दूरमथो गत्वा किंचिद्बुद्धा बभूव सा।।४४।।

Passing thus beyond the spheres of the embodied living beings, and bodiless souls of the dead, they proceeded far and further to the unknown regions of empty space.

पश्चादालोकयामास समतीतं नभस्थलम्।
यावन्न किंचिच्चन्द्रार्कताराद्यालक्ष्यते ह्यधः।।४५।।

Having passed the ethereal sphere, they beheld nothing there, except the sun, moon and the stars shining below them.

तमस्तिमितगम्भीरमाशाकुहरपूरकम्।
एकार्णवोदरप्रख्यं शिलोदरघनं स्थितम्।।४६।।

There was only a deep darkness to be seen, filling the whole vacuity of space, and appearing as the basin of the waters of universal deluge, and as compact as the impenetrable cavity of a rock.

लीलोवाच

तद्देवि भास्करादीनां क्वाधस्तेजो गतं वद।
शिलाजठरनिष्पन्दं मुष्टिग्राह्यं तमः कुतः।।४७।।

Līlā said: Tell me, O goddess! what became of the light of the sun and other luminaries, and whence came this dense darkness as to the compressed under the fist (muṣṭigrāhya).

श्रीदेव्युवाच

एतावतीमिमां ब्योम्नः पदवीमागतासि भोः।
अर्कादीन्यपि तेजांसि यतो दृश्यं त एव नो।।४८।।

The Goddess replied: you have got to a spot so remote from the sphere of heaven, that the light of the luminaries can never reach to it.

यथा महान्धकूपाधः खद्योतो नावलोक्यते।
पृष्ठगेन तथेहातो नाधःसूर्योऽवलोक्यते।।४९।।

And as one in a deep dark pit, can see no light of a fire fly flitting over it; so the solar light is invisible to one behind the great belt of heaven.

लीलोवाच

अहो नु पदवीं दूरमावामेतामुपागते।
सूर्योऽप्यधोणुकणवन्न मनागपि लक्ष्यते।।५०।।

Līlā said: Oh! the great distance that we have come to, whence the great luminary of the sun also, appears as small as an atom below.

इत उत्तरमन्या स्यात्पदवी कानु कीदृशी।
कथं च मातरेतव्या कथ्यतामिति देवि मे।।५१।।

Tell me mother, what sort of a place is that which lies beyond this region, and how can we come to it after traversing this gloomy expanse.

श्रीदेव्युवाच

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इत उत्तरमग्रे ते ब्रह्माण्डपुटकर्परम्।
यस्य चन्द्रादयो नाम धूलिलेशाः समुत्थिताः।।५२।।

Sarasvatī said: Behind this is the great pole or the universe, which is scattered over with innumerable nebular stars in the form of the particles of dust.

श्रीवसिष्ठ उवाच

इति प्रकथयन्त्यौ ते प्राप्ते ब्रह्मांडकर्परम्।
भ्रमर्याविव शैलस्य कुड्यं निबिडमंडपम्।।५३।।

Vasiṣṭha said: As they were talking in this manner, they glided imperceptibly to that pole, as the bee saunters over the solitary hut on the height of a mountain.

अक्लेशेनैव ते तस्मान्निर्गते गगनादिव।
निश्चयस्थं हि यद्वस्तु तद्वज्रगुरु नेतरत्।।५४।।

They then were at no pains to come down from that precipice, as there is no pains to effect what must certainly come to pass in the end, though it appeared difficult at first. (Or) that which is certain must come to pass, however hard it might seem at first.

निरावरणविज्ञाना सा ददर्श ततस्ततम्।
जलाद्यावरणं पारे ब्रह्माण्डस्यातिभासुरम्।।५५।।

They saw the system of the universe, laid naked to their sight, as the bold navigator beholds a world exposed to his view beyond the wide expanse of waters.

ब्रह्माण्डाद्दशगुणस्तोयं तत्र व्यवस्थितम्।
आस्थितं वेष्टयित्वा तु त्वगिवाक्षोटपृष्ठगा।।५६।।

They saw the watery expanse to be ten times greater than the earth, and enveloping it in the shape of the crust of the walnut fruit.

तस्माद्दशगुणो वह्निस्तस्माद्दशगुणोऽनिलः।
ततो दशगुणं व्योम ततः परममम्बरम्।।५७।।

Then there is a latent heat which is ten times as great as the water, and the circumambient air which is as much greater than the water; and then the all encompassing vacuum of which there is no end.

तस्मिन्परमके व्योम्नि मध्याद्यन्तविकल्पनाः।
न काश्चन समुद्यन्ति वन्ध्यापुत्रकथा इव।।५८।।

There is no beginning, middle or end or that infinite space; and it is productive of nothing, like a barren woman of her offspring.

केवलं विततं शान्तं तदनादि गतभ्रमम्।
आद्यन्तमध्यरहितं महत्यात्मनि तिष्ठति।।५९।।

It is only an extended expanse, infinite, calm and without beginning, middle or end, and is situated in the Supreme spirit.

आकल्पमुत्तमबलेन शिला पतेच्चे-
त्तस्मिन्बलात्पतगराडपि चोत्पतेश्चेत्।
तद्योजनं न लभते विमलेऽम्बरेऽन्त-
र्माकल्पमेकजवगोप्यथ मारुतोऽपि।।६०।।

Its immensity is as immeasurable as if a stone is flung with full force from its top, or if the phoenix would fly up to it with all his might, or if he would traverse through it in full velocity, it is impossible for him to reach from one end to the other, in a whole *Kalpa* age.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये उत्पत्तिप्रकरणे लीलोपाख्याने परमाकाशवर्णनं नाम एकोनत्रिंशत्तमः सर्गः।।२९।।

CHAPTER 30

DESCRIPTION OF THE MUNDANE EGG— (BRAHMĀNDA)

श्रीवसिष्ठ उवाच

पृथिव्यप्तेजसां तत्र नभस्वन्नभसोरपि।
यथोत्तरं दशगुणानतीत्यावरणान् क्षणात्।।१।।

They passed in a moment beyond the regions of the earth, air, fire, water, and vacuum, and the tracks of the ten planetary spheres.

ददर्श परमाकाशं तत्प्रमाणविवर्जितम्।
तथा ततं जगदिदं यथा तत्राण्डमात्रकम्।।२।।

They reached the boundless space, whence the universe appeared as an egg (ovum).

तादृशावरणान्सर्गान् ब्रह्माण्डेषु ददर्श सा।
कोटिशः स्फुरितान् व्योम्नि त्रसरेणू निवातपे।।३।।

They beheld under its vault millions of luminous particles floating in the air (nebulae).

महाकाशमहाम्भोधौ महाशून्यत्ववारिणी।
महाचिद्द्रवभावोत्थान् बुद्बुदानर्बुदाप्रभान्।।४।।

These were as innumerable bubbles, floating on the waters of the unlimited ocean of the

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sphere of the Intellect.

कांश्चिदापततोऽधस्तात्कांश्चिच्चोपरि गच्छतः।
कांश्चित्तिर्यग्गतीनन्यान् स्थितांस्तब्धान्स्वसंविता।।५।।

Some of them were going downward, and others rising upward; some turning round, and others appeared to their understanding to remain fixed and immovable.

यत्र यत्रोदिता संविद्येषां येषां यथा यथा।
तत्र तत्रोदितं रूपं तेषांतेषां तथातथा।।६।।

These different motions appeared to them with respect to their own situations, as they saw them in their different sides.

नेहैव तत्र नामोर्ध्वं नाधो नच गमागमाः।
अन्यदेव पदं किंचित्तस्माद्देहागमं हि तत्।।७।।

Here there were no ups and downs and no upside or below, nor any going forward or backward. Here there are no such directions as men take to be by the position of their bodies.

उत्पद्योत्पद्यते तत्र स्वयं संवित्स्वभावतः।
स्वसंकल्पैः शमं याति बालसंकल्पजालवत्।।८।।

There is but one indefinite space in nature, as there is but one consciousness in all beings; yet everything moves in its own way, as wayward boys take their own course.

श्रीराम उवाच

किमधः स्यात्किमूर्ध्वं स्यात्किं तिर्यक्तत्र भासुरे।
इति ब्रूहि मम ब्रह्मन्निहैव यदि न स्थितम्।।९।।

Rāma said: Tell me sir, why do we call upward and down ward, forward and backward, if there are no such things in space and nature.

श्रीवसिष्ठ उवाच

ससर्वावरणा एते महत्यन्तविवर्जिते।
ब्रह्माण्डा भान्ति दुर्दृष्टेर्व्योम्नि केशोण्ड्को यथा।।१०।।

Vasiṣṭha said: There is but one space enveloping all things, and the worlds which are seen in the infinite and indiscernible womb of vacuity, are as worms moving on the surface of water.

अस्वातन्त्र्यात्प्रधावन्ति पदार्थाः सर्व एव यत्।
ब्रह्माण्डे पार्थिवो भागस्तदधस्तूर्ध्वमन्यथा।।११।।

All these bodies that move about in the world by their want of freedom (*i.e.* by the power of attraction), are thought to be up and down by our position on earth.

पिपीलिकानां महतां व्योम्नि वर्तुललोष्ठके।
दशदिक्कमधः पादाः पृष्ठमूर्ध्वमुदाहृतम्।।१२।।

So when there is a number of ants on an earthen ball, all its sides are reckoned below which are under their feet, and those as above which are over their backs.

वृक्षवल्मीकजालेन केषांचिद्हृदि भूतलम्।
ससुरानरदैत्येन वेष्टितं व्योम निर्मलम्।।१३।।

Such is this ball of the earth in one of these worlds, covered by vegetables and animals moving on it, and by Devas, demons and men walking upon it.

सम्भूतं सह भूतेन सग्रामपुरपर्वतम्।
इदं कल्पनभूतेन पक्वाक्षोटमिव त्वचा।।१४।।

It is covered also by cities, towns and mountains, and their inhabitants and productions, like the walnut by its cost.

यथा विन्ध्यवनाभोगे प्रस्फुरन्ति करेणवः।
तथा तस्मिन्पराभोगे ब्रह्माण्डत्रसरेणवः।।१५।।

Like elephants appearing as pigmies in the Vindhyan mountains, do these worlds appear as particles in the vast expanse of space.

तस्मिन्सर्वं ततः सर्वं तत्सर्वं सर्वतश्च यत्।
तच्च सर्वमयो नित्यं तथा तदणुकं प्रति।।१६।।

Every thing that is any where, is produced from and subsists in space. It is always all in all things, which are contained as particles in it.

शुद्धबोधमये तस्मिन्परमालोकवारिधौ।
अजस्रमेत्य गच्छन्ति ब्रह्माण्डाख्यास्तरंगकाः।।१७।।

Such is the pure vacuous space of the Divine understanding, that like an ocean of light, contains these innumerable worlds, which like the countless waves of the sea, are revolving forever in it.

अन्तःशून्याः स्थिताः केचित्संकल्पक्षयरात्रयः।
तरंगा इव तोयेऽब्धौ प्रोह्यन्ते शून्यतार्णवे।।१८।।

Some of these are hollow within, and others as dark as the darkness in the end of a *kalpa* age; and they are all moving about in the ocean of vacuity, like the waves of the sea.

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केषांचिदन्तःकल्पांतः प्रवृत्तो घर्घरारवः।
न श्रुतोऽन्यैर्न च ज्ञातः स्वभावेन रसाकुलैः।।१९।।

Some of these are whirling about with a jarring noise forever, which is neither heard by nor known to any body. It is like the motion of men addicted to earthly pursuits by their nature.

अन्येषां प्रथमारम्भे शुद्धभूषु विजृंभते।
सर्गः संसिक्तबीजानां कोशेऽङ्कुरकला यथा।।२०।।

Some of these are now growing in form, as if they were newly created, and are in the course of their developments, like sprouts in the cells of seeds newly shown in the ground.

महाप्रलयसंपत्तौ सूर्यार्चिर्विद्युतोऽद्रयः।
प्रवृत्ता गलितुं केचित्तापे हिमकणा इव।।२१।।

Some of these are melting away as icicles under heat, like the mountains that were melted down by the burning sun and heavenly fire, at the dissolution of the world.

आकल्पं निपतन्त्येव केचिदप्राप्तभूमयः।
यावद्विशीर्य जायन्ते तथा संविन्मयाः किल।।२२।।

Others have been continually falling downward without gaining the ground, till at last they dwindle away, and melt into the divine Intellect.

स्तब्धा इव स्थिताः केचित्केशोण्डुकमिवाम्बरे।
वायोः स्पंदा इवाभान्ति तथा प्रोदितसंविदः।।२३।।

Others are as immovable in the air, as the animalculae in the water, which are moved to and fro by the wind, without any sign of motion or sensation in them.

आचाराद्वेधशास्त्राणामाद्य एवान्यथोदिते।
आरम्भोऽपि तथान्येषामनित्यः संस्थितः क्रमः।।२४।।

Again nothing is stable in nature, but everything is as changeful as the acts and usages enjoined in the Vedas and *Śāstras*, are altered and succeeded by others.

केचिद्ब्रह्मादिपुरुषाः केचिद्विष्ण्वादिसर्गपाः।
केचिच्चान्यप्रजानाथाः केचिन्निर्नाथजन्तवः।।२५।।

There are other Brahmās and other patriarchs, and many Viṣṇus and many Indras one after the other. We have different kings of men, and sometimes no ruler of them.

केचिद्विचित्रसर्गेशाः केचित्तिर्यङ् मयान्तराः।
केचिदेकार्णवापूर्णा इतरे जनिवर्जिताः।।२६।।

Some are as men and lords of others (Iṣas), in this multiform creation, and some are creeping and crooked living beings on earth; some kinds are as full as the waters of the ocean, and others have become quite extinct in the world.

केचिच्छिलाङ्गनिष्पिण्डाः केचित्कृमिमयान्तराः।
केचिद्देवमया एव केचिन्नरमयान्तराः।।२७।।

Some are as hard as solid stones, and others as soft as the poor insects and worms; some are of godly figures as the giants, and others of puny human forms.

केचिन्नित्यान्धकाराढ्यास्तथा शीलितजन्तवः।
केचिन्नित्यप्रकाशाढ्यास्तथा शीलितजंतवः।।२८।।

Some are quite blind and suited to darkness (as owls and moles and bats); others are suited to light (as men, birds and beasts), and some to both (as cats and rats).

केचिन्मशकसंपूर्णा उदुंबरफलश्रियः।
नित्यं शून्यान्तराः केचिच्छून्यस्पन्दात्मजन्तवः।।२९।।

Some are born as gnats sucking the juice of the fruits of the fig tree; while others are empty within, and fly about and feed upon the air.

सर्गेण तादृशेनान्ये पूर्णा येऽन्तर्द्धियामिह।
कल्पनामपि नायान्ति व्योमपूर्णाचलो यथा।।३०।।

The world is thus filled with creatures beyond the conception of *Yogis*, and we cannot form even a guess-work of the beings that fill the infinite vacuum.

तादृगम्बरमेतेषां महाकाशं ततं स्थितम्।
आजीवितं प्रगच्छद्भिर्विष्ण्वाद्यैर्यत्र मीयते।।३१।।

This world is the sphere of these living beings; but the great vacuum spreading beyond it, is so extensive, that it is immeasurable by the gods *Viṣṇu* and others, were they to traverse through it, for the whole of their lives.

प्रत्येकस्याण्डगोलस्य स्थितः कटकरत्नवत्।
भूताकृष्टिकरो भावः पार्थिवः स्वस्वभावतः।।३२।।

Every one of these ethereal globes, is encircled by a belt resembling a golden bracelet; and has an attractive power like the earth to attract other objects.

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यः सर्वविभवोऽस्माकं धियां न विषयं ततः।
तज्जगत्कथने शक्तिर्न ममास्ति महामते।।३३।।

I have told you all about the grandeur of the universe to my best knowledge, any thing beyond this, is what I have no knowledge of, nor power to describe.

भीमान्धकारगहने सुमहत्यरण्ये
नृत्यन्त्यदर्शितपरस्परमेव मत्ताः।
यक्षा यथा प्रवितते परमाम्बरेऽन्त-
रेवं स्फुरंति सुबहूनि महाजगन्ति।।३४।।

There are many other large worlds, rolling through the immense space of vacuum, as the giddy goblins of *Yakṣas* revel about in the dark and dismal deserts and forests, unseen by others.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते
मोक्षोपाये उत्पत्तिप्रकरणे लीलोपाख्याने
विचित्रब्रह्मांडकोटिवर्णनं नाम त्रिंशत्तमः सर्गः।।३०।।

CHAPTER 31

SECTION 1

ALIGHTING OF THE LADIES ON EARTH

श्रीवसिष्ठ उवाच

एवमाकलयन्त्यौ ते निर्गत्य जगतो निजात्।
अन्तःपुरं ददृशतुर्झटित्येव विनिर्गते।।१।।

Vasiṣṭha said: After having seen the worlds in their aerial journey, the ladies alighted from there, and quickly entered the inner apartment of the king.

स्थितपुष्पभरापूर्णमहाराजमहाशवम्।
शवपार्श्वोपविष्टान्तश्चित्तलीलाशरीरकम्।।२।।

There they saw the dead body of the king lying in state amidst heaps of flowers, accompanied by the spiritual body of Līlā, sitting beside the corpse.

धनरात्रितयाल्पाल्पमहानिद्राजनाकुलम्।
धूपचन्दनकर्पूरकुंकुमामोदमन्थरम्।।३।।

It was the dead of night, and the inmates had fallen into sound sleep one by one; and the room was perfumed with the incense of resin, camphor and sandal-wood and saffron.

तमालोक्यापरं भर्तुः संसारं गन्तुमादृता।
पपात लीला संकल्पदेहेनात्रेव तन्नभः।।४।।

Līlā, seeing the house of her latter husband, and wishing to enter into it, alighted in her assumed body (*saṁkalpa-deha*) on the spot of his sepulchre.

विवेश भर्तुः संकल्पसंसारं किंचिदाततम्।
संसारावरणं भित्त्वा भित्त्वा ब्रह्माण्डकर्परम्।।५।।

She then passed through the fictitious spacious palace of her lord (*saṁkalpasaṁsāra*), by breaking out of the confines of her body and cranium called the earthly and worldly environs in *Yoga* terminology (Saṁsāra and Brahmāṇḍa-āvaraṇas).

प्राप सार्द्धं तया देव्या पुनरावरणान्वितम्।
ब्रह्माण्डमण्डपं स्फारं तं प्रविश्य तथा जवात्।।६।।

Then she went again with the goddess to the bright and spacious temple of the world (Brahmāṇḍa-maṇḍapa), in which she quickly entered.

ददर्श भर्तुः संकल्पजगज्जंबालपल्वलम्।
सिंहीव शैलकुहरं तमो जलदपंकिलम्।।७।।

She saw her husband's imaginary world to lie as a dirty and mossy pool, as the lioness beholds the mountain cave covered by darkness and clouds.

देव्यौ विविशतुस्तत्ते व्योम व्योमात्मिके जगत्।
ब्रह्माण्डेऽन्तर्यथा पक्वं मृदुबिल्वं पिपीलिके।।८।।

The goddess then entered into that vacuous world with their airy bodies, as weak ants make their passage through the hard crust of the wood-apple or *bel*-fruit.

तत्र लोकान्तराण्यद्रीनन्तरिक्षमतीत्य ते।
प्रापतुर्भूलतं शैलमंडलाम्भोधिसंकुलम्।।९।।

There they passed through regions of cloudy hills and skies, and reached the surface of the earth, consisting of tracts of land and basins of water.

मेरुणालंकृतं जम्बूद्वीपं नवदलोदरम्।
गत्वाथ भारते वर्षे लीलानाथस्य मण्डलम्।।१०।।

They then came to the *Jambu-dvīpa* (Asia), situated amidst the ninefold petals of the other *dvipas* (or continents), and thence proceeded to

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the territories of Līlā's husband in the *varṣa* (land) of *Bharata* (India).

एतस्मिन्नन्तरे तस्मिन्मंडले मंडितावनौ।
चक्रेऽवस्कंदनं कश्चित्सामन्तोद्रिक्तभूमिपः।।११।।

At this interval of time they beheld a certain prince— (the ruler of Sinde), strengthened by other chiefs, making an attack on this part which was the beauty of the world.

तेन संग्रामसंरंभे प्रेक्षार्थं समुपागतैः।
त्रैलोक्यभूतैस्तद्व्योम बभूवात्यन्तसंकटम्।।१२।।

They beheld the air crowded by people of the three worlds, who had assembled there to see the conflict.

अशंकितागते तत्ते देव्यौ ददृशतुर्नभः।
नभश्चरगणाक्रान्तमम्बुदैरिव मालितम्।।१३।।

They remained undaunted, and saw the air crowded by aerial beings in groups like clouds.

सिद्धचारणगन्धर्वगणविद्याधरान्वितम्।
शूरग्रहणसंरब्धस्वर्गलोकाप्सरोवृतम्।।१४।।

There were the *Siddhas, Cāraṇas, Gandharvas, Vidyādharas, Śūras*, celestials and *Apsarās* in large bodies.

रक्तमांसोन्मुखोनृत्तभूतरक्षःपिशाचकम्।
पुष्पवृष्टिभिरापूर्णहस्तविद्याधराङ्गनम्।।१५।।

There were also the goblins of *Bhūtas* and *Piśācas*, and *Rākṣasa* cannibals; while the *Vidyādhara* females were flinging handfuls of flowers like showers of rain on the combatants.

वेतालयक्षकूश्माण्डैर्द्वद्यालोकनसादरैः।
आयुधापातरक्षार्थं गृहीताद्रितटैर्वृतम्।।१६।।

The *Vetālas*, *Yakṣas* and *Kūṣmāṇḍs*, that were looking at the affray with pleasure, took themselves to the shelter of hills, to avoid the flying darts and weapons.

अस्त्रमार्गनभोभागविद्रवद्भूतमंडलम्।
आहो पुरुषिकाक्षुब्धप्रेक्षकामोदनोद्भटम्।।१७।।

The imps were flying from the air, to keep themselves from the way of the flying weapons; and the spectators were excited by sound of the war-whoop of the combatants.

आसन्नभीमसंग्रामकिंवदंतीपरस्परम्।
लीलाहासविलासोत्कसुंदरीधृतचामरम्।।१८।।

Līlā who was standing by with a flapper (or fan) in her hand, was frightened at the imminent dreadful conflict, and smiled to scorn their mutual vauntings.

SECTION 2
SIGHT OF A BATTLE ARRAY IN EARTH AND AIR

धर्माप्रेक्ष्यप्रयुक्ताग्र्यमुनिस्वस्त्ययनस्तवम्।
संपन्नानेकलोकेशवनितावसरस्तवम्।।१९।।

Virtuous people who were unable to endure the horrid sight, betook themselves to prayers, with the chief priests for averting the calamity.

स्वर्गार्हशूरानयनव्यग्रेन्द्रभटभासुरम्।
शूरार्थालंकृतोत्तुंगलोकपालाख्यवारणम्।।२०।।

The messengers of Indra, were ready with their decorated elephants (called *loka-pālas*), for bearing the souls of mighty heroes to grace the seats of heaven.

आगच्छच्छूरसन्मानोन्मुखगंधर्वचारणम्।
शूरोन्मुखामरस्त्रैणकटाक्षेक्षितसद्भटम्।।२१।।

The *Cāraṇas* and *Gandharvas*, were singing praises of the advancing heroes; and heavenly nymphs that liked heroism, were glancing at the best combatants.

वीरदोर्दण्डकाश्लेषलम्पटस्त्रीगणाकरम्।
शुक्लेन शूरयशसा चन्द्रीकृतदिवाकरम्।।२२।।

Voluptuous women were wishing to embrace the arms of the brave; and the fair fame of the heroes, had turned the hot sunshine to cool moonlight.

श्रीराम उवाच

भगवञ्छूरशब्देन कीदृशः प्रोच्यते भटः।
स्वर्गालङ्करणं कः स्यात्को वा डिंभाहवो भवेत्।।२३।।

Rāma asked: Tell me, sir, what sort of a warrior is called a hero, that becomes a jewel in heaven, and who is an insurgent.

श्रीवसिष्ठ उवाच

शास्त्रोक्ताचारयुक्तस्य प्रभोरर्थेन यो रणे।
मृतो वाथ जयी वा स्यात्स शूरः शूरलोकभाक्।।२४।।

Vasiṣṭha answered: He who engages in a lawful warfare, and fights for his king, and

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whether he dies or becomes victorious in the field, is called a hero, and goes to heaven.

अन्यथा प्राणिकृत्तांगो रणे यो मृतिमाप्नुयात्।
डिंभाहवहतः प्रोक्तः स नरो नरकास्पदम्।।२५।।

Whoever kills men otherwise in war and dies afterwards, in an unjust cause, is called an insurgent, and goes to hell at last.

अयथाशास्त्रसंचारवृत्तेरर्थेन युध्यते।
यो नरस्तस्य संग्रामे मृतस्य निरयोऽक्षयः।।२६।।

Whoever fights for unlawful property, and dies in battle, becomes subject to everlasting hell fire.

यथासंभवशास्त्रार्थलोकाचारानुवृत्तिमान्।
युध्यते तादृशश्चैव भक्तः शूरः स उच्यते।।२७।।

Who so wages a just warfare, that is justified by law and usage, that warrior is called both loyal as well as heroic in deed.

गोरर्थे ब्राह्मणस्यार्थे मित्रस्यार्थे च सन्मते।
शरणागतयत्नेन स मृतः स्वर्गभूषणम्।।२८।।

Whoever dies in war, for the preservation of kine, *Brāhmaṇas* and friends with a willing mind, and who so protects his guest and refugee with all diligence, he verily becomes an ornament in heaven after his death.

परिपाल्य स्वदेशैकपालने यः स्थितः सदा।
राजा मृतास्तदर्थं ये ते वीरा वीरलोकिनः।।२९।।

The king who is steadfast in protecting his subjects and his own country, is called the just, and those that die in his cause are called the brave.

प्रजोपद्रवनिष्ठस्य राज्ञोऽराज्ञोऽथ वा प्रभोः।
अर्थेन ये मृता युद्धे ते वै निरयगामिनः।।३०।।

They that die fighting on the side of riotous subjects, or in the cause of rebellious princes or chiefs, are doomed to fire.

ये हि राज्ञामराज्ञां वाप्ययथाशास्त्रकारिणाम्।
रणे म्रियन्ते छिन्नांगास्ते वै निरयगामिनः।।३१।।

They that die fighting unjustly against their kings, law-givers and rulers, are subjected to the torments of hell.

धर्म्यं यथा तथा युद्धं यदि स्यात्तर्हि संस्थितिः।
नाशयेयुरलं मत्ताः परलोकभयोज्झिताः।।३२।।

A war which is just, serves to establish order; but the giddy that are fearless of the future, destroy all order (by their unjust warfare).

यत्र यत्र हतः शूरः स्वर्ग इत्यवशोक्तयः।
धर्मे योद्धा भवेच्छूर इत्येवं शास्त्रनिश्चयः।।३३।।

The hero dying, goes to heaven, is the common saying; and the *Śāstras* call the lawful warrior only a hero, and not otherwise.

सदाचारवतामर्थे खड्गधारां सहन्ति ये।
ते शूरा इति कथ्यन्ते शेषा डिंभाहवाहताः।।३४।।

They who suffer wounds on their bodies, for the protection of the righteous and good, are said to be heroes, or else they are insurgents (*dimbhāhavas*).

तेषामर्थे रणे व्योम्नि तिष्ठन्त्युत्कंठिताशयाः।
शूरीभूतमहासत्वदयितोक्तिसुराङ्गनाः।।३५।।

It was in expectation of seeing such heroes, that the damsels of the gods, were standing in the air, and talking to themselves of becoming the spouses of such warriors.

विद्याधरीमधुरमंथरगीतिगर्भं
मंदारमाल्यवलनाकुलकामिनीकम्।
विश्रान्तकान्तसुरसिद्धविमानपंक्ति
व्योमोत्सवोच्चरितशोभमिवोल्ललास।।३६।।

The air was as decorated as by an illumination on high, and by rows of the beautiful heavenly cars of gods and *Siddhas*, and presence of celestial maidens, who sang in sweet notes, and decorated their locks with *mandāra* flowers.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने युद्धप्रेक्षिकास्थितांबरवर्णनं नाम एकत्रिंशत्तमः सर्गः।।३१।।

CHAPTER 32

ONSET OF THE WAR

श्रीवसिष्ठ उवाच

अथ वीरवरोत्कंठनृत्यदप्सरसि स्थिता।
लीलावलोकयमास व्योम्नि विद्यान्वितावनौ।।१।।

Vasiṣṭha said: Līlā standing with the goddess of wisdom in air, saw the *Apsarās* dancing there, at the eagerness of the combatants for war below.

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स्वराष्ट्रमंडले भर्तृपालिते बलमालिते।
कस्मिंश्चिद्वितितारण्ये द्वितीयाकाशभीषणे।।२।।

She beheld the assemblage of the forces in her own territory once governed by her lord; and saw the field of the air not less formidable by the assembled ghosts (and its encircling belt composed of the lion, scorpion, crab and the archer).

सेनाद्वितयमाक्षुब्धं सौम्याब्धिद्वितयोपमम्।
महारम्भघनं मत्तं स्थितं राजद्वयान्वितम्।।३।।

The meeting of the two forces made the ground appear as a billowy sea; like the meeting of two clouds in the sky, giving it the appearance of two hostile forces.

युद्धसज्जं सुसन्नद्धमिद्धमग्निमिवाद्भुतम्।
पूर्वप्रहारसंपातप्रेक्षाक्षुब्धाक्षिलक्षितम्।।४।।

The battle array of armoured warriors, flashing as the fire of heaven, was succeeded by their commingled blows, resembling the rattling of thunders above, deafening the ears and dazzling the sight.

उद्यतामलनिस्त्रिंशधारासारवहज्जनम्।
कचत्परश्वधप्रासभिंदिपालर्ष्टिमुद्गरम्।।५।।

Then darts and javelins, spears and lances, and many other missiles (*prāsas*), began to fall on both sides, like showers of raindrops, hailstones and meteorolites from the skies.

गरुत्मत्पक्षविक्षुब्धवनसंपातकंपितम्।
उद्यद्दिनकरालोकचंचत्कनकंकटम्।।६।।

Showers of shafts fell with a force, that would pierce the pinions of *garuḍa*, and struck out the glare of sunbeams, by hitting at the armours of the warriors.

परस्परमुखालोककोपप्रोद्दामितायुधम्।
अन्योन्यबद्धदृष्टित्वाच्चित्रं भित्ताविवार्पितम्।।७।।

The combatants standing face to face with their lifted arms, and staring at each other with steadfast looks, seemed as they were pictures in a painting.

लेखामर्यादया दीर्घबद्धया स्थापितस्थिति।
अनिवार्यमहासैन्यझांकाराश्रुतसंकथम्।।८।।

The armies drawn in long regiments, standing in lines opposite to each other, were heard to answer one another by their repeated shouts.

पूर्वप्रहारस्मयतश्चिरं संशांतदुंदुभि।
निबद्धयोधसंस्थाननिखिलानीकमंथरम्।।९।।

The battalia of both armies, and the drums on both sides, were put to a stop by the warnings of their leaders, against striking the first blow.

धनुर्द्वितयमात्रात्मशून्यमध्यैकसेतुना।
विभक्तं कल्पवातेन मत्तमेकार्णवं यथा।।१०।।

The intermediate space of the breadth of two bows, that separated the hostile forces like a bridge from one another, appeared as the gap, caused by the winds in the midst of the ocean at the universal deluge. (Or more like the partition of the waters of the Red sea by the rod of Moses).

काये संकटसंरम्भचिन्तापरवशेश्वरम्।
विरटद्भेककंठत्वरभंगुरातुरहृद्गुहम्।।११।।

The leaders were drowned in thoughts for fear of bloodshed and massacre; and the cowardly soldiers groaned in their hearts, with the hoarse noise of croaking frogs.

प्राणसर्वस्वसन्त्यागसोद्योगासंख्यसैनिकम्।
कर्णाकृष्टशरौघौघत्यागोन्मुखधनुर्धरम्।।१२।।

There were numbers of bravoes, eager to yield up their precious lives in a trice; and the bowyers stood with their bow-strings drawn to the ear, and ready to let loose their pointed arrows at the foe.

प्रहारपातसंप्रेक्षानिष्पन्दासंख्यसैनिकम्।
अन्योन्योत्कंठकाठिन्यभरभ्रुकुटिसंकटम्।।१३।।

Others stood dreadfully fixed to strike their arms upon the enemy, and many were looking sternly at their adversaries, with their frowning looks.

परस्परसुसंघट्टकटुटंकारकंकटम्।
वीरयोधमुखादग्धभीरुप्रोप्सितकोटरम्।।१४।।

The armours were clashing by mutual concussion, the countenances of the bravoes were burning with rage, and the faces of cowards were turned towards sheltered retreats for flight.

मिथः संस्थानकालोकमात्रासंदिग्धजीवितम्।
समस्ताङ्गरुहासक्तप्रांशुवृद्धेभमानवम्।।१५।।

The lookers stood in doubt of their lives until

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the end of the war, and old men like big elephants, were covered with horripilation on their bodies.

पूर्वप्रहारसंप्रेक्षाव्यग्रप्राणतया तया।
संशांतकल्लोलरवं निद्रामुद्गपुरोपमम्।।१६।।

The silence which ensued at the expectation of the first blow, resembled the calm of the stormy main, and the deep sleep of a city at the dead of night.

संशांतशंखसंघाततूर्यनिर्ह्राददुंदुभि।
भूतलाकाशसंलीनसर्वापांसुपयोधरम्।।१७।।

The musical instruments, the drum and conch-shell were all silent, and a thick cloud of dust, covered the face of the earth and sky.

पलायनपरैः पश्चात्यक्तमङ्गुलमण्डलम्।
विसारिमकरव्यूहमत्स्यसंख्याब्धिभासुरम्।।१८।।

The retreaters were flying from their stronger assailants, who kept running after them, in the manner of sharks pursuing the shoals of fishes in the sea.

पताकामञ्जरीपुंजविजिताकाशतारकम्।
हास्तिकोत्तंभितकरकाननीकृतखान्तरम्।।१९।।

The glittering fringes of the flags, put the ethereal stars to blush, and the lifted goods in the hands of the elephant-drivers, made a forest of tapering trees in the sky.

तरत्तरलभापूरसपक्षसकलायुधम्।
धमद्धमितिशब्दैश्च श्वासोत्थैर्ध्मातखांतरम्।।२०।।

The flinging arrows were flying like flocks of the winged tribe in air, and the loud beating of drums and blowing of pipes, resounded amidst the air.

चक्रव्यूहकराक्रांतदुर्वृत्तसुरभासुरम्।
गरुडव्यूहसंरंभविद्रवन्नागसंचयम्।।२१।।

There was a phalanx in a circular form, attacking a host of wicked demons, and here was a squadron in the form of Garuḍa, with its right and left wings, attacking a body of elephants.

श्येनव्यूहविभिन्नाग्रसत्रिवेशोत्तमध्वनि।
अन्योन्यास्फोटनिःशेषप्रपतद्भूरिवृन्दकम्।।२२।।

Somewhere a great howling was heard to rise from the vanguard of a body of troops, disconcerted by a cohort in the form of eagles: and at another many were seen to fall upon one another with mutual shouts.

विविधव्यूहविन्यासवांतवीरवरारवम्।
करप्रतोलनोल्लासमत्तमुद्गरमंडलम्।।२३।।

Thus a tremendous noise was raised by the warriors of the many legions, and a multitude of big mallets were seen to be raised on high by the hands of the combatants.

कृष्णायुधांशुजलदश्यामीकृतदिवाकरम्।
अनिलाधूतपल्यूलसूत्कृताभशरध्वनि।।२४।।

The glaring of sable steel, shaded the sunbeams like a cloud, and hissing darts in the air, emitted a sound, resembling the rustling of breeze amidst the dry leaves of trees.

अनेककल्पकल्पाग्रसवृंदमिव संस्थितम्।
प्रलयानिलसंक्षुब्धमेकार्णवमिवोत्थितम्।।२५।।

Now the burnt of battle, began like the dashing of clouds upon at the end of a *Kalpa*, and the war raged like the raging sea ruffled by a hurricane.

सद्यश्छिन्नं महामेरोः पक्षद्वयमिव स्फुरत्।
क्षुब्धमारुतनिर्धूतमिव कज्जलपर्वतम्।।२६।।

Big elephants were falling in the field like coal-black rocks, hurled down by gusts of wind.

पातालकुहरात्क्षुब्धमन्धकारमिवोत्थितम्।
लोकालोकमिवोन्मत्तनृत्यलोललसत्तटम्।
महानरकसंघातं भित्त्वावनिमिवोत्थितम्।।२७।।

It seemed that the infernal spirits were let loose from their caves of hell, to rage in the battle field with their horrid and dismal figures.

आलोलकुंतमुसलासिपरस्वधांशु
श्यामायमानदिवसातपवारिपूरैः।
एकार्णवं भुवनकोशमिवाचिरेण
कर्तुं समुद्यतमगाधमनन्तपूरैः।।२८।।

The day light was obscured by the sable cloud of swords, and the mallets and lances were raised up by the black Kuṇṭa warriors, who seemed bent upon converting the earth to an ocean of bloodshed.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने आरवारंभणं नाम द्वात्रिंशः सर्गः।।३२।।

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CHAPTER 33

COMMINGLED FIGHTING

(The whole of this chapter abounds in onomatopoean alliterations, and is more a play upon words than display of sense. It is interesting however for these jingling words in the language, as also for the names of the warlike weapons in use among the ancients.)

श्रीराम उवाच

भगवन् युद्धमेतन्मे समासेन मनाग्वद।
श्रुतिराह्लाद्यते श्रोतुर्यस्मादेताभिरुक्तिभिः।।१।।

Rāma said: Sir, relate to me in short and promptly, about this warfare, as my ears are delighted with narratives of this king.

श्रीवसिष्ठ उवाच

अथ तत्रैव ते देव्यौ संग्रामं तमवेक्षितुम्।
विमाने कल्पिते कान्ते रुद्धे रुरुहतुः स्थिरे।।२।।

Vasiṣṭha said: These ladies then, in order to have a better view of the battle below, ascended in their imaginary aerial cars *vimānas*, to a more retired spot in the higher regions of the sky.

एतस्मिन्नन्तरे तत्र लीलेशः प्रतिपक्षतः।
तमुत्सोढुमसक्तः सन्मुखव्यतिकरे रणे।।३।।

At this interval, there began a mingled fight of the forces face to face, with a commingled shout of the two armies, as the dashing of the waves against one another in the raging sea.

प्रलयार्णवकल्लोल इवोत्पत्त्योद्भये भटे।
जहौ सानाविव शिलां भटस्योरसि मुद्गरम्।।४।।

At this instant, Vidūratha the lord of the realm, (formerly Padma— the husband of Līlā), seeing a daring warrior of the hostile force attack one of his soldiers, struck him impatiently on the breast, with the blow of a ponderous mallet.

अथ प्रवृत्तः प्रसभं प्रलयार्णवरंहसा।
सेनयोः शस्त्रसंपातः किरन्नलविद्युतः।।५।।

Then the battle raged with the impetuosity of the rolling waves of the stormy main, and the arms on both sides, flamed with living fire and flash of fiery lightning.

तरत्तरलधाराग्ररेखांकितनभस्तलः।
ध्वनत्कणकणाशब्दमध्यलक्षितटांकृतिः।।६।।

Now the edges of waving swords (*tarattarala*), glittered in the sky, and cracking and clashing noise (*Kaṇakaṇa*), filled the air with a hedious crackling (*kadkada*).

धीरहुंकारमिश्रोष्मघर्घरारवघस्मरः।
प्रवृत्तशरधाराग्रभास्करार्चिर्वितानकः।।७।।

Then flew the winged arrows, overshadowing the beams of the sun, and emitting a booming noise (hunkāra), which hushed the rattling clamour (gharghara) of summer clouds.

नदत्कंकटटंकारप्रोड्डीनकणपावकः।
परस्पराहतिच्छिन्नहेतिखण्डखगाम्बरः।।८।।

Armours clashed against armours (Kankata) with a clanking noise (tankāra), and shot forth the sparks of glistening fire (Kanatkana); and arms, hashing (ch'hina- bhinna) and slashing (Khanda-khanda) against arms, filled the air with their fragments flying like birds in the air.

वीरदोर्द्रुमसंचारवहद्वननभस्थलः।
कोदंडचक्रक्रेंकारद्रवद्वैमानिकांगनः।।९।।

The shaking (*dodulya*) shanks and arms of the army, appeared as a moving forest (*dordruma*) on the land, and the twangings of their bows (*ṭankāra*), and rumbling of the disks (*kreṅkāra*), drove away the birds of the air, and crackled like the rattling drive of wheels (*dravat*) in heaven.

महाहलहलारावभृंगीकृतघनध्वनिः।
निर्विकल्पसमाधिस्थ इवैकघनतावशात्।।१०।।

The hissing of their loosened strings (halhala), resembled the (ghunghuna) buzzing of bees, heard in the *samadhi Yoga* (by shutting the ears).

नाराचासारधाराग्रलूनशूरशिरस्करः।
परस्परांससंघट्टरणत्कंकटसंकटः।।११।।

Iron shafts like sleets of hailstones, pierced the heads of the soldiers, and the (ranat) crashing of armours (*saṅghaṭṭa*), broke the arms of the warriors in mail (*kaṅkaṭa saṅkaṭa*).

हुंकारहतहेत्युग्रसंघट्टकटुटांकृतः।
तरद्धारातरंगाभ्रदन्तुराशेषदिङ्मुखः।।१२।।

Weapons struck on brazen armours with a howling noise (*huṅkāra*), made a clanking sound by the stroke (*ṭaṅkāra*), and flying like drifts of rain water (*tartara*), pierced the face of the air on

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all sides: (lit. denticulated-*dantura diṅmukha*).

हेतिसंघट्टविक्षोभमुष्टिग्राह्यझणज्झणः।

चिरमास्फोटकास्फोटलुठच्चटचटारवः।।१३।।

The striking of steel on one another (*saṅghaṭṭa*), made the hands ring with a jingling sound (*jhanjhaṇat*); and the continued rapping on the arms, (*āsphoṭa*), and clapping of hands, (*karasphoṭa*), raised a patterning and chattering sound (cat cat and pat pat).

प्रवहत्खड्गसीत्कारज्वलत्कणसणध्वनिः।

सरच्छरभराध्वान्तशरत्खरखरारवः।।१४।।

The whizzing noise of unsheathing the sword (*sītkāra*), and the hissing of the sparks of fire (sansana); the flinging of arrows in all ways (sadatkāra), and the flying of darts, likened the rustling of falling leaves (Kharkhara) in autumn.

धगद्धगितिविच्छिन्नकंठोत्थप्राणलोहितः।

छिन्नबाहुशिरःखड्गखंडनिर्विवराम्बरः।।१५।।

The spouting of life blood (*dhakdhak*), from the throats separated from the bodies, the mangled limbs and heads, and the broken swords filled the whole space.

कंकटोत्थस्फुरद्वह्निसटास्पृष्टशिरोरुहः।

रणत्पतदसिव्रातमत्तपीनझणज्झणः।।१६।।

The flame of fire flaring (*sphurat*) from the armours; emblazoned the hairs of the warriors, and the fighting and falling (*raṇatpatat*) of swordsmen, raised a giddy and loud jingling of their weapons (*jhanjhana*).

कुंतकुंठितमातङ्गतरङ्गोत्तुङ्गलोहितः।

दन्तिदन्तविनिष्पेषतारचीत्कारकर्कशः।।१७।।

The lofty elephants pierced by the spears of the *Kunta* lancers, poured out torrents of red-hot blood; while the tusky tribe was going whole bodies of them with their shrill cries (*chitkāra*).

महामुसलसम्पातपिष्टकष्टोद्धुरस्वरः।

तरच्छूरशिरःपद्मप्रकाराच्छादिताम्बरः।।१८।।

Others crushed by the ponderous maces of their antagonists, creaked grievously under the blows; while the heads of the slain soldiers, swam in the rivers of blood over the plain.

व्योमन्यस्तभुजाहीन्द्रः पूर्णधूलिमयाम्बुदः।

छिन्नहेतिनरारब्धकेशाकेशिप्रतिक्रियः।।१९।।

Here the hungry vultures were pouncing from above, and there the sky was covered by a cloud of dust; and the weaponless combatants, were engaged in *Keśākeśī* fighting, by holding each other down by the hairs.

नखानखिनिकृत्ताक्षिकर्णनासोष्ठकंधरः।

छिन्नायुधमहामल्लहेलोल्लालनलब्धभूः।।२०।।

Having broken their weapons, the great warriors were engaged in scratching each other's eyes, noses, lips and shoulders with each other's nails for winning the battle.

पतत्समदमातङ्गकंपितोर्वीलुठद्रयः।

रणद्रथरयोत्पन्नक्षरद्रक्तसरित्पथः।।२१।।

The earth got trembled with the fall of mast elephants and the rivers of blood began to flow like chariots speeding with roars.

रजोरचितनीहारः कचत्प्रवहदायुधः।

एकीकृतघनक्षोभसैन्यसागरगर्जितः।।२२।।

The angry army's loud uproar appeared like that of the uproar of ocean. Fogs of dust were visible everywhere and the shining weapons were used.

मत्तहासविलासेन मृत्युना परिचर्वितः।

गर्विताद्रीन्द्रनागेन्द्रखर्विताम्भोदगर्जितः।।२३।।

Death like that of mad-laughter took the lives of many warriors. The great elephants were defeating the great heights of mountains and thunder of clouds.

वृक्षश्वभ्रतटीच्छन्नचक्रशक्त्यृष्टिमुद्गरः।

शरोर्णातन्तुनीरन्ध्रघृष्टियोधाद्रिमेखलः।।२४।।

The trees, ditches and waters streams covered with the arrows, wheels, missiles, ṛṣṭis and maces shot in war appeared like girdles of the mountains made of woolen cloth leaving no hole to be visible.

मेघविश्रान्तविच्छिन्नपताकापटचामरः।

यन्त्रपाषाणचक्रौघदूरविद्रुतखेचरः।।२५।।

The lightning that rests in the clouds, torn the clothes used in the flags or flappers and the stones and wheels shot by machines rendered the sky birdless.

मरणव्यग्रकृत्तांगयोधाक्रंदातिघर्घरः।

कुठाराघातसंघातविदलन्मस्तकव्रजः।।२६।।

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The wailing of warriors of imputed limbs who were at the door-steps of death were heard all around and the hoards of heads were seen falling at the strokes of daggers.

दूरोड्डीनकचत्खड्गखंडतारकिताम्बरः।
शक्तिनिर्मुशकत्यौघविभिन्नेभावृतावनिः।।२७।।

With the shining pieces of the broken swords and daggers that had fallen apart, the sky became star-lit and the earth covered with the pieces of elephants pierced by the sharp weapons.

सैन्यव्याकुलवेतालललनोन्मुक्तमुद्गरः।
गगनोत्तम्भितोत्तुङ्गशूरतोमरतोरणः।।२८।।

Having distempered by army, the wife of goblins are shooting maces. The exalted javelins or crowbars of war-men were replacing the arched gateway.

भुशुंडीभग्नखड्गौघखंडालीव्योमकुंतलः।
कुंतवेणुवनन्यस्ततापाम्बरकचच्छविः।।२९।।

The broken pieces of guns, canons and swords were acting as the heirlooms of sky and in the forst of bamboo-harpoons, the light of the day appeared like that of forest conflagration.

खड्गर्ष्टिवृष्टिसंपुष्टराजपूजितसैनिकः।
शूलोत्तम्भितसच्छूरग्रहणोद्यमिताप्सराः।।३०।।

The soldiers were honoured by kings on account of their best display in the use of swords and daggers and the damsels were enterprising to get betrothed with the war-men who excelled in the operation of tridents.

गदातुषारविगलत्स्फुरितांगददिङ्मुखः।
प्रासप्रसभसंपिष्टकष्टचेष्टतयोत्कटः।।३१।।

Having hit by the maces the heads of warriors were falling as if bit by frost. The blow of weapons was creating a very horrendous scene.

चक्रक्रकचसंचारच्छिन्नाश्वनरवारणः।
परशुव्रातसंपातपतत्समदवारणः।।३२।।

The blow of discs was making the elephants, horses, and men fall, the *mast* elephants were down with the blows of axes.

लकुटोल्लोडनोड्डीनप्रोड्डामरचटद्भटः।
यन्त्रपाषाणसंपातपिष्टकेतुरथद्रुमः।।३३।।

Shielding themselves from the blows of big clubs, the great warriors were running off. The stones shot out of the canons destroyed the trees, flags and chariots.

करवालविलूनाग्रच्छत्रपंकजपाण्डुरः।
क्षेपणक्षोभसंक्षीणसैन्यक्षोभोऽप्यलक्षणः।।३४।।

Lotus like saffron hued parasols were cut down by swords and the soldiers were busy shooting missiles and other weapons without counting any fear of army.

कबन्धबन्धसन्नेतृपातसंपिष्टपार्श्वगः।
साङ्कुशाङ्कितसंख्यस्थवीरवारितवारणः।।३५।।

Due to the arrest of beheaded men and due to falling down of the leaders the chariots got derailed and as such they crushed the soldiers standing close by.

परशुव्रातसंपातपतत्समदवारणः।
पाशापाशिविशेषज्ञवीरातिपरिदेवनः।।३६।।

The *mast* elephants fell down with the blows of axes. The gamblers were staking their lives in the gamble of war.

क्षुरिकाकुक्षिनिर्भेदगलत्पद्मपतज्जनः।
त्रिशूलवलनोन्मत्तशूरसंकरनर्त्तनः।।३७।।

When the knives or offensive weapons were derived into the bellies of the warriors, their lotus like hearts cut open and fell down on the ground. Lot many fighters were dancing while shooting trident upon their enemies.

धावद्धानुष्कसंपूर्णकुलकूजितकाकलिः।
भिन्दिपालसटाटोपहुंकारारभटीनटः।।३८।।

The running bowmen were producing wailing sounds and the missile operators named as Bhindipāla were making the other fighters dance at the reproofing of their locks.

वज्रमुष्टिविनिष्पिष्टपिष्टसद्भटसंकटः।
श्येनवद्व्योमपदवीप्रोत्पतत्पटुपट्टिशः।।३९।।

The battle-fieled was full of warriors who were expert in destroying foes with the blows of their fists like that of the *Vajra* or thunderbolt, the *Paṭṭiśa* named weapon was working like a hawk flying in the sky.

अंकुशाकृष्टशूरेशरथेभहयकेतनः।
हलाहलिहतालूनहेलाकुलकुलाचलः।।४०।।

Hooks pulled up the warriors, chariots, kings, elephants, horses and flags. Some of the

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fighters remained unmoved like that of mountain even on seeing the others being killed and wounded by the weapon known as *Hala*.

सुतालोत्तालकुद्दालनिखातवनभूतलः।
धनुर्द्विगुणमात्रास्तलूनलोकशिलावलिः।।४१।।

The forest land was undermined by the sharp weapons called *sutāla, uttāla* and *kuddāla*. The rocks were thrown away at a distance measured by two arrows.

क्रकचोभयपार्श्वेभच्छिन्नमत्तमतङ्गजः।
संग्रामोलूखलक्षुण्णलोकतण्डुलमौसली।।४२।।

The fighters on both the sides were dispersed like *Krakaca* by wanton elephants. The people were crushed by war in the battle-field like paddy by pestle in the mortar.

अस्त्राभाशृंखलाजालबद्धसेनाविहङ्गमः।
लोलासिवीरनिस्त्रिंशनीतवादिगृहाङ्गणः।।४३।।

Where many warriors have got stuck in the dazzling flashes of missiles like birds in the net and the soldiers are reaching the house of *Yama* on being killed by sharpened swords of great warriors like birds in the courtyard of hunter.

गणशो नीयमानाग्र्यश्वापदारावनिर्भरः।
नखांगुष्ठखनत्पुंखप्रेंखारणरणारवैः।।४४।।

The soldiers that have died in the battle-field are being carried by vultures which are pulling out the bows from their heads with the help of their sharp-nailed bows.

मरिचैर्व्यञ्जनानीव रञ्जयन् सकलारवान्।
सैन्यनिक्षिप्तकुंभाग्निमृतयोधेरितायुधः।।४५।।

The sound produced by the soldiers being killed in the fire of petrol bombs dropped in the battle-field made the other sounds more tasteful like chillies when added to meals.

सैन्यनिक्षिप्तकुंभाग्निदग्धयोधोज्झितायुधः।
सैन्यनिक्षिप्तकुंभस्थतप्तांगारहतेक्षणः।
सैन्यनिक्षिप्तकुंभस्थविषवारिदंलज्जनः।।४६।।

Due to the fire of bombs, the soldiers dropped their weapons, the eyes of warriors got hurt due to the poisonous gases released by bombs.

नाराचवर्षवरवादिदवीरपूर-
मत्ताभ्रसंभ्रमसनृत्तकबंधबर्हि।
कल्पांतकाल इव वेगविवर्त्तमान
मातङ्गशैलवलितोरणसंभ्रमोऽभूत्।।४७।।

Shooting of arrows by great warriors caused the headless soldiers to dance like the showers of rain from clouds caused the peacock to dance.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये उत्पत्तिप्रकरणे लीलोपाख्याने सेनयोः प्रथमपातवर्णनं नाम त्रयस्त्रिंशत्तमः सर्गः।।३३।।

CHAPTER 34

DESCRIPTION OF THE BATTLE

श्रीवसिष्ठ उवाच

अथ राज्ञां युयुत्सूनां भटानां मंत्रिणामपि।
नभसः प्रेक्षकाणां च तत्रेमाः प्रोदगुर्गिरः।।१।।

Now the generals and ministers of the belligerent powers, and the aerial spectators of the war, were thus talking among themselves.

चलत्पद्मं सर इव वहद्विहगमेव च।
नभः शूरसिरःकीर्णं भाति तारकिताकृति।।२।।

Lo! here the ground has become a lake of blood, with the heads of the slaughtered hosts floating as lotuses upon it; and there the air has become as the starry heaven, glittering with broken weapons, flying like birds in the sky.

पश्य रक्तपृषत्पूरसिन्दूरारुणमारुतैः।
सान्ध्या इव विभान्त्येते मध्याह्नेम्बुदभानवः।।३।।

Behold the air is reddened with the particles of vermeil blood, borne above by the winds, and the sky presenting the evening clouds, with the glow of the setting sun at midday.

किमिदं भगवन्व्योम पलालभरितं स्थितम्।
नेदं पलालं वीराणामेते शरभराम्बुदाः।।४।।

What are these, says one, that are flying as straws in the firmament? They are, says the other, no straws, but the flight of arrows, that have filled the atmosphere.

यावन्तो भुवि सिच्यन्ते रुधिरै रणरेणवः।
तावन्त्यब्दसहस्राणि भटानामास्पदं दिवि।।५।।

As long as the dust of the earth, cries another, is moistened by the bloodshed of the brave, so long are the heroes entitled to glory, and have their abode in heaven for myriads of years.

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* (Notwithstanding the reward of heavenly abodes promised to the slayer and slain in war, in the *Śāstra* and Koran, the Asiatics are far backward now-a-days, both to kill and to be killed than the Europeans, who are forbidden by the Holy writ, to slay and shed human blood. Thus there is a laxity of the injunction and prohibition on both sides.)

मा भैष्ट नैते निस्त्रिंशा नीलोत्पलदलत्विषः।
अमी वीरावलोकिन्या लक्ष्म्या नयनविभ्रमाः।।६।।

Fear not these sable swords, says the śāstra, whose blades are worn by the brave like petals of blue lotuses about their becks and breasts; and bravoes are favourites in the eyes of the goddess of fortune. (Fortune favours the brave).

वीरालिङ्गनलोलानां नितम्बे सुरयोषिताम्।
मेखलाः शिथिलीकर्त्तुं प्रवृत्तः कुसुमायुधः।।७।।

The heavenly nymphs that beheld the fighting, felt a desire to embrace the brave, and the god of the flowery bow (*Kāma* or Cupid), was busy to loosen their waist bands. (Cupid by inversion is Dipuc, another name of the Indian *Kāma*. And Fairies or Paries and Huries are said to fall to the lot of the fighters in Jehad-battle. So says Dryden. "None but the brave deserve the fair").

लसद्भुजलतालोला रक्तपल्लवपाणयः।
मञ्जरीमत्तनयना मद्धामोदसुगन्धयः।।८।।

They beckoned their welcome by the waving of their reddish palms, in the shaking of the ruddy leaves of trees, and by the round glances of their eyes, in the blooming blossoms of plants, and by the perfume of their breath in the honied fragrance of flowers.

गायन्त्यो मधुरालापैर्नन्दनोद्यानदेवताः।
तवागमनमाशंक्य प्रवृत्ताः परिनर्तितुम्।।९।।

The geniuses of the garden of Paradise, were singing sweetly in the notes of the sylvan choir, and betook themselves to dancing in the wagging tails of peacocks.

प्रत्यनीकं भिनत्यन्तः कुठारैः कठिनैरियम्।
सेना ग्राम्येव वनिता दयितं दृष्टिचेष्टितैः।।१०।।

As the brave warrior was breaking the line of the enemy with his hardy axe; so was his beloved breaking his hard heart and spirit, with the soft glances of her eyes.

हा पितुर्मम भल्लेन शिरो ज्वलितकुंडलम्।
सूर्यस्य निकटं नीतं कालेनेवाष्टमो ग्रहः।।११।।

It is by my lance, says the lancer, that I have severed the head of my adversary with the rings in his ears, like the head of the ascending node of Rāhu, approaching the disk of the sun.

आपादशृंखलाप्रोतभ्रमत्स्थूलोपलद्वयम्।
भ्रामयंश्चित्रदंडाख्यं चक्रमूर्ध्वभुजो जवात्।।१२।।

Lo! There is a champion hurling the blocks of stones, attached to the end of a chain reaching his feet; and another whirling his wheel with a wondrous log of wood, held in his uplifted arm.

योधो यम इवाभाति याम्यादायाति दिक्तटात्।
सर्वतः संहरन्सेनामेहि यामो यथागतम्।।१३।।

There comes that combatant in the form of Yama, appearing from the region of Pluto (*Preta*), and spreading a horrid devastation all around. Come let us go hence as we came.

सद्यश्छिन्नशिरःश्वभ्रमज्जत्कंककुलाकुलाः।
कबन्धाः परिनृत्यन्ति तालोत्ताला रणाङ्गणे।।१४।।

Look there the ravenous birds, greedily plunging their long necks in the cells of bodies just separated from their heads, and glutting themselves with the gushing blood; and see there the headless trunk of the slain, moving to and fro in the field of battle.

गीर्वाणगणगोष्ठीषु प्रवृत्ताः संकथा मिथः।
कदा लोकान्तरं धीराः कथं यास्यन्ति के कुतः।।१५।।

The eloquent among the spectators were talking to one another, about the frailty of human life, and the uncertainty of the time of their meeting in the next world.

निगिरत्यागताः सेनाः स्रवन्तीरिव सागरः।
समत्स्यमकरव्यूहा अहो नु विषमो भटः।।१६।।

Oh! the stern cannibal of death, says one, that devours in one swoop, whole bodies of the assembled armies, now sweltering in blood; and levels the levelling hosts to the ground.

कटेषु करिणां कीर्णा धारानाराचराजयः।
पतिता इव संपूर्णाः शृङ्गसंघेषु वृष्टयः।।१७।।

The showers of arrows falling on the bodies of elephants, resemble the showers of rain drops on mountain tops; and the darts sticking to their

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frontal bones, liken the bolts of lightening piercing the peaks of cliffs.

हा कुंतेन शिरो नीतं ममेत्येवं विवक्षतः।
शिरसाऽजीवमित्येवं खे खगेनेव वाशितम्।।१८।।

While the headless body of the beheaded, was grovelling grievously on the ground for want of its head, the pate flying on high as a bird or air, proclaimed its immortality in heaven.

यन्त्रपाषाणवर्षेण यैषास्मान्परिषिंचति।
सेनानुश्रृंखलाजालवलना क्रियतां बलात्।।१९।।

The army harassed by stones slung on their heads, cried to entrap the enemy in the snares set at their feet.

वलीपलितनिर्मुक्तं पूर्वभार्याप्सराः सती।
अंगीकरोति भर्तारं परिज्ञाय रणे हतम्।।२०।।

Wives that had become *Apsarās* (heavenly nymphs) after death, were now eager to claim their husbands, who were restored to their youth, by virtue of their falling in the field of battle.

आदिवं रचिताकाराः कुन्तकाननकान्तयः।
वीराणां स्वर्गमारोढुमिव सोपानपंक्तयः।।२१।।

The glaring light of the line of lances that had reached the skies, seemed as a flight of stairs or golden vistas, for the ascent of the brave to the gates of heaven.

कान्तकाञ्चनकान्तांगे भवस्योरसि कामिनी।
दृष्टा देवपुरन्ध्रीयं भर्तुरन्वेषणान्विता।।२२।।

The wife of the slain soldier, seeing now a heavenly goddess, taking possession of her husband's fair gold-like breast, was looking about in search of another.

हा हतं सैन्यमस्माकं भटैरुद्धतमुष्टिभिः।
महाप्रलयकल्लोलैः सुरशैलस्थलं यथा।।२३।।

Generals, wailing loudly with their uplifted arms, over their fallen armies in the field, appeared as the cliffs of rocks, resounding to the clamorous surges below.

युध्यध्वमग्रतो मूढा नयतार्द्धमृतान्नरान्।
निजान्पादप्रहारेण मैतान्दारयताधमाः।।२४।।

They cried out to fight the foremost in war, and to remove the wounded to the rear; and not to trample over the bodies of their own soldiers, now lying low on the ground.

धम्मिल्लवलनाव्यग्रे घनोत्कंठेऽप्सरोगणे।
भटो दिव्यशरीरेण पार्श्वप्राप्तो निरीक्ष्यताम्।।२५।।

Behold! there the *Apsāras* eagerly trying their loosened locks, and advancing with sobbing bosoms to receive the departed warriors, joining their company in their celestial forms.

फुल्लहेमारविन्दासु च्छायाशीतजलानिलैः।
स्वर्गनद्यास्तटीष्वेनं दूरयातं विनोदय।।२६।।

Ah! receive them says one, who are our guests from afar, on the banks of the rivers of Paradise, decorated with lotus blossoms of golden hue, and entertain them with fresh water and cooling breeze.

विविधायुधसंघट्टखंडितोग्रास्थिकोटयः।
खे कवन्त्यः कणत्कारैः प्रसृतास्तारका इव।।२७।।

Look! there the groups of weapons, broken into pieces like bones by their concussion, are huddled in the air with a jingling sound (*kaṇatkāra*), and shining as stars in the sky.

व्योम्नि जीवनदीवाहे वहत्सायकवारिणी।
चक्रवर्त्तिनि गच्छन्ति गिरयोऽप्यणुपंकताम्।।२८।।

Lo! the stream of deceased souls, flowing in arrowy currents and rolling in whirlpools of the flying disks, is rapidly gliding with the pebbles and stones, flung from the slings in the air.

भ्रमद्भिर्ग्रहमार्गेषु शिरोभिर्वीरभूभृताम्।
आयुधांशुलतानाललग्नासिदलकंटकैः।।२९।।

The sky is become as a lake of lotuses with the lotiform heads of warriors flung aloft in the air, while the flying weapons are floating like their stalks in it, with the broken swords as their thorns all around.

केतुपट्टमृणालांगदलैर्लब्धशिलीमुखैः।
वहद्वातचलत्पद्मं नभः पद्मसरः कृतम्।।३०।।

The flying fragments of the flags, forming the folia of the plants, and the darts sticking to them, appear as big black bees fluttering about the flowers moving with the breeze.

मृतमातंगसंघाते गिराविव पिपीलिकाः।
भीरवः परिलीयन्ते स्त्रियः पुंवक्षसीव च।।३१।।

The arrows sticking to the dead bodies of elephants, are as emmets on mountain tops, and as timid girls clinging to the bosoms of men.

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अपूर्वोत्तमसौंदर्यकान्तसंगमशंसिनः।
वान्ति विद्याधरस्त्रीणामलकोल्लासिनोऽनिलाः।।३२।।

The winds unfurling the curling locks of Vidyādhara females, indicate their approaching spousals, as the unfolding plumage of fowls are predictions of success in augury.

छत्रेषूड्डीयमानेषु स्थितेषु व्योम्नि चन्द्रता।
इन्दुनेव यशोमूर्त्यो कृता शुभ्रातपत्रता।।३३।।

The lifted umbrellas are shining as so many moons on high and the moon shining above in the form of fair fame, spreads her light as a white canopy on earth.

भटो मरणमूर्छान्ते निमेषेणामरं वपुः।
स्वकर्मशिल्पिरचितं प्राप्तः स्वप्नपुरं यथा।।३४।।

The brave warrior, soon after his death, assumes a celestial form framed by his own merit, as a man in his sleep, attains to a state, he has imagined to himself in his waking.

शूलशक्त्यृष्टिचक्राणां वृष्टयो मुक्ततुष्टयः।
व्योमाब्धौ मत्स्यमकरसंकुलावयवाः स्थिताः।।३५।।

The flying spears and lances and clubs and disks are hurtling in the air, like shoals of restless fishes and sharks, moving about incessantly in the troubled waters of the sea.

शरोत्कृत्तसितच्छत्रकलहंसैर्नभःस्थलम्।
भाति संचितपूर्णेन्दुबिम्बलक्षैरिवावृतम्।।३६।।

The milk-white rags of umbrellas, tattered and shattered by arrowy shafts, are flying as cranes in the crowded air, and appearing as the disk of the moon broken into a thousand pieces.

क्रियते गगनोड्डीनैश्चामरैश्चारुघर्घरैः।
वातावधूतसंरोधतरंगनिकरद्युतिः।।३७।।

These waving flappers flying in the air with a hoarse gurgling (gharghara), seem as the waves of the sea lifted in the air, and undulating with a babbling noise in the ocean of the sky.

दृश्यन्ते हेतिदलिताश्छत्रचामरकेतवः।
आकाशक्षेत्रविक्षिप्ता यशःशालिलता इव।।३८।।

Those slips of the flappers and umbrellas, hashed by the slashing arms, appear as the laurels of glory flung aloft and flying in the regions of air.

वहद्भिर्व्योम्नि सक्षेम पश्य नीता क्षयं शरैः।
शक्तिवृष्टिरुपायान्ती सस्यश्रीः शलभैरिव।।३९।।

Behold ye friends! how these flying arrows and showering spears, are approaching to us with bits of their spoil, like bodies of locusts, bearing away their verdant booty in the air.

एषा प्रसृतदोर्दण्डभटखड्गच्छटात्कृतिः।
कठिनात्कंकटाज्ञाता मृत्योरेवोग्रहुंकृतिः।।४०।।

Hearken to the clanking sound of the striking steel, in the uplifted arm of the armoured soldier, resounding like the loud alarm of the regent of death.

हेतिकल्पानिलक्षुण्णा दन्तनिर्झरवारयः।
जनताक्षयकालेस्मिन् भग्ना नागा नगा इव।।४१।।

Hear the tremendous blows the weapons, like the blowing of an all destroying tornado, throwing down the elephants like craigs of mountains, with their long stretching tusks lying like water falls on the ground.

सचक्रनाथसूताश्वं व्यूढं रक्तमहाह्रदे।
हाहाभिभूतगतिकं चेष्टते रथपत्तनम्।।४२।।

Lo! there the drivers of war chariots are stopped in their course, and striving to make their way through the puddles of blood, in which the wheels and horses of the car, are huddled together as in a bog of quagmire.

करकंकटकुट्यंकखड्गसंघट्टटांकृतैः।
कालरात्र्या प्रनृत्त्यंत्या रणवीणेव वाद्यते।।४३।।

The jingling of arms and armours, and the jangling of swords and steel, resound as the tinkling of the lute at the dancing of the dire and dreaded dame of death.

नरेभखरवाजिभ्यो ये च्युता रक्तनिर्झराः।
पश्य तद्भिन्दुसिक्तेन वायुनारुणिता दिशः।।४४।।

See the skirts of the sky reddened by the rosette particles, borne by the winds from the streams of blood, issuing out of the wounds in the bodies of men, horses and elephants lying dead in the field.

शस्त्रांशुजलदे व्योम्नि कालीचिकुरमेचके।
शरकोरकभारस्रङ्मेघे विद्युदिवोदिता।।४५।।

Look at the array of arrows formed in the air as a wreath of blossoms, and falling as the rays

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of lightning from the dark black clouds of weapons hanging on high.

अनन्तरक्तसंसक्तसन्नावनितलायुधैः।
भुवनं भात्यभिज्वालमग्निलोक इवाकुलम्।।४६।।

Lo! the surface of the earth filled with blood-red weapons, appearing as faggots of fire strewn over the ground in an universal conflagration.

भुशुंडीशक्तिशूलासिमुसलप्रासवृष्टयः।
अन्योन्यच्छेदभेदाभ्यां करप्रकरतोऽपतन्।।४७।।

The multitudes of commingled weapons, clashing with and breaking one another into pieces, are falling down in showers, like the innumerable rays of the sun.

अक्षोभैकप्रहरणाद्यातुधान्योन्यचेष्टितम्।
संरंभावेक्षणप्रज्ञं रणं स्वप्नमिव स्थितम्।।४८।।

The fighting of one man among the motionless many, is like the magic play of a magician* where the conjurer acts his parts amidst the bewitched beholders, Lo! there the indifferent spectators viewing the warfare as a dream (by their *prajñā* or inward vision of the mind).

अनन्यशब्दाविरतहताहतिरणज्झणैः।
गायतीव क्षतक्षोभमुदितो रणभैरवः।।४९।।

The field of battle, where all other sounds are hushed under the clashing of arms, resembles the stage of the martial god Bhairava, chanting his pitiless war song in jarring cacophony.

अन्योन्यरणहेत्युग्रचूर्णपूर्णो रणार्णवः।
वालुकामय एवाभूच्छिन्नच्छत्रतरंगकः।।५०।।

The battlefield is turned to a sea of blood, filled with the sands of pounded weapons, and rolling with the waves of broken discuses.

सरभसरसवद्विसाहितूर्य–
प्रतिरवपूरितलोकपाललोकः।
रणगिरिरयमुग्रपक्षदक्ष–
प्रतिसृतिवृत्त इवाम्बरे युगान्ते।।५१।।

All the quarters under the regents of the sky, are filled with martial music loudly resounding on all sides; and the rebellowing hills seem to challenge one another, in their serial flight and fighting (as in contest of the gods and titans of old).

हाहा धिक्प्रविकटकंकटाननोद्य–
त्प्रोड्डीनप्रकटतडिच्छटाप्रतप्ताः।
क्रेंक्रारस्फुरितगुणेरिता रणन्तो
नाराचाः शिखरिशिलागणं वहन्ति।।५२।।

Alas for shame! says one, that these arrows flung with such force from the bow strings, and flying with such loud hissing, and glittering as red hot lightning in the air, are foiled in their aim of piercing the impenetrable armours, and driven back by them to hit at the stony hills.

छिन्नेच्छाच्छमिति न यावदंगभंगं
कुर्वंतो ज्वलदनलोज्ज्वलाः पृषत्काः।
तावद्राग्द्रुतमिति एहि मित्र यामो
यामोऽयं प्रवहति वासरश्चतुर्थः।।५३।।

Hear me friend, that are tired with the sight, that it is time for us to depart from this place, ere we are pierced in our bodies by these sharp arrows flashing as fire, and before the day runs its course of the fourth watch (evening).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने रणप्रेक्षकजनोक्तिवर्णनं नाम चतुस्त्रिंशः सर्गः।।३४।।

CHAPTER 35

DESCRIPTION OF THE BATTLEFIELD*

(* The battle ground is compared firstly with the sky, then with the sea, next with a forest, and lastly with the last dooms-day.)

श्रीवसिष्ठ उवाच

अथ प्रोड्डयनोद्युक्ततुरंगमतरंगकः।
उत्ताण्डव इवोन्मत्तो बभूब स रणार्णवः।।१।।

Vasiṣṭha said: Then the waves of horse troops mounting to the sky, made the battle-field appear as a raging sea.

छत्रडिंडीरविश्रांतसितेषुशफरोत्करः।
अश्वसैन्योल्लसल्लोलकल्लोलाकुलकोटरः।।२।।

The moving umbrellas floated as its foam and froth, and the feathered silvery arrows glided like the finny pearly fishes in it, while the high flight and rush of the cavalry, heaved and dashed as surges of the sea.

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नानायुधनदीनीतसैन्यावर्त्तविवृत्तिमान्।
मत्तहस्तिघटापीठचलाचलकुलाचल:।।३।।

The rushing of the weapons resembled the running of its cur rents, and the circles of the soldiers were as vortices of its waters. The elephants were as its islets and their motions resembled the moving rocks in it.

कचच्चक्रशतावर्त्तवृत्तिभ्रान्तशिरस्तृण:।
धूलीजलधरापीतभ्रमत्खड्गप्रभाजल:।।४।।

The whirling disks were as its eddies, and the flying hairs on the heads likened its floating weeds. The sparkling sands were as its shining waters, and the flash of swords like its glassy spray.

मकरव्यूहविस्तारभग्नाभग्नभटौघनौ।
महागुडुगुडावर्त्तप्रतिश्रुद्धनकन्दर:।।५।।

The gigantic warriors were its whales and alligators, and the resounding caverns like its gurgling whirlpools.

मीनव्यूनविनिष्क्रान्तशरबीजौघसर्षप:।
हेतिवीचीवरालूनपताकावीचिमण्डल:।।६।।

The flying arrows were like its swimming fishes, and the floating flags likened its uprising waves and bores.

शस्त्रवारिकृताम्भोदसदृशावर्त्तकुण्डल:।
संरंभघनसंचारसेनातिमितिमिङ्गल:।।७।।

The shining weapons formed the waters of this ocean and their whirlpools also, while the long lines of forces appeared as the huge and horrible bodies of its whales.

कृष्णायसपरीधानवलत्सेनांबुभीषण:।
कबंधावर्त्तलेखान्तर्बद्धसैन्यादिभूषण:।।८।।

Soldiers clad in black iron armour, were as the dark blue waters of the deep, and the headless bodies grovelling in dust were as the eddies of the sea, with the encircled equipments as the sea weeds.

शरसीकरनीहारसान्धकारककुब्गण:।
निर्घोषाशोषिताशेषशब्दैकघनघुंघुम:।।९।।

The showers of arrows had obscured the skies with a mist, and the confused rattlings of the battle-field, were as the roarings of the clouds.

पतनोत्पतनव्यग्रशिर:शकलसीकर:।
आवर्त्तचक्रव्यूहेषु प्रभ्रमद्भटकाष्ठक:।।१०।।

The flying and falling heads of the slain soldiers, resembled the large drops of rain, and their bodies were as pieces of wood, whirling in the eddies of the disks.

कष्टटांकराकोदंडकुंडलोन्मथनोद्भट:।
अशंकमेव पातालादिवोद्यत्सैनिकोर्मिमान्।।११।।

The bold bowyer, bending his strong bow in the form of a curve, and leaping above the ground, resembled the spouting sea, rising from underneath the ground with his heaving waves on high.

गमागमपरानंतपताकाच्छत्रफेनिल:।
वहद्रक्तनदीरंह:प्रोह्यमानरथद्रुम:।।१२।।

The unnumbered umbrellas and flags, that were moving up and down in the field, were as the foaming and frothing sea, rolling in waves of blood, and carrying away the beams and timbers of the broken cars in its current.

गजप्रतिमसंपन्नमहारुधिरबुद्बुद:।
सैन्यप्रवाहविचलद्वयहस्तिजलेचर:।।१३।।

The march of the army resembled the flowing of the sea waters, and the blood spouting from the wounds of the elephants likened its bubbles, while the moving horses and elephants represented the sea animals in their motion.

ससंग्रामोम्बरग्राम इवाश्चर्यतरो नृणाम्।
अभूत्प्रलयभूकंपकंपिताचलचंचल:।।१४।।

The battle-field had become like the wonderous field of the air, where the furious war, like a tremendous earthquake, shook the hills like moving clouds in the sky.

तरत्तरंगविहग: पतत्करिघटातट:।
त्रस्तभीरुमृगानीकस्फूर्जद्धुरुघुरारव:।।१५।।

Here the waves were undulating like flights of birds in the air, and the groups of elephants falling around like rocks, and the cowardly ranks were murmuring like herds of the temorous deer.

सरच्छरालीशलभशतभंगुरसैनिक:।
तरत्तुरंगशरभ: शरभारवनावनि:।।१६।।

The field is turned to a forest of arrows, and wounded soldiers are standing fixed on the

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ground as trees, with the arrows flying as locusts, and the horses moving like antelopes in it.

चलद्विरेफनिर्ह्रादो रसत्तूर्यगुहागुरुः।
चिरात्स सैन्यजलदो लुठद्धटमृगाधिपः।।१७।।

Here the loud drum sounded as the humming of bees in the hollows of trees, and the army appearing as a mist, with the bold warrior sprawling like a lion in it.

प्रसरद्धूलिजलदो विगलत्सैन्यसानुमान्।
पतद्रथवराढ्यांगः प्रतपत्खड्गमंडलः।।१८।।

The dust was rising in clouds and the forces falling as rocks; the huge cars broken down as hills, and the flaming swords shining on all sides.

प्रोत्पतत्पदपुष्पौघः पताकाच्छत्रवारिदः।
वहद्रक्तनदीपूरपतत्सारववारणः।।१९।।

The rise and fall of the foot soldier's feet flitted like the falling flowers on the ground, and the flags and umbrellas over topped it as clouds; it was overflown by streams of blood, and the high-sounding elephants falling as thundering showers of rain.

सोभूत्समरकल्पांतो जगत्कवलनाकुलः।
पर्यस्तस्थ्वजच्छत्रपताकारथपत्तनः।।२०।।

The war was as the last doom of death ready to devour the world, and destroy the flags and banners, the umbrellas and chariots in a confused chaos.

पतद्विमलहेत्यौघभूरिभास्वरभास्करः।
कठिनप्राणसन्तापतापिताखिलमानसः।।२१।।

The shining weapons were falling like fragments of the refulgent sun, and burning all things as a burning pain inflames the soul and mind.

कोदंडपुष्करावर्त्तशरधारानिरन्तरः।
वहत्खड्गशिलालेखाविद्युद्वलयिताम्बरः।।२२।।

The out-stretched bows were as rainbows, and the falling arrows as showers of rain; the flying sabres resembled the forky lightnings, and their falling fragments like the sparkling hail stones.

उच्छिन्नरक्तजलधिपतितेभकुलाचलः।
नभोविकीर्णनिपतद्युत्तारकणतारकः।।२३।।

The dire massacre made a sea of blood, with the hurling stones as its shoals and rocks; while the flying arms resembled the falling stars from heaven.

चक्रकूल्याम्बुदावर्त्तपूर्णव्योमशिराम्बुदः।
अस्त्रकल्पाग्निनिर्दग्धसैन्यलोकान्तरक्रमः।।२४।।

The sky was as a sea full of the whirlpools of the groups of disks and circlets, that were hurled in the air; and there were the burning fires, that performed the funerals of the slain.

हेतिवर्षाशनिच्छन्नभूतलामलभूधरः।
गजराजगिरिव्रातपातपिष्टजनव्रजः।।२५।।

The missiles were as bolts of thunder, which struck the rock-like elephants dead in the field, to block the passage of men.

शरधाराघनानीकमेघच्छन्नमहीनभाः।
महानीकार्णवक्षोभसंघट्टघटिताद्रवः।।२६।।

The earth and sky were obscured by a thick cloud of showering arrows, and the army below was a sea of tempestuous warfare and bloodshed.

व्याप्त उग्रानिलोद्धूतैर्जलव्यालैरिवाचलः।
अन्योन्यदलनव्यग्रैः शस्त्रोत्पात इवोत्थितैः।।२७।।

The destructive weapons were flying on all sides, like huge dragons of the sea, carried aloft by gusts of wind from the stormy main.

शूलासिचक्रशरशक्तिगदाभुशुंडी–
प्रासादयो विदलनेन मिथो ध्वनन्तः।
दीप्ता अधुर्दशदिशः शतशो भ्रमन्तः
कल्पान्तवातपरिवृत्तपदार्थलीलाम्।।२८।।

The flying arms of bolts and swords, disks, pikes and lances, were blazing and breaking one another in the air with such hedious noise, that it seemed to be a second deluge, when the last tornado blew up everything on high scattering them in all directions, and crushing and smashing them with a tremendous peal.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये उत्पत्तिप्रकरणे लीलोपाख्याने रणवर्णनं नाम पंचत्रिंशः सर्गः।।३५।।

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CHAPTER 36

SECTION 1

COLLISION OF EQUAL ARMS AND ARMIGERENTS

श्रीवसिष्ठ उवाच

अथशृङ्गोपमानेषु स्थितेषु शरराशिषु।
सर्वभीरुषु भग्नेषु विद्रुतेषु दिशो दश।।१।।

The heaps of arrows rising in spires above the ground, drove the cowards and the wounded a far from the field.

मातङ्गशवशैलेषु विश्रान्ताम्बुदपंक्तिषु।
यक्षरक्षःपिशाचेषु क्रीडत्सु रुधिरार्णवे।।२।।

The hills of the dead bodies of men, horses and elephants, heaving in promiscuous heaps, and appearing as clouds fallen upon earth, invited the *Yakṣas* and *Rākṣasas*, and the carnivorous *Piśācas*, to come and sport in the wide ocean of blood.

महतां धर्मनिष्ठानां शीलौजःसत्वशालिनाम्।
शुद्धानां कुलपद्मानां वीराणामनिवर्त्तिनाम्।।३।।

Now there commenced a commutual contest, betwixt men of rank and virtue, and those of good character, valour and strength on both sides; not excepting even the holy and household people, all of whom took part in the combat. (that is, no condition of life, nor age nor sex, could escape the contagion of a warfare).

द्वन्द्वयुद्धानि जातानि मेघानामिव गर्जताम्।
मिथो निगरणोत्कानि मिलन्त्यापगपूरवत्।।४।।

Duels were fought between these, like the clashing of one cloud with another; and like the confluence of two streams discharging their fury against each other.

पंजरःपंजरेणेव गजौघेन गजोच्चयः।
सवनः सवनेनाद्रिरद्रिणेवामिलद्बलात्।।५।।

As a rib is joined to another, and one side with the other, so met the horse against the horse, and elephant opposed the elephant in mutual conflict.

अश्वोघो मिलदश्वानां वृंदेनाराविरंहसा।
तरङ्गौघेन घोषेण तरङ्गौघ इवार्णवे।।६।।

As one forest clasps and clings to another, and one hill is linked with the other in a range, so the duellists strove together, as one wave dashes against the other.

नरानीकं नरानीकः समायुधमयोधयत्।
वेण्वोघमिव वेण्वोघो मरुल्लोलो मरुद्बलम्।।७।।

Footmen fought with footmen, as the reeds crush the reeds, and bamboos clash against one another, and the contrary winds struggle between themselves.

रथौघश्च रथौघेन निष्पिपेषाखिलं वपुः।
नगरं नगरेणेव दैवेनोड्डीनमासुरम्।।८।।

Cars falling upon cars, and chariots running against chariots, broke one another to pieces; and the citizens beat the rustics, as the Devas smote the demons of old.

सरच्छरभरासाररचितापूर्ववारिदम्।
युयुधे स्थगिताकाशा धनुर्धरपताकिनी।।९।।

The sky which had been ere while clouded by the flight of arrows, was now emblazoned by the banner of the bowyer, resembling the rainbow of various colours.

विषमायुधयुद्धेषु योद्धारः पेलवाशयः।
यदा युक्त्या पलायन्ते रणकल्पानले तदा।।१०।।

At last the warriors who were overpowered in their conflict with unequal arms, fled away from the field, as they do from the fire of a conflagration.

मिलिताश्चक्रिणश्चकैर्धनुधरैर्धनुर्धराः।
खड्गिभिः खड्गयोद्धारो भुशुण्डीभिर्भुशुण्डयः।।११।।

Now the armigerents with discuses, met the thwarters of disks (cakras) in contest; and bowyers were opposed to bow-men, and swords-men challenged the sword fighters in the field. So met the hookers and crookers with their co-rivals with crowbars (*bhusuṇḍis*) in hand.

मुसलैर्मुसलोदाराः कुंतिनः कुन्तिधारिभिः।
ऋष्यायुधा ऋष्टिधरैः प्रासिभिः प्रासपाणयः।।१२।।

Maces were opposed to maces (*musalas*), and lancers were set against the lance bearers (*kuntas*) in fighting. Spearmen braved the spearmen (*riṣṭis*), and the throwers of missiles were crossed with missives (*prāsas*) in hand.

समुद्गरा मुद्गरिभिः सगदैर्विलसद्गदाः।
शाक्तीकैः शक्तियोद्धारः शूलैः शूलविशारदाः।।१३।।

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Mallets militated against mallets (*mudguras*), and clubs were contravened by clubmen in the conflict. Combatants with pikes (*śaktis*), encountered the pikemen (*śakti-dharas*) face to face; and iron rods were crossed to pointed rods (*śūlas*) in the strife.

प्रासासनविदः प्रासैः परशूक्ता परस्वधैः।
लकुटोद्यैर्लकुटिनश्चोपलैरुपलायुधाः।।१४।।

Pugilists with missive weapons, counteracted the missiles of their antagonists (*prāsas*), and those fighting with battle axes (*paraśus*), baffled the poleaxes and pickaxes (*parasvadhas*) of their foes.

पाशिभिः पाशधारिण्यः शंकुभिः शंकुधारिणः।
क्षुरिकाभिस्तु क्षुरिका भिंदिपालैश्च तद्गताः।।१५।।

Trappers with their traps and shares, attacked the darters of nooses and lassos (*pāśas*); and the darters of javelins (*śaṅkus*), withstood the darts of the darts-men on the other side. Daggers were opposed to daggers (*kṣurikas*), and cudgels were presented before the cudgels (*bhindipālas* of the enemy).

वज्रमुष्टिधरा वज्रैरंकुशैरंकुशोद्धताः।
हलैर्हलनिकाषज्ञास्त्रिशूलैश्च त्रिशूलिनः।।१६।।

Combatants with iron gloves contravened the boxers with iron fisticuffs (*Vajramuṣṭis*), and those with iron cranes, pursued the fighters with crooked goads, (*aṅkusas*) in hand. Warriors with ploughshares attacked the ploughmen, and those with tridents, fell upon the trident holders (*tṛśūlins*) in contest.

शृङ्खलाजालिनो जालैः शृङ्खलैरलिकोमलैः।
क्षुभिताकल्पविक्षुब्धसागरोर्मिघटा इव।।१७।।

Champions with chained armours set upon the soldiers attired in mail (*sṛṅkhala jāla*): and they poured upon the field as flights of locusts, or as the waves in the troubled sea.

क्षुब्धचक्रदलावर्त्तः शरसीकरमारुतः।
प्रभ्रमद्धेतिमकरो व्योमैकार्णव आबभौ।।१८।।

The air also seemed as a sea, with flying disks whirling as whirlpools (*cakravartas*), and the flight of reeds whistling like gusts of wind; while the range of running weapons seemed as sharks and dolphins moving about it.

उत्फल्लायुधकल्लोलशिराकुलजलेचरः।
रोदोरन्ध्रसमुद्रोऽसौ बभूवामरदुस्तरः।।१९।।

The hollow of the heaven became as the great deep of the sea, impassable by the celestial, owing to the waving weapons, moving as sea monsters in the air.

दिव्याष्टकजानानीकं पक्षद्वयतया तया
अर्द्धेनार्द्धेन कुपितं भूपालाभ्यां तथा स्थितम्।।२०।।

Thus the armies of the two belligerent potentates, each composed of eight ranks or battalions, were furiously engaged with one another, as described below.

SECTION 2
CATALOGUE OF THE FORCES

मध्यदेशादिसंख्याने प्राग्दिग्भ्योऽभ्यागतानिमान्।
लीलानाथस्य पद्मस्य पक्षे जनपदाञ्छृणु।।२१।।

Now hear me relate to you, the forces on the side of *Padma*, now named *Vidūratha*, and the allied powers that came to his side, from the Central and Eastern districts.

पूर्वस्यां कोसलाः काशिमागधा मिथिलोत्कलाः।
मेखलाः कर्करा मुद्रास्तथा संग्रामशौण्डकाः।।२२।।

There came the hardy warriors of *Kosala* (Oudh) and Kāśī (Benares); those of Magadha (Bihar) and Utkala (Orissa), situated in the east; and the *Mekhalas* (of *Vindya* range), the *Karkars* (of Karnatic), and the *Mūdras* (of Madura) in the south.

मुख्या हिमा रुद्रसुख्यास्ताम्रलिप्तास्तथैव च।
प्राग्ज्योतिषा वाजिमुखा अम्बष्ठाः पुरुषादकाः।।२३।।

The chiefs of *Hema* (Imaus) and *Rudras* and the *Tāmraliptas* (Tamils) from the south; the *Prāgjyotiṣas* (of east Assam), and the horse face! *Osmuks* and *Ambaṣṭha* cannibals.

वर्णकोष्ठाः सविश्वोत्रा आममीनाशनास्तथा।
व्याघ्रवक्त्राः किराताश्च सौवीरा एकपादकाः।।२४।।

Then there joined the *Varṇa-koṣṭhas* and *Viśvotras*, and the eaters of raw food and flesh and the fish eaters (piscivori); and those with faces like tigers, the *Kirātas* (Kirrhoids and Kirantis), with the *Sauvīras* and one legged people.

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माल्यवान्नाम शैलोऽत्र शिबिरांजन एव च।
वृषलध्वजपद्माद्यास्तथोदयकरो गिरिः।।२५।।

Next came the mountaineers of *Mālyavāna*, *Śibira* and *Añjanagiri*; and others having the ensigns of bulls and lotuses, and the people of the sun rising mountain (*Udaya-giri*) in the east.

अथ प्राग्दक्षिणायां तु इमे विन्ध्यादिवासिनः।
चेदयो वत्सदाशार्णा अङ्गवङ्गोपवङ्गकाः।।२६।।

Those that joined from the south east (*prāgdakṭiṇa*), are the following, namely; the *Vindhyas* the *Cedi*s, the *Vatsas*, the *Daṇārṇas* (near the confluence of the ten streams); and the *Aṅgas, Baṅgas* and *Upabaṅgas* (of Upper and Lower Bengal).

कलिङ्गपुण्ड्रजठरा विदर्भा मेखलास्तथा।
शबराननवर्णाश्च कर्णात्रिपुरपूरकाः।।२७।।

They that met from the south were, *Kaliṅgas* and *Puṇḍras*, the *Jatharas*, *Vidarbhas* and the hill people (on the Karnatic coast); the *Śabaras*, the outcasted savages, the Karṇas and the *Tripura* people.

कण्टकस्थलनामानः पृथग्दीपककोमलाः।
कर्णान्ध्राश्चोलिकाश्चैव तथा चार्मण्वता अपि।।२८।।

Those named *Kantakas* from their thorny district, the unenlightened *Komalas* (of Comilla?); the *Karṇas* (Canarese), the *Āndhras*, the *Colas* and the people on the borders of the *Carmaṇvati* river.

काकका हेमकुड्याश्च तथा श्मश्रुधरा अपि।
वलिग्रीवमहाग्रीवाः किष्किन्धा नालिकेरिणः।।२९।।

The *Kakos* or bald-headed and bearded people, and those of the *Hema-kuṭa* hills; the frizzled and long necked people, and the inhabitants of *Kiṣkindhā* and cocoa forests.

अथ लीलापतेरस्य दक्षिणस्यामिमे नृपाः।
विन्ध्योऽथ कुसुमापीडो महेन्द्रो दर्दुरस्तथा।।३०।।

The princes that joined with Lila's husband from the south, were as follows viz. the *Vindhyans*, the *Kusumians* (of Patna) the *Mahendras* and the *Darduras*, (of the hills of the same names).

मलयः सूर्यवांश्चैव गणा राज्यसमृद्धकाः।
अवन्तीरिति विख्यातास्तथा शाम्बवतीति च।।३१।।

The *Malays* and the solar race, and the Prince of the (33) united states and the rich and united cities of *Avanti* and *Śāmbavatī*.

दशपूरकथाचक्रारेषिकातुरकच्छपाः।
वनवासोपगिरयस्ते भद्रगिरयस्तथा।।३२।।

Those of *Daśapūra* (or ten cities) of *Kathā* (Kota), *Cakra*, Reṣika Cutch and others, and the foresters of *Upagiri* and *Bhadragiri* hills.

नागरा दण्डकाश्चैव गणराष्ट्रनृराष्ट्रकाः।
साहा शैवार्ष्यमूकाश्च कर्कोटावनबिम्बलाः।।३३।।

The prince of Nagore and the chiefs of *Daṇḍaka* forest, and the joint states of the people; the *Sahas*, *Śaivas*, and the hill people of the *Riṣyamuka* and *Karkoṭa* and the *Vimbila* foresters.

पंपानिवासिनश्चैव कैरकाः कर्कवीरकाः।
स्वेरिका यासिकाश्चैव धर्मपत्तनपंजिकाः।।३४।।

Then cam the inhabitants from the banks of *Pampā*, the Kerakas and *Karkaviras*; with the *Kherikas*, Asikas and the people of *Dharmapattana*.

काशिकास्तृष्णखल्लूला यादास्ते ताम्रपर्णकाः।
गोनर्दाः कनकाश्चैव दीनपत्तननामकाः।।३५।।

Next came the *Kāśikas* and *Khallūkas*, the *Yadas* and *Tāmra parṇikas*; the *Gonardas*, the *Kaṇakas* and the people of *Dīnapattam*.

ताम्रीकादंभराकीर्णाः सहकारैणकास्तथा।
वैतुडंकास्तुंबवनालाजिनद्वीपकर्णिकाः।।३६।।

The Tamris (Tamils), *Kādambharas*, *Sahakāras* and *Eṇakas* (or deer hunters); the *Vaituṇḍas*, *Tumba-vanalas*, and those attired in deer and elephant skins.

कर्णिकाभाश्च शिबयः कौंकणाश्चित्रकूटकाः।
कर्णाटमंटवटका महाकटकिकास्तथा।।३७।।

Then cam the lotus-like *Śibis* and *Koṅkaṇas* and the inhabitants of *Citrakuṭa* mountains; with the people of *Karṇāṭa*, the *Manṭas*, *Vaṭakas* and those of Caṭṭaka.

आन्ध्राश्च कोलगिरयश्चावंतिकविचेरिकाः।
चंडायत्ता देवनकाः क्रौञ्चा वाहास्तथैव च।।३८।।

The *Āndhras* and *Kola* hill people (Koles), the *Avantis* and *Cedis*; with the *Caṇḍas* and *Devanakas* and *Krauñcāvāhās*.

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शिलाक्षारोदभोनन्दमर्दना मलयाभिधाः।
ते चित्रकूटशिखरा लंकारक्षोगणाः स्मृताः।।३९।।

At last came the people from the three peaks of *Citrakuṭa* mountains, called the *Silākṣāra*, *Nanda mardana* and *Malaya*, which were the seats of the guardian *Ṛākṣasas* of Laṇka.

अथ प्रत्यग्दक्षिणस्यां महाराज्यसुराष्ट्रकाः।
सिन्धुसौवीरशूद्राख्या अभीरा द्रविडास्तथा।।४०।।

Then those of the Southwest where there is the great realm of *Surāṣṭra* (Surat), with the kingdoms of *Sindhu* (Sinde) *Sauvīra*, *Ābhīra*, and *Draviḍas* (in Deccan).

कीकटाः सिद्धखंडाख्यास्तथा कालिरुहा अपि।
अत्र हेमगिरिः शैलस्तथा रैवतको गिरिः।।४१।।

Also those of the districts of *Kikaṭa*, *Siddha Khaṇḍa*, and *Kāliruha*, and the mount *Hemagiri* or golden hills and the *Raivataka* range.

जयकच्छो मयवरो यवनास्तत्र जंतवः।
बाह्लिका मार्गणावंता धूम्रास्तुंबकनामकाः।।४२।।

Then the warriors of *Jaya Kaccha* (the victorious Cutch), and *Mayavara* (Mewar); as also the *Yavanas* (Ionians), the *Bāhlikas*, the *Mārgaṇas* (nomads), and the grey coloured *Tumbas* (on the north).

तथा लाजगणाश्चैव तथात्र गिरिवासिनः।
ततोऽब्धितोकनियुता एते लीलापतेर्जनाः।।४३।।

Then there came Lahsa races and many hill peoples, inhabiting the borders of the sea (Caspean), forming the limit of the dominion of Lila's husband (Hindu Government) on the north.

अथ तत्प्रतिपक्षस्थानिमाञ्जनपदाञ्छृणु।
पश्चिमायां दिशि प्रौढा इमे तावन्महाद्रयः।।४४।।

Now know the names of the countries belonging to the enemy in the west, and of those composed of the following mountain ranges, viz.

मणिमान्नाम शैलेन्द्रः कुरार्पणगिरिस्तथा।
वनोऽर्कहो मेघभवश्चक्रवानस्तपर्वतः।।४५।।

The mount *Maṇimān* and the *Kurār-paṇa* hills, with the hillocks of *Vanorka*, *Megha-bhava*, and the *Cakra- vana* mountain.

जनाः पंचजना नाम काशब्रह्मचयान्तकाः।
तथैव भारक्षतथाः पारकाः शांतिकस्तथा।।४६।।

There is the country of the five peoples limiting the territory of the *Kāśa Brāhmaṇas*, and after that the *Bhārakṣa*, the *Pāraka* and *Śāntika* countries.

शैब्यारमरकापाच्छा गुहूत्वा नियमास्तथा।
हैहयाः सुह्मागायाश्च ताजिका हूणकास्तथा।।४७।।

Thence stretch the countries of the *Śaivyas*, *Amarakas*, the Pacchyas (*Pāscātyas*) and *Guhūtvas*; and then the *Haihaya* country, and those of the *Suhyas*, *Gāyās* and *Tājikas* and *Huṇas* (Huns).

पार्श्वेकतकयोः कर्का गिरिपर्णावमास्तथा।
संत्यक्तधर्ममर्यादास्ते वर्णा म्लेच्छजातयः।।४८।।

Then along the side of some other countries, there is the range of *Karka* hills, inhabited by barbarous people, devoid of caste, customs and limits of moral duties.

ततो जनपदा भूमिर्योजनानां शतद्वयम्।
ततो महेन्द्रशिखरी मुक्तामणिमयावनिः।।४९।।

Thence stretches a country hundreds of leagues in length, to the boundary mountain of *Mahendra*, abounding in rich stones and gems.

युते महीधरशतैरथाश्वो नाम पर्वतः।
ततो महार्णवो भीमः पारियात्रगिरिस्तटे।।५०।।

After that stands the *Asva* range with hundreds of hills about it; and extending to the dread ocean on the north of the *Pariyātra* range. (Paropamisus).

पश्चिमोत्तरदिग्भागे देशो गिरिमति स्थितः।
तथा वेणुपतिश्चैव ततो नरपतिर्महो।।५१।।

On the north western side, there are countries beyond the boundary mountains (of Asia), where *Veṇupati* was the king of the land.

तथा फल्गुणकाश्चैव मांडव्यानेकनेत्रकाः।
पुरुकुंदाश्च पाराश्च भानुमंडलभावनाः।।५२।।

Then there are the countries of the *Fālgunakas* and *Māṇḍavayas* and many other peoples; and those of *Purukundas* and *Pāras* (Paris?) as bright as the orb of the sun.

वन्मिला नलिना दीर्घा दीर्घकेशाङ्गबाहवः।
रङ्गाश्च स्तनिकाश्चान्या गुरुहाश्चलुहास्तथा।।५३।।

Then the races of *Vanmilas* and *Nalinas* and the *Dirghas*; who are so called, from their tall

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statures and long arms and hairs. Then there are the *Raṁnas* (Red men) *Stānikas* with protuberant breasts, and the *Guruhas* and *Caluhas*.

ततः स्त्रीराष्ट्रमतुलं गोवृषापत्यभोजनम्।
अथोत्तरस्यां हिमवान् कौंचोऽथ मधुमान् गिरिः।।५४।।

After that is the kingdom of women (ruled by a queen), where they feed upon bullocks and heifers. Now about the Himālayas and its hills in the north (of India)—

कैलासो वसुमान्मेरुस्तत्पादेषु जना उभे।
मद्रवारेवयौधेया मालवाः शूरसेनिकाः।।५५।।

These are the *Krauñca* and *Madhumān* hills; and the *Kailāśa*, *Vasumā* and the *Sumeru* peaks; at the foot of which are the people, known under many names.

राजन्याश्च तथा ज्ञेया अर्जुनातनयस्तथा।
त्रिगर्त्त एकपात्क्षुद्रामबलास्वस्तवासिनः।।५६।।

Beside these there met the warlike tribes of India consisting of the *Madrawars*, *Malavas* and *Śūra-senas*. The *Rajputs* of the race of *Arjuna*, the *Trgartas* and the one legged people and *Khudras*.

अबलाः प्रखलाः शाकाः क्षेमधूर्त्तय एव च।
दशाधानागावसन्यदंडाहन्यसनास्तथा।।५७।।

There were the *Abalas*, *Prākhalas*, and Sakas (Sacce or Scythians). The *Kṣemadhūrtas*, the *Daśādhānās*, the Gavāsanas and *Daṇḍāhanas* (club fighters).

धानदाः सरकाश्चैव वाटधानास्तथैव च।
अंतरद्वीपगांधारास्तथावंतिसुरास्तथा।।५८।।

The *Dhānadas* and *Sarakas* and *Vāṭadhānas* also, with the islanders and *Gāndhāras* and *Avanti* warriors of Malva.

अथ तक्षशिला नाम ततो वीलवगोधनी।
पुष्करावर्त्तदेशस्य यशोवतिमही ततः।।५९।।

The warlike *Takṣasilas* (Taxilas), the *Bīlavas*, *Godhanas*, and the renowned warriors of *Puṣkara* (Pokhra).

ततो नाभिमतिर्भूमिस्तिक्षा कालवरास्तथा।
काहकं नगरं चैव सुरभूतिपुरं तथा।।६०।।

Then there were the *Tikṣas* and *Kālavaras*, and the inhabitants of the cities of *Kāhaka* and *Surabhūti* like wise.

तथैव रतिकादर्शा अन्तरादर्श एव च।
ततः पिंगलपांडव्यं यामुने यातुधानकाः।।६१।।

There were the people of the *Ratikādarśa* and *Antarādarśa* also; and *Piṅgalas*, *Pāṇḍyas*, *Yamanas* and *Yātudhānas Rākṣasas* too.

मानवा नांगना हेमताला: स्वस्वमुखास्तथा।
हिमवान्वसुमान्क्रौंचकैलासावित्यगास्तथा।।६२।।

There were also the races of men, known as *Hematālas* and Osmuks, together with the hilly tribes, inhabiting the *Himālaya*, *Vasumān*, *Krauñca* an *Kailāsa* mountains.

ततोऽजनपदा भूमिरशीतिशतयोजना।
अथ प्रागुत्तरस्यां तु क्रमाज्जनपदाञ्छृणु।।६३।।

Hear me now relate to you the people that came from the north east quarter, which extends a hundred and eighty leagues in its circumference.

कालुता ब्रह्मपुत्राश्च कुणिदाः खदिनास्तथा।
मालवा रंध्रराज्याश्च वना राष्ट्रास्तथैव च।।६४।।

There came also the *Kālutas* and Brahmaputras, the *Kuṇidas* and *Khādinas*, with the warlike *Malavas* and the champions of the *Andhra* and forest states.

केडवस्ताः सिंहपुत्रस्तथा वामनतां गताः।
सावाकच्चापलवहाः कामिरा दरदास्तथा।।६५।।

Then there were the *Keḍavas* and *Sinhaputras* of dwarfish statures; the Sabas (Sabe of Sabinas?), the *Kaccaes*, the *Pahlavis* (ancient) Persians), the Kamiras and the *Daradas* (the present Darduis of Himalayan hills).

अभिसासदजार्वाकाः पलोलकुविकौतुकाः।
किरातायामुपाताश्च दीनाः स्वर्णमही ततः।।६६।।

There were also the people of *Abhisa*, the *Jārvakas*, the *Pālolas* and Kuves; the *Kirātas* and *Yāmupātas*, together with the poor and rich people of desert lands and tracts of gold.

देवस्थलोपवनभूस्तदनूदितश्री–
विश्वावसोस्तदनु मंदिरमुत्तमं च।
कैलासभूस्तदनु मंजुवनश्च शैलो–
विद्याधरामरविमानसमानभूमिः।।६७।।

Thus Līlā saw in one view, the residences of

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the *devas*; the forest lands and the earth in all their beauty. She saw all the seats of opulence (*visvāvasus*), and the edifices with which they were adorned; she beheld the summit of Kailāsa, and the delightful groves at its foot, and the level lands traversed by the aerial cars of *Vidyādhara* and celestial beings.

(It was easy for the lively Līlā, to learn about these peoples and their native lands in her lonely. *Yoga* meditation, by the help of the goddess of learning; but it is hard for us to identify them without subjecting ourselves to a long labour of love, which is a sort of *Yoga* also, called *vidyaYoga*, or intense application and self devotion to learning.)

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने जनपदवर्णनं नाम षट्त्रिंशः सर्गः।।३६।।

CHAPTER 37

CATALOGUE OF THE FORCES CONTINUED

(Note. It is not easy to say, whether this continuation and lengthy description of the warfare, is Vasiṣṭha's or Vālmīki's own making; both of them being well acquainted with military tactics; the former having been the general of King Sudāsa against the Persians, and the latter the epic poet of Rāma's wars with Rāvaṇa in the celebrated Rāmāyaṇa.

These description are left out in the vernacular translations of this work as entirely useless in *Yoga* philosophy, with out minding, that they formed the preliminary step to Rāma military education, which he was soon after called to complete under the guidance of Viśvāmitra in the hermitage.)

श्रीवसिष्ठ उवाच

रणे रभसनिर्लूननरवारणतारुणे।
अहंपूर्वमहंपूर्वमिति वृंदानुपातिनी।।१।।

Vasiṣṭha said: Thus the ravaging war was making a rapid end of men, horse, elephants and all; and the bravos coming foremost in the combat, fell in equal numbers on both sides.

एते चान्ये च बहवस्तत्र भस्मत्वमागताः।
प्रविशन्तः प्रयत्नेन शलभा इव पावके।।२।।

These (as named before), and many others were reduced to dust and ashes; and the bravery of the brave, served but to send them like poor moths to the fire and flame of destruction.

अत्रान्ये मध्यदेशीया जना नोदाहृता मया।
तानिमाञ्छृणु वक्ष्यामि पक्षाँल्लीलामहीभृतः।।३।।

Know now the names of the central districts, not yet mentioned by me, that sent their warriors to the field, in favour of the consort prince of Līlā.

तद्देहिकाः शूरसेना गुडा अश्वघनायकाः।
उत्तमज्योतिभद्राणि मदमध्यमिकादयः।।४।।

These were the inland forces of *Śūrsenā* (Muttra), the Guḍās (*Ganḍas*?), and the *Aśvaghanās* (?); the *Mādhymikās* and they that dwell under sunlight (the tropics).

सालूकाकोद्यमालास्या दौर्ज्जेयाः पिप्पलायनाः।
मांडव्याः पांडुनगराः सौग्रीवाद्या गुरुग्रहाः।।५।।

The *Sālukas* and *Koḍmals*, and *Pippalāyanas*; the *Māṇḍavyas*, *Pāṇḍyans*, *Sugrīvas* and *Gurjars*.

पारियात्राः कुराष्ट्राश्च यामुनोदुंबरा अपि।
राज्याह्वा उज्जिहानाश्च कालकोटिकमाथुराः।।६।।

The Pāriyātras, Kurāṣṭras, Yamunas and Udumvaras; the Raj-varas, the Ujjainas, the Kālkoṭas (Calicuts) and the Māthuras (of Muttra).

पांचाला धर्मारण्याश्च तथैवोत्तरदक्षिणाः।
पांचालकाः कुरुक्षेत्रास्तथा सारस्वता जनाः।।७।।

The *Pāñcālas* (*Pāñjābis*), the Northern and Sourthern *Dharmakṣetras*; the *Kurukṣetras*, *Pāncālakas* and *Sārasvatas*.

अवंतीस्यन्दनश्रेणीकुंतिपांचनदेरितैः।
स्पन्दमाना विद्रवन्ती निपपात महाभृगौ।।८।।

The line of war chariots from *Avanti*, being opposed by the arms of the warriors of the *Kunta* and *Pañcanada* districts, fell in fighting by the sides of the hills.

कोशब्रह्मावसानाश्च च्छिन्ना वस्त्रवतीजनैः।
भूमौ निपतिताः सन्तो मिलिता मत्तवारणैः।।९।।

Those arrayed in silken attire, being dismantled by the enemy, fell upon the ground, and were trodden down by the elephants.

शूरा दाशपुराः शस्त्रनिकृत्तोदरकंधराः।
बाणक्षितिभिराक्रम्य योजिता योजने ह्रदे।।१०।।

The bravadoes of *Dāśapura*, being backed in

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their breasts and shoulders by the hostile weapons, were pursued by the *Bāṇabhuma* warriors, and driven to the distant pool.

दीर्णोदरविनिर्यातस्वान्त्रतन्त्रीनियंत्रिताः।
शान्तिकाः शान्तसञ्चाराः पिशाचैश्चर्विता निशि।।११।।

The *Śāntikas* being ripped in their bellies, lay dead and motionless in naked field, and wrapped in their mangled entrails, which were torn and devoured by the voracious *Piśācas* at night.

उद्रवैर्भद्रगिरिभिः संग्रामाध्वरदीक्षितैः।
क्षोणिगर्त्तेषु निक्षिप्ता मरगाः कमठा इव।।१२।।

There the veteran and vociferous warriors of *Bhadragiri*, who were well skilled in the battle field, drove the *margas* to the ditch, as they drive the tortoises to their pits.

प्रद्रुता विद्रवद्रक्ता विद्रावितमहारयः।
दण्डिकास्थानिलोद्धूता हैहयैर्हरिणा इव।।१३।।

The *Haihayas* were driving the *Daṇḍakas*, who like fleet stags were flying with the swiftness of winds, and all gushing in blood by the pointed and piercing arrows of the enemy.

दन्तिदन्तविनिर्भिन्ना दरदा दलितारयः।
नीता रक्तमहानद्या द्रुमाणां पल्लवा इव।।१४।।

The *Daradas* were gored by the tusks of the elephants of their enemies, and were borne away in floods of their blood, like the broken branches of trees.

नाराचैश्चर्विताश्चीना जीर्णा जर्जरजीविताः।
जहुर्जलनिधौ देहान् भारभूतानिव स्थितान्।।१५।।

The *Cīnas* (Chinese) were mangled in their bodies by darts and arrows, and cast their tortured bodies in the water, as a burden they could no longer support.

कर्णाटसुभटोड्डीनकुंताकलितकंधराः।
भग्ना नलदशूराश्च तारकानिकरा इव।।१६।।

The *Asuras*, pierced in their necks by the flying lances of the Karnatic lancers, fled in all directions like the faggots of fire, or as the flying meteors of heaven.

करींद्रमकरव्यूहरंहःसंहतहेतयः।
केशाकेशिकृतारंभा विनेदुर्दाशकाः शकाः।।१७।।

The Śākas and Dasakas were fighting together, by holding down one another by the hair on their heads, as if the whales and elephants were struggling mutually from their respective elements.

दशार्णाः पाशनिर्मुक्तशृंखला जालभीरवः।
निलीना रक्तजंबाले वैतसास्तिमयो यथा।।१८।।

The flying cowards were entrapped in the snares cast by the Daśārṇa warriors, as dolphins hiding under the reeds, are dragged out by nets on the blood-red shore.

गुर्जरानीकनाशेन गुर्जरीकेशलुंचनम्।
विहितं तंगणोत्तुंगनासिशंकुशतै रणे।।१९।।

The lifted swords and pikes of the Tongas (Tonguise), destroyed the Gurjara (*Guzrati*) force by hundreds, and these like razors baldec the heads (*i.e.* made widows) or hundreds of *Gurjara* women. (It is their custom to remain bald-headed in widowhood).

सिषिञ्चुः शस्त्रकर्णौघद्विन्दुभ्यो निगडा गुहान्।
शरधारावनानीव वीरहेतिप्रभाम्बुदाः।।२०।।

The lustre of the lifted weapons of the warriors, illumined the land as by flashes of lighting; and the clouds of arrows were raining like showers of rain in the forest.

भुशुण्डोमण्डलोद्योतश्यामार्कोत्पातभीरुषु।
आभीरेष्वरयः पेतुर्गोगणा हरितेष्विव।।२१।।

The flight of the crowbars (*bhusuṇḍis*), which untimely obscured the orb of the sun, affrighted the *Ābhīra* (cowherd) warriors with the dread of an eclipse, and overtook them by surprise, as when they are pursued by a gang of plunderers of their cattle.

कान्तकाञ्चनकान्तासीत्ताम्रसंग्रामवाहिनी।
भुक्ता गौडभटेनाङ्गनखकेशनिकर्षणैः।।२२।।

The hand-some gold collared army of the *Tāmras* or tawny coloured soldiers, were dragged by the *Gauḍa* warriors, as captors snatch their fair captives by the hair.

रणे नगनयासंख्यकवच्चक्रनिकृंतनैः।
तङ्गणाः कणशः कीर्णाः कंकगृध्रेषु भासकैः।।२३।।

The *taṅgaṇas* were beset by the Kaṇasas, like cranes by vultures with their blazing weapons, destroying elephants and breaking the discuses in war.

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लगुडालोडनोड्डीनं गौडं गुडुगुडारवम्।
श्रुत्वा गान्धारगावोग्रे दुद्रुवुर्द्रविडा इव।।२४।।

The rumbling noise (gaḍugaḍārava), raised by the whirling of cudgels by the *Gauḍa* gladiators, frightened the *Gāndhāras* to a degree, that they were driven like a drove of beasts, or as the dreading *Drāvīḍas* from the field.

आकाशगार्णवप्रख्यो वहच्छककदम्बकः।
अकरोत्पारसीकानां घननैशतमोभ्रमम्।।२५।।

The host of the Śāka or Scythian warriors, pouring as a blue torrent from the azure sky, appeared by their sable garb as the mist of night, approaching before their white robed foes of the Persians.

मन्दराहननोड्डीनस्वच्छक्षीरार्णवोदरे।
वनानीवायुधान्यासञ्छत्रुप्रालेयसानुनि।।२६।।

The crowded array of lifted arms in the clear and bright atmosphere, appeared as a thick forest under the milk white ocean of frost, that shrouds the mountainous region of *Mandāra*.

यदम्बुदैरिवोड्डीनं शस्त्रवृंदैर्नभोङ्गणे।
तद्दृष्टं वीचिवलनैर्लोलैः प्लुतमिवार्णवैः।।२७।।

The flights of arrows which seemed as fragments of clouds in the air from below, appeared as waves of the sea, when viewed by the celestial from above.

शतचन्द्रं सितच्चत्रैः शरैः शलभनिर्भरम्।
शक्तिभिः किल नीरन्ध्रं दृष्टमाकाशकाननम्।।२८।।

The air appeared as a forest thickly beset by the trees of spears of lances, with the arrows flying as birds and bees; and innumerable umbrellas, with their gold and silver mountings, appearing as so many moons and stars in the sky.

वीरासवसमाक्रंदकारिणः केकयैः कृताः।
कङ्कैः कङ्ककुलाक्रान्तव्योमोद्धूलितमस्तकाः।।२९।।

The *Kekayas* made loud shouts, like the war hoops of drunken soldiers, and the *Kaṅkas* covered the field like a flight of cranes, and the sky was filled with dust over their heads.

किरातसैन्यकन्यानां कामं कलकलारवैः।
अङ्गैरनङ्गतां नीत्वा भैरवैरिव गर्जितम्।।३०।।

The *Kirāta* army made a purring noise (*kulākulā*) like the effeminate voice of women; causing the lusty *Aṅgas* to rush upon them with their furious roar.

काशैस्तद्देहकाः क्रान्ता अदृश्यैर्मायया खगैः।
निर्धूतपक्षैः क्षुभितैः पवनैरिव पांसवः।।३१।।

The *Kāśas* (Khasias) covering their bodies with *kuśā* grass (in their grassy garbs), appeared as birds with feathers, and raised clouds of dust by flapping their feathered arms.

उन्मत्ताः सुविनिर्धूतास्त्यक्तहेतिरणाम्बराः।
नार्मदा नर्मनिर्मातृ ननृतुर्जहसुर्जगुः।।३२।।

The giddy warriors of Narmada's coasts, came rushing in the field unarmed with their weapons, and began to fleer and flout and move about in their merry mood.

प्रक्वणत्किंकिणीजालं शक्तिवर्षमुपागतम्।
साल्वबाणानिलोद्धूतमगमत्पृषदाकृति।।३३।।

The low statured *Sālvas* came with the jingling bells of their waist bands, flinging their arrows in the air, and darting showers of their darts around.

शैब्यास्तु खंडिताः कौन्तैर्भ्रमत्कुंतैर्विघट्टिताः।
शवीभूता दिवं नीता दृष्टा विद्याधरा इव।।३४।।

The soldiers of Śibi were pierced with the spears hurled by the *Kuntas*. They fell as dead bodies in the field, but their spirits fled to heaven in the form of *Vidyādharas*.

धराधरणधर्मिण्या धीरया हीनसेनया।
लुण्ठिताः पाण्डुनगराश्चलनोल्लासमात्रतः।।३५।।

The *Pāṇḍu-nagaras* were laid grovelling on the ground in their quick march, by the mighty and light footed army, who had taken possession of the field.

तं देहकाः पांचनदैर्दलिता मत्तकाशिभिः।
कुन्तदन्तद्रुमोद्दामा नगा इव मतङ्गजैः।।३६।।

The big *Pāñca-nadas* (Punjabis), and the furious warriors of *Kāśī* (Benares), crushed the bodies of stalwart warriors with their lances and cudgels, as elephants crush the mighty trees under their feet and tusks.

ब्रह्मावत्सनका नीपैश्चक्रैः कृत्ता गता महीम्।
सहयाः क्रकयोत्कृत्ता वृक्षाः कुसुमिता इव।।३७।।

The Burmese and *Vatsenis* were cut down on

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the ground by the disks of the *Nīpas* (Nepalese); and the *Sahyas* were sawn down with saws as withered trees.

श्वेतकाकाननं लूनं कुठारैर्जठरेरितैः।
एतद्ददाह पार्श्वस्थो भद्रेशः शरवह्निना।।३८।।

The heads of the white *Kākas* (Caucasians), were lopped off with sharp axes; and their neighbouring prince of the *Bhadras* was burnt down by the fiery arrows (fire arms).

काष्ठयोधे निरालानं मग्ना जीर्णा मतङ्गजाः।
लयमाजग्मुरायुद्धमिद्धेग्नाविन्धनं यथा।।३९।।

The *Matangajas* (of Elephanta) fell under the hands of *Kāṣṭhayodhas* (of Kathiavar), as old unchained elephants falling in the miry pit; and others that came to fight, fell as dry fuel into the blazing fire.

मित्रगर्त्तस्त्रिगर्त्तात्ता भ्रमित्वोर्ध्वं तृणोपमम्।
विविशुर्व्यस्तमूर्धानः पातालान्तं पलायितुम्।।४०।।

The *Mitragartas* falling into the hands of the *Trigartas*, were scattered about as straws in the field, and having their heads struck off in their flight, they entered the infernal regions of death.

मन्दानिलचलाम्भोधिभासुरे मागधे बले।
निर्मग्ना वनिला मन्दाः पङ्के जीर्णगजा इव।।४१।।

The weak Vanila force, falling into the hands of the *Magadha* army, resembling a sea gently shaken by the breeze, went down in the sands, as lean and aged elephants.

चेदयश्चेतनां जह्नुस्तङ्गणानां रणाङ्गणे।
पुष्पाणां पथि शीर्णानां सौकुमार्यमिवातपाः।।४२।।

The *Cedis* lost their lines in fighting with the *Tangaṇas*, and lay withered in the field of battle, as flowers when scattered in the plains, fade away under the shining sun.

कौसलाः पौरवारावमसहन्तोऽन्तका इव।
तैरुन्मुक्तगदाप्रासशरशक्त्यतिवृष्टयः।।४३।।

The *Kosalas* were unable to withstand the war cry of the deadly *Pauravas*, and were discomfited by showers of their clubs, and missile arrows and darts.

बभूवुर्भल्लकृत्ताङ्गा विस्मया विद्रुमद्रुमाः।
इवाद्रौ विद्रवन्त्यार्द्रसान्द्रासृक्सूर्यमूर्त्तयः।।४४।।

Those that were pierced by pikes and spears, became as coral plants red with blood all over their bodies, and thus besmeared in bloodshed, they fled to the sheltering hills like red hot suns to the setting mountains (*astācala*).

नाराचौघमहाहेतिमरुताधूतमूर्त्तयः।
बभ्रमुर्भ्रमरानीकभासुरा जलदा इव।।४५।।

The flight of arrows and weapons borne away by the rapid winds, moved about in the air as fragments of clouds, with a swarm of black bees hovering under them.

शरधाराधरा मेघाः शरोर्णापूर्णमेषकाः।
शरपत्रावृता वृक्षा भ्रेमुस्तद्वर्जना गजाः।।४६।।

The flying arrows seemed as showering clouds, and their feathers appeared as the woolly breed; their reedy shafts seeming as trees, were roving with the roar of elephants.

वनराज्यजराजीर्णाः कंदाकस्थलजन्तवः।
अत्रुटन्परमाकृष्टाः पेलवा इव तन्तवः।।४७।।

The wild elephants and people of the plains, were all torn to pieces like bits of torn linen.

रथेषु ध्वस्तचक्रेषु निखातेऽमुत्र मूर्द्धसु।
निपेतुर्जनसंघाता मेघा इव वनाद्रिषु।।४८।।

War chariots with their broken wheels, fell into the pits like the broken craigs of mountains, and the enemy stood upon their tops as a thick mist or cloud.

शालतालवनं प्राप्य जनतावलनं वनम्।
भुजावकर्त्तनं चासीदुत्तालं स्थाणुकाननम्।।४९।।

The multitude of stalwart warriors meeting in the field, had given it the appearance of a forest of *tāla* and *tamāla* trees; but their hands being lopped off by weapons, they made it appear as a mountainous wood, with its clumps of tapering pine trees.

ननर्दुर्नंदनोद्यानसुन्दर्यो मत्तयौवनाः।
वनोपवनदेशेषु मेरोर्वीरवीराश्रिताः।।५०।।

The youthful damsels of Paradise were filled with joy and glee, to find the groves of their native hill (*Meru*), full of the brave champions (fallen in the field).

तावत्तारारवं रेजे सैन्यकाननमुत्तमम्।
यावन्न परपक्षेण प्राप्तं कल्पानलार्चिषा।।५१।।

The forest of the army howled in a

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tremendous roar, until it was burnt down by the all devouring fire of the enemy.

छिन्नाः पिशाचसंयुक्ता भूतापहृतहेतयः।
पातयित्वा ययुः कर्णान् दशशार्णास्तर्णका इव।।५२।।

Hacked by the *Piśācas* (Assamese), and snatched of their weapons by the *Bhūtas* (Bhoteas), the *Daśārṇās* (at the confluence of the ten streams of *Vindhya*) threw off their staffs, and fled as a herd of heifers (*nikucya karṇidhavati*- bolted with their broken staves. Pānini).

जहुर्भग्नेश्वराः कान्तिं तां जिगीषवनौजसा।
कासयः कमलानीव शुष्कस्रोतस्विनौजसा।।५३।।

The *Kāsias* were eager to despoil the tinsels from the dead bodies of the chiefs by their valour, as the summer heat robs the beauty of lotuses in a drying pool.

तुषाका मेखलैः कीर्णाः शरशकत्यसिमुद्गरैः।
विद्रुता नरकैः क्षिप्ताः कटकच्छलना अपि।।५४।।

The *Tuṣākas* were beset by the Mesalas, with their darts, spears and mallets; and the sly *Kaṭ akas* were defeated and driven away by the *Narakas* in battle.

कौन्तक्षेत्राः प्रस्थवासैः स्थित्वा योधिभिरावृताः।
गुणा इव खलाक्रान्ता गता व्यक्तमशक्तताम्।।५५।।

The *Kauntas* were surrounded by *Prastha* warriors, and were defeated like good people by the treachery of the wily.

द्विपयो बाहुधानानां क्षणेनादाय मस्तकम्।
भल्लैः पलाय्याशु गता विलूनकमला इव।।५६।।

The elephants drivers, that struck off the heads of their hosts in a trice, were pursued by the harpooners, and fled with their severed heads, as they do with the lotus-flowers plucked by their hands.

मिथः सारस्वता नीत्वा आदिनान्तं कृताजयः।
पण्डिता इव वादेषु नोद्विग्ना न पराजिताः।।५७।।

The *Sārasvatas* fought on both sides with one another until it was evening, and yet no party was the looser or gainer, as in a learned discussion between *paṇḍits* and among lawyers.

खर्वगाः खदिताः क्षुद्रा यातुधानैः परावृताः।
तेजःपरममाजग्मुः शान्ताग्नय इवेन्धनैः।।५८।।

The puny and short statured Deccanese, being driven back by the *Rākṣas* of *Laṅka*, redoubled their attack on them, as the smothering fire is rekindled by fuel.

कियदाख्यायत एतज्जिह्वानिचयैःकिलालमाकुलितः।
वासुकिरपि वर्णयितुं न समर्थो रणवरं राम।।५९।।

What more shall I relate Rāma about this war, which baffles the attempt of the serpent *Vāsuki* even, to give a full description of it with his hundred tongues and mouths.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने जनपदवर्णनं नाम सप्तत्रिंशः सर्गः।।३७।।

CHAPTER 38

CESSATION OF THE WAR

श्रीवसिष्ठ उवाच

एवमत्याकुले युद्धे सास्फोटभयसंकुले।
आदित्ये तमसा वृद्धे चटत्कठिनकंकटे।।१।।

Vasiṣṭha continued: Now as the war was waging fiercely, with mingled shouts on both sides, the sun shrouded his burnished armour under the mist of darkness, and was about to set.

वहत्यम्बूत्पतन्तीषु पततीष्वश्मवृष्टिषु।
नदीषु क्षेपणाच्छासु वरकेष्वब्जपंक्तिषु।।२।।

The waters of the limpid streams glided with the showers of stones flung by the forces, and falling on the fading clusters of lotuses growing in them.

मिथः फलाग्रकाटोत्थवह्निसीकरिणीषु च।
आयान्तीषु प्रयान्तीषु दूरं शरनदीषु च।।३।।

Flashes of fire glittered in the sky, by the clash in of the shafts and darts below; and waves of arrows were seen, now approaching nigh and now receeding at a distance.

वहल्लूनशिरःपद्मचक्रावर्त्तैस्तरङ्गितैः।
खार्णवे पूरिते हेतिवृन्दमन्दाकिनीगणैः।।४।।

Severed heads like loose lotuses, floated and whirled in the whirlpools of blood below, and the sea of heaven was filled with flying weapons, moving as marine animals above.

समीरणरणत्क्राणशस्त्रपूर्णघनैर्घनैः।
संदेहान्तेषु सिद्धेषु कृपिकच्छव्यथाप्रदैः।।५।।

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The rustling of the breeze and the whistling of the over shadowing clouds of weapons, frightened the aerial Sidhas and sylvan apes, with the fear of an approaching rain.

अष्टभागदशाशेषप्रतापमधुराकृति।
शस्त्रघातौजसा वीर इवाहस्तनुतां ययौ।।६।।

The day declined after it had run its course of the eight watches (*Yāmārdhas*), and assumed the graceful countenance of a hero, returning in glory, after he has fought his battle.

श्रान्ताश्वेभाः प्रभग्नाश्च हेतिसंघातदीप्तयः।
दिवसेन समं सेना ययुर्मंदप्रतापताम्।।७।।

The army like the day, declined in splendour, being battered in its cavalry, and shattered in its force of elephants.

अथ सेनाधिनाथाभ्यां विचार्य सहमन्त्रिभिः।
दूताः परस्परं वृत्ता युद्धं संह्रियतामिति।।८।।

Then the commanders of the armies, in concert with the ministers of war, sent envoys to the hostile parties for a truce to the fighting.

तत्र श्रमवशान्मन्दयन्त्रशस्त्रपराक्रमैः।
रणसंहरणं काले सर्वैरेवोररीकृतम्।।९।।

Both parties agreed to the armistice, seeing how much they were harassed in the engagement; and the soldiers with one voice, gave their assent to it.

ततो महारथोत्तुंगकेतुप्रान्तकृतास्पदम्।
बलयोरारुरोहैक एको योधो ध्रुवो यथा।।१०।।

They hoisted their soaring banners of truce on the pinnacles of the highest chariots (*rathas*); and a crier on each side, mounted over one, to give proclamation to the armies below.

सोंऽशुकं भ्रामयामास सर्वदिङ्मण्डले सितम्।
श्यामेव दीर्घशुद्धांशुं युद्धं संह्रियतामिति।।११।।

They furled the white flags on all sides, which like so many moons in the gloom of night, proclaimed peace on earth by cessation from contention.

ततो दुन्दुभयो नेदुः प्रतिध्वनितदिङ्मुखाः।
महाप्रलयसंशान्तौ पुष्करावर्त्तका इव।।१२।।

Then the drums sent their loud peals around, which were resounded by roarings of the clouds (*Puṣkarāvartas*) above and all about.

शरादिहेतिसरितो विस्तीर्णे गगने स्थिते।
प्रवृत्ताः सुखमागन्तु सरसः सरितो यथा।।१३।।

The flights of arrows and weapons, that had been raging as fire in the atmosphere, now began to fall in torrents, like the currents of the lake *Mansarovara* on the ground below.

योधदोर्द्रुमसंचारस्तनुतामाययौ शनैः।
भूकम्पान्ते वनस्पन्द इवाभ्रान्त इवार्णवः।।१४।।

The hands and arms of the warriors were now at rest like their feet; as the shaking of trees and the surges of the sea are at an end after the earthquake is over.

विनिर्गन्तुं प्रववृते रणादथ बलद्वयम्।
वारिपूरश्चतुर्दिक्षु प्रलयैकार्णवादिव।।१५।।

The two armies now went their own ways from the field of battle, as the arms of the sea run into the land in different directions.

उत्क्षिप्तमन्दरक्षीरसमुद्रवदनाकुलम्।
सैन्यं प्रशाम्यदावर्त्तं शनैः साम्यमुपाययौ।।१६।।

The armies being at rest, there was an end of all agitation in the field; as the waves of the ocean are lulled to rest, on its calm after a storm (lit. after its churning by the Mandāra mountain).

क्रमेणासीन्मुहूर्तेन विकटोदरभीषणम्।
अगस्त्यपीतार्णववच्छून्यमेव रणाङ्गणम्।।१७।।

It became in an instant as dreadful as the dismal womb of death (*Pūtanā*); and as deep and dark as the hollow pit of the sea, after its waters were sucked up by *Agastya* (the sun).

शमसन्ततिसंपूर्णं वहद्रक्तनदाकुलम्।
परिकूजनझंकारपूर्णझिल्लीवनोपमम्।।१८।।

It was full of the dead bodies of men and beasts, and flowed in floods of purpling blood; it was resonant with the sounds of insects, like a heath with the humming of beetles.

वहद्रक्तसरिस्त्रोतस्तरङ्गारवघर्घरम्।
साक्रंदार्द्धमृताहूतसप्राणव्यग्रमानवम्।।१९।।

The glory bodies were gushing with blood, and gurgling as the waves of the sea; and the cries of the wounded who wished to live, pierced the ears, and throbbed the heart strings of the living.

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मृतार्द्धमृतदेहौघसृतासृक्प्लुतनिर्झरम्।
सजीवनरपृष्टस्थशवस्पन्दनभ्रान्तिदम्।।२०।।

The dead and wounded weltering side by side in streams of blood, made the living think the dead as still alive like themselves.

करीन्द्रशवराश्यग्रविश्रान्ताम्बुदखण्डकम्।
विशीर्णरथसंघातं वातच्छिन्नमहावनम्।।२१।।

Big elephants lying dead in piles in the field, appeared as fragments of clouds, and the heaps of broken chariots seemed as a forest dispersed by the storm.

वहद्रक्तनदीरंहःप्रोह्यमानहयद्विपम्।
शरशक्त्यृष्टिमुसलगदाप्रासासिसंकुलम्।।२२।।

Streams of blood were running with the dead bodies of horses and elephants, and heaps of arrows and spears and mattocks and mallets, flowing together with broken swords and missiles.

पर्याणावनसन्नाहकवचावृतभूतलम्।
केतुचामरपट्टौघगुप्तं शवशरीरकम्।।२३।।

Horses were lying girt in their halters and harnesses, and the soldiers wrapt in their mails and armours; and flags and flappers and turbans and helmets lay scattered in the field.

फणास्फुटकतूणीरकुंजकूजत्समीरणम्।
शवराशिपलालौघतल्पसुप्तपिशाचकम्।।२४।।

The winds were rustling in the orifice of the quivers, like the hissing of arrowy snakes, or as the whistling of the breeze in the holes of bamboo trees; and the *Piśācas* were rolling on beds of dead bodies, as upon their beddings of straws.

मौलिहाराङ्गदद्योतशक्रचापवनावृत्तम्।
श्वशृगालकराकृष्टसान्द्रान्त्रादीर्घरज्जुकम्।।२५।।

The gold chains of the helmets and the head ornaments of the fallen soldiers, glittered with the various colours of the rain bow, and greedy dogs and jackals were tearing the entrails of the dead like long ropes or strings.

रक्तक्षेत्रक्वणत्किंचिच्छेषजीवनृदन्तुरम्।
रक्तकर्दमनिर्मग्नसजीवनरदर्दुरम्।।२६।।

The wounded were gnashing their teeth in the field of blood, like the croaking of frogs in the miry pool of blood.

वराङ्गकवचप्रख्यनिर्गताक्षिशतोच्चयम्।
वहद्भुजोरुकाष्ठौघघोररक्तसरिच्छतम्।।२७।।

Those clad in party coloured coats with a hundred spots on them, had now their arms and thighs gushing in a hundred streams of blood.

साक्रंदबन्धुवलितं मृतार्द्धमृतमानवम्।
शरायुधरथाश्वेभपर्याणासंवरान्तरम्।।२८।।

The friends of the dead and wounded, were wailing bitterly over their bodies; lying amidst the heaps of arrows and weapons, the broken cars and the scattered trappings of horses and elephants, which had covered the land.

नृत्यत्कबन्धदोर्दण्डमण्डलानमिताम्बरम्।
मदमेदोवसागन्धपीडार्द्रघ्राणकोटरम्।।२९।।

Headless trunks of the goblins were dancing about with their uplifted arms touching the sky; and the stink of the carrion, fat and blood, filled the nostrils with nausia.

उत्ताल्वर्द्धमृतेभाश्वमार्यमाणाल्पजीवितम्।
वहद्रक्तनदीवीचिप्रहारहतदुन्दुभि।।३०।।

Elephants and horses of noble breed, lay dead and others gasping with their mouths gaping upwards; and the dashing of the waving streams of blood, beat as loud as drums against their rock-like bodies.

उह्यमानमृतेभाश्वमकरासृक्सरिच्छतम्।
म्रियमाणनराणीकफूत्कृतासृक्प्रणालिकम्।।३१।।

The blood gushing out of the pores of the wounded horses and elephants, ran like that of a wounded whale into a hundred streams. And the blood spouting from the mouths of the dying soldiers flowed into a hundred channels.

स्वल्पजीवशरापूर्णमुखदृक्कान्तितस्वनम्।
पिण्डभार्यावसागन्धवातान्तोत्पीठलोहितम्।।३२।।

Those who were pierced with arrows in their eyes and mouths, were uttering an inaudible voice in their last gasp of death; and those pierced in their bellies, had their bowels gushing out with a horrible stench; while the ground was reddened with thickened blood issuing out of the wounds.

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उन्नात्सार्धमृतेभेन्द्रकराक्रान्तकबन्धकम्।
निरधिष्ठितहस्त्यश्वपातितोच्चकबन्धकम्।।३३।।

Half dead elephants grasped the headless trunks with their uplifted trunks (proboscis), while the loose horses and elephants, that had lost their riders, were trampling over the dead bodies at random.

रुदत्कंदत्परिभ्रष्टशवक्षुब्धासृगुद्धति।
मृतभर्तृगले शस्त्रत्यक्तप्राणकुलाङ्गनम्।।३४।।

The weeping, crying and tottering wives of the fallen soldiers, fell upon their dead bodies weltering in blood, and embracing them fast by their necks, made an end of themselves with the same weapons.

सेनोत्क्रान्ततत्क्षिप्रबहुपान्थपरीक्षणम्।
शवहारकराकृष्टसप्राणानुचराकुलम्।।३५।।

Bodies of soldiers were sent with their guides on the way, to fetch the dead bodies from the field; and the hands of their lively companions, were busily employed in dragging the dead.

केशशैवालवक्त्राब्जचक्रावर्तनदीशतम्।
तरत्तुङ्गतरङ्गाढ्यवहद्रक्तमहानदम्।।३६।।

The field had become a wide river running with waves of blood, and breaking into a hundred whirling streams, carrying the severed heads, as lotuses swimming in them, and the torn braids of hair floating as bushes on them.

अङ्गलग्नायुधोद्धारव्यग्रार्द्धमृतमानवम्।
विदेशमृतसाक्रंदहृताङ्गजवाजिनम्।।३७।।

Men were busy to extract the weapons from the bodies of the wounded, who lamented loudly on account of their dying in a foreign land, and losing their arms and armours and horses and elephants in the field.

प्राणान्तस्मृतपुत्रेष्टमातृदेवपराभिधम्।
हाहाहीहीति कथितमर्मच्छेदनवेदनम्।।३८।।

The dying souls remembered their sons and parents, their dear ones and their adored deities, and called out by their names; and began to sigh and sob with heart-rending heigh-hos and alacks.

म्रियमाणमथौजिष्ठद्विष्टप्रारब्धसञ्चयम्।
दन्तियुद्धासमर्थाग्रमृतदेहेष्टदैवतम्।।३९।।

The brave that died cursed their fates, and those falling in their fighting with elephants, blamed the unkind gods they had adored in vain.

म्रियमाणमहावज्ञाशूराश्रितपलायनम्।
अशंकितासृगावर्त्तभिमास्पदगमोत्सुकम्।।४०।।

The cowards fearing to be killed be took themselves to base flight; but the dauntless brave stepped forward amidst the whirlpools of blood.

मर्मच्छेदशराघातव्यथाविदितदुष्कृति।
कबन्धबन्धप्रारब्धवेतालवदनाक्रमम्।।४१।।

Some suffering under the agony of arrows piercing their mortals parts, thought upon the sins of their past lives, that had brought this pain upon them; while the blood sucking *Vetālas*, advanced with their horrid mouths for drinking the blood of the headless trunks (*Kabandhas*).

उह्यमानध्वजच्छत्रचारुचामरपंकजम्।
किरत्सन्ध्यारुणं दिक्षु तेजस्कं रक्तपंकजम्।।४२।।

The floating flags and umbrellas and flappers, seemed as white lotuses in the lake of blood below, while the evening stretched her train of stars like red lotuses in the ethereal sea above.

रथचक्रधरावर्तं रक्तार्णवमिवाष्टमम्।
पताकाफेनपुंजाढ्यं चारुचामरबुद्बुदम्।।४३।।

The battle-field presented the appearance of an eighth sea of blood; the rathas or warcars forming its rocks, and their wheels its whirlpools; the flags being its foam and froth, and the white flappers as its bubbles. (There are seven seas only on record).

विपर्यस्तरथं भूमिपंकमग्नपुरोपमम्।
उत्पातवातनिर्धूतद्रुमं वनमिवाततम्।।४४।।

The field of blood with the scattered cars, appeared as a track of land plunged in mud and mire, and covered over with woods broken down and blown away by a hurricane.

कल्पदग्धजगत्प्रख्यं मुनिपीतार्णवोपमम्।
आतिवृष्टिहतं देशमिव प्रोज्झितमानवम्।।४५।।

It was as desolate as a country burnt down by a conflagration, and as the dry bed of sea sucked up by the sage Agastya (the sun). It was as a district devastated by a sweeping flood.

कलापकुंतवलितं भुशुंडीमंडलाकुलम्।
मत्तनागशताकारशवतोमरमुद्गरम्।।४६।।

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It was filled with heaps of weapons, as high as the bodies of big elephants lying dead about the ground.

शिलाशिखरसंजाततालजालमिवाततम्।
तरद्रक्तनदीतीरजातकुन्तोन्नतद्रुमम्।।४७।।

The lances which were carried down by the streams of blood, were as big as the palm trees growing on the summits of mountains.

नागांसस्यूतहेत्योघवृक्षांशुकुसुमाकुलम्।
कंककृष्टांन्त्ररसनावृन्दजालकिताम्बरम्।।४८।।

The weapons sticking in the bodies of the elephants, seemed as the shining flowers growing on verdant trees: and the entrails torn and borne up by vultures, spread a fretted net work in the sky.

असृक्सरित्तीरजातकुन्तोन्नतवनद्रुमम्।
असृक्सरोवरोर्ध्वस्थपताकानलिनीगणम्।।४९।।

The lances fixed beside the streams of blood, were as a woody forest on the bank of river; and the flags floating on the surface, appeared as a bush of lotuses in the liquid-blood.

रक्तकर्दमनिर्मग्ननराहूतसुहृज्जनम्।
करीन्द्रकुणपापाततिर्यद्भग्नजनेक्षितम्।।५०।।

Dead bodies of men were drawn up by their friends, from the bloody pool in which they were drowned, and the embedded bodies of high elephants, were marked by men by the jutting weapons sticking in them.

हेतिलूनलतैर्वृक्षैः संदिग्धार्द्धकबन्धकम्।
असृङ्नदीवहद्धस्तिकटकर्पटनौगणम्।।५१।।

The trunks, of trees which had their branches lopped off by the weapons, appeared as the headless bodies of slain soldiers and the floating carcasses of elephants, seemed as so many boats swimming in the sea of blood.

रक्तस्रोतःस्फुरच्छुक्लवस्त्रडिण्डीरपिण्डकम्।
संचारनियतक्षिप्रभृत्यविच्छिन्नमानवम्।।५२।।

The white garments that were swept down by the current, seemed as the forth of the pool of blood, and were picked up by the servants sent to search them out.

इतश्चेतश्च निपतत्कबन्धरवदानवम्।
ऊर्ध्वस्थूलाक्षचक्रौघच्छिन्नसैन्यद्रवज्जनम्।।५३।।

The demoniac bodies of headless soldiers, were rising and falling in the field, and hurling large wheels and disks upon the flying army on all sides.

रक्तनिःस्वनभांकारफेत्कारार्धमृतारवम्।
शिलामुखललद्रक्तधाराधूतरजःखगम्।।५४।।

The dying warriors were frothing forth floods of blood from their throats, and stones stained with blood were inviting the greedy vultures to devour them.

सुतालोत्तालवेतालतालताण्डवसंकटम्।
पर्यस्तरथदार्वन्तरर्द्धान्तरितसद्भटम्।।५५।।

Then there were groups of *Sutāla*, *Vetāla* and *Uttāla* demons dancing their war dance about the field, and whirling the rafts of the broken cars upon the flying soldiers on all sides.

अन्तस्थसज्जीवभटस्पन्दिस्पन्दनभीतिदम्।
रक्तकर्दमपूर्णास्यकिंचिज्जीवकृपाच्छवम्।।५६।।

The stir and last gasp of those that were yet alive, were fearful to behold, and the faces of the dying and the dead that were covered in dust and blood, were pitiful to the beholder.

किंचिज्जीवनरोद्ग्रीवदुःखदृष्टश्वायसम्।
एकामिषोत्कक्रव्यादयुद्धकोलाहलाकुलम्।
एकामिषार्थयुद्धेहामृतक्रव्यादसंकुलम्।।५७।।

The devouring dogs and ravenous ravens beheld the last gasp of the dying with pity; while the feeders on carrions were howling and fighting on their common carcass, till many of them became dead bodies by their mutual fighting.

विवृत्तासंख्याश्वद्विरदपुरुषाधीश्वररथ-
प्रकृत्तोष्ट्रग्रीवाप्रसृतरुधिरोद्गारसुसरित्।
रणोद्यानं मृत्योस्तदभवदशुष्कायुधलतं
सशैलं कल्पान्ते जगदिव विपर्यस्तमखिलम्।।५८।।

Now I have described the sea of blood, which flowed fast with the gore of unnumbered hosts of horses, elephants and camels, and of warriors and their leaders, and multitudes of cars, and war chariots; but it became a pleasure garden to the god of death, delighting in his bed of bloodshed, and grove of the weapons beset all around.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने आहववर्णनं नाम अष्टत्रिंशः सर्गः।।३८।।

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CHAPTER 39

DESCRIPTION OF THE BATTLE-FIELD INFESTED BY NOCTURNAL FIENDS

श्रीवसिष्ठ उवाच

अथ वीर इवारक्तः कालेनास्तमितो रविः।
अस्त्रतेजःपरिम्लानप्रतापोब्धौ समुज्झितः।।१।।

Now the blood-red sun set down in the west, like a hero red with blood; and hid his lustre, which was dimmed by the brightness of the weapons of war in the western main.

रणरक्तरुचिर्व्योमदर्पणप्रतिबिंबिता।
जहौ सूर्यशिरश्छेदे सन्ध्यालेखोदभूत्क्षणम्।।२।।

The sky which had reflected the blood-red flush of the field of blood, was now dimmed by the setting of the glorious sun, and darkened by the veil of evening.

भूपातालनभोदिग्भ्यः प्रलयाब्धिजलौघवत्।
समाजग्मुस्तनत्ताला वेताला वलया इव।।३।।

Thick darkness overspread the face of heaven and earth like the waters of the great deluge, and there appeared a body of ghosts (*Vetālas*), dancing in a ring and clapping their hands.

मृष्टध्वान्तासिवलिते दिननागेन्द्रमस्तके।
संध्यारागारुणं कीर्णं तारानिकरमौक्तिकम्।।४।।

The face of the day like that of an elephant, being besmeared with the blackness of night fall, was again painted by the light of evening with the pearly spots of stars on the cheeks.

निःसत्वेषु तमोन्धेषु रसनारसशालिषु।
संकोचमाययुः पद्मामृतानां हृदयेष्विव।।५।।

The busy buzz of Creation being silent in the dead darkness of night, like the humming of bees over the surface of the waters, the hearts of men were closed in sleep as in death, like the petals of the lotus at night.

मीलत्पक्षाः क्षणात्सुप्ताः कृच्छ्रप्रोच्छ्रितकंधराः।
कुलायेषु खगा आसञ्छवाङ्गेष्विव हेतयः।।६।।

The birds lay with their folded wings and fallen crests in their nests, as the dead bodies were lying in the field, covered with their wounds and weapons.

आसन्नचन्द्रसुभगा लोकाः कुसुमपंक्तयः।
उल्लसद्वदया जाता वीरपक्षेष्विव श्रियः।।७।।

Then the fair moon-beams shone above, and the white lotuses were blown below; the hearts of men were gladdened, and the victors felt joyous in themselves.

रक्तवारिमयी सायमङ्गगुप्तशिलीमुखा।
संकुचद्वक्त्रपद्माभूद्रणभूमिरिवाब्जिनी।।८।।

The ruddy evening assumed the shape of the blood-red sea of battle, and the fluttering bees now hid themselves like the faces of the fallen soldiers.

उपर्यभूद्व्योमसरस्ताराकुमुदमण्डितम्।
अधस्त्वभूद्वारिसरः स्फुरत्कुमुदतारकम्।।९।।

There was an ethereal lake above spangled with stars like the white lotuses on high; and here was the earthly lake below, beset by lotuses resembling the stars of heaven.

तमस्यपेतभीतानि भूतानि मिलितान्यलम्।
पयांसीव विसेतूनि प्रसृतानि दिशं प्रति।।१०।।

The bodies that were thought to be lost in darkness, were now recovered in light, as the gems hid under the water, are found scattered about in moonlight.

आसीद्रणाङ्गणं गायद्वेतालकुलसंकुलम्।
क्वणत्कंकालकाङ्कस्थकंककाकोलकेलिमत्।।११।।

The battle field was filled by the *Vetāla* demons, howling with their hideous cry; while bodies of vultures, crows and owls, were tearing the carcasses and sporting with the skeletons.

अथ काष्ठचिताज्वालसताराम्बरभास्वरम्।
पचत्पचपचाशब्दिमेदोमांसमयानलम्।।१२।।

Then blazed the funeral piles as brightly as the starry frame on high, and the fire consumed the dead bodies together with their bones and raiments.

सर्वाङ्गास्थिस्फुटास्फोटस्फुच्चितिचयोन्मुखम्।
वेतालललनारब्धजललीलातिरोहितम्।।१३।।

The fire burnt the bodies with their bones to ashes, after which it extinguished itself as if sated with plenty. The female fiends now began to sport in the water.

श्वकाकयक्षवेतालतालकोलाहलोल्बणम्।
गमागमेन भूतानां समुड्डीनवनोपमम्।।१४।।

There arose a mingled cry of dogs and crows,

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of *Yakṣas* and *Vetālas*, with the clapping of their hands; and bodies of ghosts were moving about as woods and forests.

रक्तमांसवसामेदोहरणव्यग्रडाकिनि।
चर्वितामृग्वसामांसस्रवत्सृक्किकपिशाचकम्।।१५।।

The *Dākinis* (*Dāyinis*) were eager to steal away the flesh and fat from the piles, and the *Piśācas* delighted in sucking the blood and the flesh and bones of the dead.

मध्यमध्यचितालोकप्रकटासृक्शवव्रजम्।
विरूपिकानीयमानस्वांसन्यस्तमहाशवम्।।१६।।

The demons were now looking and now lurking about the funeral piles, and the *Rākṣasas* that rushed in, bore away the carcasses on their shoulders.

उत्ताण्डवोग्रकुभाण्डमण्डलोड्डामरोदरम्।
छमिच्छमित्प्रलापान्तं मेदोसृग्वाष्पसाम्बुदम्।।१७।।

There came also bodies of ferocious *Kubhāṇḍas*, and big *Ḍāmaras*, uttering their barbarous cries of *cumcum*, and hovering over the fumes of fat and flesh in the shapes of clouds.

वहद्रक्तनदीरंहोरूढभूचररूपिकम्।
वेतालकुलकंकालकर्षणाकुलकाकलम्।।१८।।

Bodies of *Vetālas* stood in the streams of blood like earthly beings, and snatched the skeletons with hideous cries.

मृतेभोदरमंजूषासुप्तवेतालबालकम्।
विविक्तैकरणोद्देशपानक्रीडास्थराक्षसम्।।१९।।

The *Vetāla* younglings slept in the bellies and chests of the elephants, and the *Rākṣasas* were drinking their fill in the bloody field.

मत्तवेतालकलहचितालातरणोज्ज्वलम्।
वरद्रक्तवसामिश्रगन्धबन्धुरमारुतम्।।२०।।

The giddy *Vetālas* fought with one another with the lighted faggots of the piles, and the winds were wafting the stench of the putrid carcasses on all sides.

रूपिकापेटिकावान्तारणद्रटरटारवम्।
अर्द्धपक्वशवास्वादलुब्धयक्षोल्लसत्कलि।।२१।।

The female fiends (*Rūpikās*), filled the baskets of their bellies with carrion, with a rat-a-rat (*raṭ araṭa*) noise; and the *Yakṣa* cannibals were snatching the half-burnt carcasses from the funeral piles, as their roasted meat and dainty food (S. Kali A. Kul).

तुङ्गवङ्गकलिङ्गाङ्गतङ्गणाङ्गलगत्खगम्।
तारापातोपमहसत्संमुखज्वालरूपिकम्।।२२।।

Aerial imps (*khagas*) attacked the dead bodies of the big *Baṅgas* and black *Kaliṅgas*, and flouted about with their open mouths, emitting the blaze of falling meteors.

पतद्वेतालसोल्लासमध्यस्थासृग्विरूपिकम्।
पिशाचाकर्णिताभ्यर्णयोगिनीगणनायकम्।।२३।।

The *Vetāla* goblins fell down in the dark and discoloured blood-pits, lying hid in the midst of the heaps of dead bodies; while the *Piśāca* ogres and the leaders of *Yoginī* sprites, laughed at them for their false step (*Vetāla*).

प्रसृतांत्रमहातंत्रीप्रायसंपन्नवादनम्।
पिशाचवासनोत्क्रांतपिशाचीभूतमानवम्।।२४।।

The pulling of the entrails (*antras-ānts*), vibrated as by striking the strings of wired instruments (*tantras*-or *tānts*); and the ghosts of men that had become fiends from their fiendish desires, fell a-fighting with one another.

रूपिकालोकनापूर्वत्रासार्द्धमृतसद्भटम्।
क्वचिद्वेतालरक्षोभिरपरीपूर्णमद्रकम्।।२५।।

Valiant soldiers were affrighted at the sight of the spectres (*Rūpīkās*); and the obsequies were disturbed by the *Vetāla* and *Rākṣasa* goblins.

स्वरूपिकास्कन्धपतच्छवत्रस्तनिशाचरम्।
नभःसंघट्टितापूर्वभूतपेटकसंकटम्।।२६।।

The hobgoblins of the night, (*niśācaras*), got frightened at the fall of the carcasses from the shoulders of the elfs (*Rūpikās*), who were carrying them aloft in the air; where they were waylaid by a throng of ghostly demons (*bhūta-saṅkaṭa*).

अतिप्रयत्नापहृतम्रियमाणनरामिषम्।
स्वभक्ष्यापेक्षपक्षेषु विक्षिप्तशवराशिमत्।।२७।।

Many dying bodies, that were lifted aloft with labour by the bogies (*Dānas*), were let to fall down dead on the ground, being found unfit for their food.

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शिवामुखानलशिखाखण्डोत्थमितिरक्तगैः।
समुड्डीननवाशोकपुष्पगुच्छमिवामितः।।२८।।

Pieces of blood-red flesh, fallen from the fiery jaws of jackals, resembled clusters of *Aśoka* flowers, strewn all around the funeral ground.

कबन्धकन्धराबन्धव्यग्रवेतालबालकम्।
यक्षरक्षःपिशाचादिकचदाकाशगोल्मुकम्।।२९।।

Vetāla urchins were busy in putting on the scattered beads over the headless bodies of *kabandhas* (acephali); and bodies of *Yakṣa*, *Rakṣa* and *Piśāca* ogres, were flashing as firebrands in the sky.

आकाशभूधरनिकुंजगुहान्तराल-
पिण्डोपमंडिततमोम्बुदपीठपूरम्।
व्यालोलभूतरभसाकुलकल्पवात-
व्याधूतलोककरकाण्डकपेटकल्पम्।।३०।।

At last a thick cloud of darkness, covered the face of the sky, and the view of the hills and vallies, gardens and groves, was hid under an impenetrable gloom. The infernal spirits got loose from their dismal abodes, and ranged and ravaged at large over the field, as a hurricane under the vault of heaven.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने निशाचराकुलरात्रिरणांगणवर्णनं नाम एकोनचत्वारिंशः सर्गः।।३९।।

CHAPTER 40
REFLECTIONS OF HUMAN LIFE AND MIND

श्रीवसिष्ठ उवाच

एवं निशाचराचारचिरघोरे रणाङ्गणे।
अहनीव जनाचारे स्थिते यामावरेहिते।।१।।

Vasiṣṭha related— The nocturnal fiends were thus infesting the gloomy field, and the myrmidons of death (Yama), roaming about it as marauders in the day time.

हस्तहार्यतमः पिण्डस्फुटकुड्ये निशागृहे।
लाभोच्छदोच्चलचते भूतसङ्घे प्रवल्गति।।२।।

The naked and fleeting ghosts, were revelling on their provision of carrion in their nightly abode, and under the canopy of thick darkness which was likely to be laid hold upon under the clutches of one's hand (hasta-grāhya).

निःशब्दे ध्वान्तसंचारे निद्रारुद्धककुब्गणे।
लीलापतिरुदारात्मा किंचित्खिन्नमना इव।।३।।

It was in the still hour of the gloomy night, when the host of heaven seemed to be fast bound in sleep, that a sadness stole in upon the mind of Līlā's magnanimous husband (the belligerent prince Vidūratha by name).

प्रातःकार्यं विचार्याशु मन्त्रिभिर्मन्त्रकोविदैः।
दीर्घचन्द्रसमाकारे शयने हिमशीतले।।४।।

He thought about what was to be done on the next morning, in council with his Counsellors; and then went to his bed, which was as white as moonlight, and as cold as frost. (A cold bed in the east *vs*. a warm one in the west).

चन्द्रोदरनिभे चारुगृहे शिशिरकोटरे।
निद्रां मुहूर्त्तमगमन्मुद्रितेक्षणपुष्करः।।५।।

His lotus-eyes were closed in sleep for a while in his royal camp, which was as white as the moonbeams, and covered by the cold dews of night.

अथ ते ललने व्योम तत्परित्यज्य तद्गृहम्।
रन्ध्रैर्विविशतुर्वातलेखेऽब्जमुकुलं यथा।।६।।

Then the two ladies, issued forth from their vacuous abode, and entered the tent through a crevice, as the air penetrates into the heart and amidst an unblown bud of flower.

श्रीराम उवाच

कियन्मात्रमिदं स्थूलं शरीरं वाग्विदांवर।
रन्ध्रेण तन्तुतनुना कथमाश्वाविशत्प्रभो।।७।।

Rāma asked: How is it possible sir, that the gross bodies of the goddesses, with their limited dimensions, could enter the tent through one of its holes, as small as the pore of a piece of cloth?

श्रीवसिष्ठ उवाच

आधिभौतिकदेहोऽहमिति यस्य मतिभ्रमः।
तस्यासावणुरन्ध्रेण गन्तुं शक्नोति नानघ।।८।।

Vasiṣṭha answered saying that— Whosoever mistakes himself to be composed of a material body, it is no way possible for him to enter a small hole with that gross body of his.

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रोधितोऽहमनेनेति न माम्यत्रेति यस्य धीः।
अनुभूतानुभवती भवतीत्यनुभूयते।।९।।

But he who thinks himself to be pent up in his corporeal body as in a cage, and obstructed by it in his flight, and does not believe himself to fill his frame, or to be measured by its length; but has the true notion of his inward subtle spirit, it is no way impossible for him to have his passage any where he pleases to go.

येनानुभूतं पूर्वार्धं गच्छामीति स तत्क्रियः।
कथं भवति पश्चार्धं गमनोन्मुखचेतनः।।१०।।

He who perceives his original spiritual state, as forming the better half of his body, may pass as a spirit through a chink; but who so relies in his subsequent half of the material body, cannot go beyond it in the form of his intellect.

नहि वार्यूर्ध्वमायाति नाधो गच्छति पावकः।
या यथैव प्रवृत्ता चित्सा तथैव प्रतिष्ठिता।।११।।

As the air never rises upward, nor the flame of fire ever goes downward; so it is the nature of the spirit to rise upward, as that of the body to go down; but the intellect is made to turn in the way in which it is trained.

छायायामुपविष्टस्य कुतस्तापानुभूतयः।
यस्य संवेदनेऽन्योऽर्थः केनचिन्नानुभूयते।।१२।।

As the man sitting in the shade, has no notion of the feeling of heat or warmth; so one man has no idea of the knowledge or thoughts of another person.

यथा संवित्तथा चित्तं सा तथावस्थितिं गता।
परमेण प्रयत्नेन नीयतेऽन्यदशां पुनः।।१३।।

As is one's knowledge so is his thought, and such is the mole of his life; it is only by means of ardent practice (of *Yoga* and learning), that the mind is turned to the right course.

सर्पैकप्रत्ययो रज्ज्वामसर्पप्रत्यये बलात्।
निवर्ततेऽन्यथा त्वेष तिष्ठत्येव यथास्थितः।।१४।।

As one's belief of a snake in a rope, is removed by the conviction of his error; so are the bent of the mind and course of conduct in life, changed from wrong to right by the knowledge of truth.

यथा संवित्तथा चित्तं यथा चित्तं तथेहितम्।
बालं प्रत्यपि संसिद्धमेतत्को नानुभूतवान्।।१५।।

It is one's knowledge that gives rise to his thoughts, and the thoughts that direct his pursuits in life: this is a truth known even to the young and to every man of sense.

यः पुनः स्वप्नसंकल्पपुरुषः प्रतिमाकृतिः।
आकाशमात्रकाकारः स कथं केन रोध्यते।।१६।।

Now then the soul that resembles a being seen in a dream or formed in fancy, and which is of the nature of air and vacuum, is never liable to be obstructed any where in its course: (for who can constrain the flight of his imagination?).

चित्तमात्रं शरीरं तु सर्वस्यैव हि सर्वतः।
विद्यते वेदनाच्चैतत्क्वचिदेतीव हृद्गतात्।।१७।।

There is an intellectual body, which all living beings possess in every place. It is known both by consciousness, as well as the feelings of our hearts.

यथाभिमतमेवास्य भवत्यस्तमयोदयम्।
आदिसर्गे स्वभावोत्थं पश्चाद्द्वैतैक्यकारणम्।।१८।।

It is by the divine will, that the intellect rises and sets by turns. At first it was produced in its natural, simple and intellectual form, and then being invested with a material body, it makes together an unity of the person out of the duality (of its material and immaterial essences).

चित्ताकाशं चिदाकाशमाकाशं च तृतीयकम्।
विद्धयेतत्रयमेकं त्वमविनाभावनावशात्।।१९।।

Now you must know the triple vacuity, composed of the three airy substances— the spirit, mind and space, to be one and the same thing, (all the three being equally all pervasive); but not so their receptacle (of the material body), which has no pervasion.

एतच्चित्तशरीरत्वं विद्धि सर्वगतोदयम्।
यथासंवेदनेच्छत्वाद्यथासंवेदनोदयम्।।२०।।

Know this intellectual body of beings, to be like the air, present with everything and everywhere (over which it extends and which it grasps in itself); just as your desire of knowing extends over all things in all places, and presents them all to your knowledge.

वसति त्रसरेण्वन्तर्ध्रियते गगनोदरे।
लीयतेऽङ्कुरकोशेषु रसीभवति पल्लवे।।२१।।

It abides in the smallest particles, and reaches

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to the spheres of heavens, (which it grasps within itself): it reposes in the cells of flowers, and delights in the leaves of trees. (*i.e.* It stretches over all these things in its knowledge of them).

उल्लसत्यम्बुवीचित्वे प्रनृत्यति शिलोदरे।
प्रवर्षत्यम्बुदो भूत्वा शिलीभूयावतिष्ठते।।२२।।

It delights in hills and dales, and dances over the waves of the oceans; it rides over the clouds, and falls down in the showers of rain and hailstones of heaven.

यथेच्छमम्बरे याति जठरेऽपि च भूभृताम्।
अनन्ताकाशवपुर्धत्तेऽथ परमाणुताम्।।२३।।

It moves at pleasure in the vast firmament, and penetrates through the solid mountains. Its body bears no break in it, and is as minute as an atom.

भवत्यद्रिर्धराधारो बद्धपीठो नभः शिराः।
देहस्यान्तर्बहिरपि दधद्वनतनूरुहम्।।२४।।

Yet it becomes as big as a mountain lifting its head to heaven, and as large as the earth, which is the fixed and firm support of all things. It views the inside and outside of every thing, and bears the forests like hairs on its body.

भवत्याकाशमाधत्ते कोटीः पद्मजसद्मनाम्।
अनन्याः स्वात्मनोऽम्भोधिरावर्त्तरचना इव।।२५।।

It extends in the form of the sky, and contains millions of worlds in itself; it identifies itself with the ocean, and transforms its whirlpools to spots upon its person.

अनुद्विग्नबोधोऽसौ सर्गादौ चित्तदेहकः।
आकाशात्मा महान्भूत्वा वेत्ति प्रकृततां ततः।।२६।।

It is of the nature of an uninterrupted understanding, ever calm and serene in its aspect; it is possessed of its intellectual form, from before the creation of the visible world, and being all comprehensive as vacuity itself, it is conversant with the natures of all beings.

असत्यमेव वारित्वं बुद्ध्योदेतीव तत्तथा।
वन्ध्यापुत्रोऽयमस्तीति यथा स्वप्ने भ्रमो नरः।।२७।।

It is an unreality as the appearance of water in the mirage, but manifests itself as a reality to the understanding by its intelligence. Without this (intellection), the intellectual man is a nil as the son of a barren woman, and a blank as the figure of a body seen in a dream.

श्रीराम उवाच

किं चित्तमेतद्भवति किंवा भवति नो कथम्।
कथमेव न सदूपं नान्यद्भवति वीक्षणात्।।२८।।

Rāma asked— How is that mind to which you attribute so many powers, and what is the again which you say to be nothing? Why is it no reality, and as something distinct from all what we see?

श्रीवसिष्ठ उवाच

प्रत्येकमेव यच्चित्तं तदेवंरूपशक्तिकम्।
पृथक्प्रत्येकमुदितः प्रतिचित्तं जगद्भ्रमः।।२९।।

Vasiṣṭha replied— All individual minds are indued with these faculties, except all such, individualities, whose minds are engrossed with the error (of the reality) of the outer world.

क्षणकल्पजगत्सङ्घाःसमुद्यन्ति गलन्ति च।
निमेषात्कस्यचित्कल्पात्कस्यचिच्च क्रमं शृणु।।३०।।

All the worlds are either of a longer or shorter duration, and they appear and disappear at times; some of these vanish in a moment, and others endure to the end of a *Kalpa*. But it is not so with the mind, whose progress I will now relate to you.

मरणादिमयी मूर्च्छा प्रत्येकेनानुभूयते।
यैषा तां विद्धि सुमते महाप्रलययामिनीम्।।३१।।

There is an insensibility which overtakes every man before his death; this is the darkness of his dissolution (*Mahāpralaya-yāminī*).

तदन्ते तनुते सर्गं सर्व एव पृथक्पृथक्।
सहजस्वप्नसंकल्पान्संभ्रमाचलनृत्यवत्।।३२।।

After the shocks of delirium and death are over, the spiritual part of every man, is regenerated anew in a different form, as if it was roused from a state of trance, reverie or swoon; (the three states of insensibility-avidyā-trayam).

महाप्रलयरात्र्यन्ते चिरादात्ममनोवपुः।
यथेदं तनुते तद्वत्प्रत्येकं मृत्यनन्तरम्।।३३।।

And as the spirit of God, assumes his *triune* form with the persons of Brahmā and *Virāj*, after the dissolution of the world for its recreation; so every person receives the triplicate form of his

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spiritual, intellectual and corporeal beings, after the termination of his life by death.

श्रीराम उवाच

मृतेरनन्तरं सर्गो यथा स्मृत्यानुभूयते।
चिरात्तथानुभवति नातो विश्वमकारणम्।।३४।।

Rāma said— As we believe ourselves to be reproduced after death by reason of our reminiscence; so must we understand the recreation of all bodies in the world by the same cause. Hence there is nothing uncaused in it (as it was said with regard to the unproduced Brahmā and others).

श्रीवसिष्ठ उवाच

महति प्रलये राम सर्वे हरिहरादयः।
विदेहमुक्ततां यान्ति स्मृतेः क इव संभवः।।३५।।

Vasiṣṭha replied— The gods Hari, Hara and others having obtained their disembodied liberation or *videha-mukti*, (*i.e.* the final extinction of their bodies, their minds and spirit as in nirvāna), at the universal dissolution, could not retain their reminiscence to cause their regeneration.

अस्मदादिः प्रबुद्धात्मा किलावश्यं विमुच्यते।
कथं भवन्तु नो मुक्ता विदेहाः पद्मजादयः।।३६।।

But human beings having both their spiritual and intellectual bodies entire at their death, do not lose their remembrance of the past, nor can they have their final liberation like Brahmā, unless they obtain their disembodied state, which is possible to all in this life or hereafter, by the edification of their souls, through *Yoga* meditation alone.

अन्ये त्वमिव ये जीवास्तेषां मरणजन्मसु।
स्मृतिः कारणतामेति मोक्षाभाववशादिह।।३७।।

The birth and death of all other beings like yourself, are caused by their reminiscence, and for want of their disembodied liberation or eternal salvation.

जीवो हि मृतिमूर्छान्ते यदन्तः प्रोन्मिषन्निव।
अनुन्मिषित एवास्ते तत्प्रधानमुदाहृतम्।।३८।।

The living soul retains its consciousness within itself, after its pangs of death are over; but remains in its state of insensibility by virtue of its own nature (called pradhāna).

तद्व्योमप्रकृतिः प्रोक्ता तदव्यक्तं जडाजडम्।
संस्मृतेरस्मृतेश्चैव क्रम एष भवोदये।।३९।।

The universal vacuum is called nature (*prakṛti*). It is the reflexion of the invisible divine mind (*cit pratibimbam*); and is the parent of all that is dull or moving (*JadāJada*), which are so produced by cause of their reminiscence or its absence (*sansmṛti* and *asmṛti*); the former causing the regeneration of living beings, and the latter its cessation as in inert matter.

बोधोन्मुखत्वे हि महत्तत्प्रबुद्धं यदा भवेत।
तदा तन्मात्रदिक्कालक्रिया भूताद्युदेति खात्।।४०।।

As the living principle or animal life beings to have its understanding (*bodha*), it is called *mahat* or an intelligent being, which is possessed of its consciousness (*ahaṅkāra*). It has then the organs of perception and conception, added to it from their elements (*tanmātrās*) residing in the vacuous other.

तदेवोच्छूनमाबुद्धं भवतान्द्रियपञ्चकम्।
तदेव बुध्यते देहः स एषोऽस्यातिवाहिकः।।४१।।

This minutely intelligent substance, is next joined with the five internal senses, which form its body, and which is otherwise called its spiritual body (*ātivāhika* or *liṅgadeha*).

चिरकालप्रत्ययतः कल्पनापरिपीवरः।
आधिभौतिकताबोधमाधत्ते चैष बालवत्।।४२।।

This spiritual being by its long association with the external senses, comes to believe itself as a sensible being; and then by imagining to have the sensible form, it finds itself invested with a material body (*ādhibautika-deha*) as beautiful as that of a lotus.

ततो दिक्कालकलनास्तदाधारतया स्थिताः।
उद्यन्त्यनुदिता एव वायोः स्पन्दक्रिया इव।।४३।।

Then seated in the embryo, it reposes in a certain position for sometime, and inflates itself like the air, until it is fully expanded.

वृद्धिमित्थमयं यातो मुधैव भुवनभ्रमः।
स्वप्नाङ्गनासङ्गसमस्त्वनुभूतोऽप्यसन्मयः।।४४।।

It then thinks itself to be fully developed in the womb, as a man dreams of a fairy form in his sleep, and believes this illusion as a reality.

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यत्रैव म्रियते जन्तुः पश्यत्याशु तदेव सः।
तत्रैव भुवनाभोगमिममित्थमिव स्थितम्।।४५।।

He then views the outer world, where he is born to die, just as one visits a land where he is destined to meet his death; and there remains to relish its enjoyments, as prepared for him.

व्योमैवानुभवत्यच्छमहं जगदिति भ्रमम्।
व्योमरूपं व्योमरूपी जीवो जात इवात्मवान्।।४६।।

But the spiritual man soon perceives every thing as pure vacuum, and that his own body and this world are but illusions and vain vacuities.

सुरपत्तनशैलार्कतारानिकरसुन्दरम्।
जरामरणवैक्लव्यव्याधिसंकटकोटरम्।।४७।।

He perceives the gods, and human habitations, the hills and the heavens resplendent with the sun and stars, to be no more than abodes of disease and debility, and ultimate death and destruction.

स्वभावाभावसंरम्भस्थूलशूक्ष्मचराचरम्।
साब्ध्यद्र्युर्वीनदीशाहोरात्रिकल्पक्षणक्षयम्।।४८।।

He sees nothing but a sad change in the natures of things, and all that is movable or immovable, great or small, together with the seas, hills and rivers and peoples of this earth and the days and nights, are all subject to decay sooner or later.

अहं जातोऽमुना पित्रा किलात्रेत्याप्तनिश्चयम्।
इयं माता धनमिदं ममेत्युदितवासनम्।।४९।।

The knowledge that I am born here of this father, and that this is my mother, these my treasures, and such are my hopes and expectations, is as false as empty air.

सुकृतं दुष्कृतं चेदं ममेति कृतकल्पनम्।
बालोऽभूवमहं त्वद्य युवेति विलसद्धृदि।।५०।।

That these are my merits and these my demerits, and these the desires that I had at heart; that I was a boy and am now young; are the airy thoughts of the hollow mind.

प्रत्येकमेवमुदितः संसारवनखण्डकः।
ताराकुसुमितो नीलमेघचञ्चलपल्लवः।।५१।।

This world resembles a forest, where every being is like a detached arbor; the sable clouds are its leaves, and the stars its full blown flowers.

चरन्नरमृगानीकः सुरासुरविहंगमः।
आलोककौसुमरजाः श्यामागहनकुञ्जकः।।५२।।

The walking men are as its restless deer, and the aerial gods and demons its birds of the air; the broad day light is the flying dust of its flowers, and the dark night the deep covert of its grove.

अब्धिपुष्करिणीपूर्णो मेर्वाद्यचललोष्टकः।
चित्तपुष्करबीजान्तर्निलीनानुभवाङ्कुरः।।५३।।

The seas are like its rills and fountains, and the eight boundary mountains as its artificial hills; the mind is the great tank in it, containing the weeds and shrubs of human thoughts in abundance.

यत्रैष म्रियते जीवस्तत्रैवं पश्यति क्षणात्।
प्रत्येकमुदितेष्वेवं जगत्खण्डेषु भूरिशः।।५४।।

Wherever a man dies, he is instantly changed to this state, and views the same things every where; and every one thus rises and falls incessantly, like the leaves of trees in this forest of the world.

कोटयो ब्रह्मरुद्रेन्द्रमरुद्विष्णुविवस्वताम्।
गिर्यब्धिमण्डलद्वीपलोकान्तरदृशा गताः।।५५।।

Millions of Brahmas, Rudras, Indras, Maruts, Viṣṇus and Suns, together with unnumbered mountains and seas, continents and islands, have appeared and disappeared in the eternal course of the world.

याता यास्यान्ति यान्त्येता दृष्टयो नष्टरूपिणीः।
या ब्रह्मण्युपबृंहाढ्यास्ताः के गणयितुं क्षमाः।।५६।।

Thus no one can count the numbers of beings that have passed away, are passing and shall have to pass hereafter, nor such as are in existence and have to become extinct in the unfathomable eternity of Brahmā.

एवं कुड्यमयं विश्वं नास्त्येव मननादृते।
मनने चलमेवान्तस्तदिदानीं विचारय।।५७।।

Hence it is impossible to comprehend the stupendous fabric of the universe any how except in the mind, which is as spacious as the infinite space itself, and as variable as the course of events in the world.

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यदेव तच्चिदाकाशं तदेव मननं स्मृतम्।
यदेव च चिदाकाशं तदेव परमं पदम्।।५८।।

The mind is the vacuous sphere of the intellect, and the infinite sphere of the intellect, is the seat of the Supreme.

यदेवाम्बु स आवर्तो नत्वस्यावर्त्त वस्तु सन्।
द्रष्टैवास्ते दृश्यमिव दृश्यं नत्वस्ति वस्तु सत्।।५९।।

Now know the whirlpool and waves of the sea to be of the same element, as the sea in which they rise and fall, though they are not of the same durable nature as the sea water, by reason of their evanescence. So the phenomena are the same with the Noumena, though none of these is a reality.

चिव्योम्नो भूतनभसि कचनं यन्मणेरिव।
तज्जगद्भाविनानासत्तत्वं श्वभ्रमिवाम्बरे।।६०।।

The ethereal sphere of heaven, is but a reflexion of the intellectual sphere of the Divine mind, and the bright orbs of the firmament, are as gems in the bosom of Brahmā. Its concavity is the cave of the mind of the Eternal One.

मद्बुद्धार्थो जगच्छब्दो विद्यते परमामृतम्।
स्वद्बुद्धार्थस्तु नास्त्येव त्वमहंशब्दकादपि।।६१।।

The world according to the sense in which I take it, as the seat of God, is highly interesting, but not so in your sense of its being a sober reality. So the meaning of the words "I and you," refers according to me to the intellectual spirit, and according to you to the living soul and body.

तस्माल्लीलासरस्वत्यावाकाशवपुषौ स्थिते।
सर्वगे परमात्माच्छे सर्व त्राप्रतिघेऽनघे।।६२।।

Hence Līlā and Sarasvatī, being in their vacuous intellectual bodies, were led by the pure desire of their souls, to every place without any obstruction or interruption.

यत्र यत्र सदा व्योम्नि यथाकामं यथेप्सितम्।
उदयं कुरुतस्तेन तद्देहेऽस्ति गतिस्तयोः।।६३।।

The intellectual spirit has the power, to present itself wherever it likes, on earth or in the sky, and before objects known or unknown and wished to be known by it. It was by this power that they could enter into the tent of the prince.

सर्वत्र संभवति चिद्गगनं तदत्र
सद्वेदनं कलनमामननं विसारि।
तच्चातिवाहिकमिहाहुरकुड्यमेव
देहं कथं क इव तं वद किं रुणद्धि।।६४।।

The intellect has its way to all places and things, over which it exercise its powers of observation, reflection and reasoning to their full extent. This is known as the spiritual and unconfined body (*Ātivāhika*), whose course can not be obstructed by any restriction whatever.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने समरसमनंतरसंस्मृत्यनुभववर्णनं नाम चत्वारिंशः सर्गः।।४०।।

CHAPTER 41

DISCRIMINATION OF ERROR

श्रीवसिष्ठ उवाच

तयोः प्रविष्टोयोर्देव्योः पद्मसद्म बभूव तत्।
चन्द्रद्वयोदयोद्योतधवलोदरसुन्दरम्।।१।।

Vasiṣṭha said— Upon the entrance of the ladies in the tent, it appeared as a bed of lotuses; and its white vault, seemed as graceful as the vault of heaven with two moons rising at once under it.

कोमलामलसौगन्ध्यमृदुमन्दारमारुतम्।
तत्प्रभावेन निद्रालुनृपेतरनराङ्गनम्।।२।।

A pure and cooling fragrance spread about it, as if wafted by the breeze from the Mandāra flowers; and lulled the prince to sleep, with everybody lying in their camps.

सौभाग्यनन्दनोद्यानं विदुतव्याधिवेदनम्।
सवसन्तं वनमिव फुल्लं प्रातरिवाम्बुजम्।।३।।

It made the place as pleasant as the garden of Eden (*Nandana*), and healed all the pains and cares of the people there. It seemed as a vernal garden, filled with the fragrance of the fresh blown lotuses in the morning.

तयोर्देहप्रभापूरैः शशिनिस्यन्दशीतलैः।
आह्लादितोऽसौ बुबुधे राजोक्षित इवामृतैः।।४।।

The cooling and moon-bright radiance of the ladies, roused the prince from his sleep, as if he was sprinkled over with the juice of ambrosia.

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आसनद्वयविश्रान्तं स ददर्शाप्सरोद्वयम्।
मेरुशृङ्गद्वये चन्द्रबिम्बद्वयमिवोदितम्।।५।।

He beheld upon his rising the forms of two fairies (apsarās), seated on two stools, and appearing as two moons risen on two pinnacles of the mount Meru.

निमेषमिव संचिन्त्य स विस्मितमना नृपः।
उत्तस्थौ शयनाच्छेषादिव चक्रगदाधरः।।६।।

The prince beheld them with wonder, and after being composed in his mind, he rose up from his bed, as the god Viṣṇu rises from his bed of the serpent.

परिसंयमितालम्बिमाल्यहाराधराम्बरः।
पुष्पाहार इवोत्फुल्लं जग्राह कुसुमाञ्जलिम्।।७।।

Then advancing respectfully to them, with long strings of flowers in his hands, he made offerings of them to the ladies, with handfuls of flowers flung at their feet.

उपधानप्रदेशस्थात्स्वयं पटलकोटरात्।
बद्धपद्मासनो भूमौ भूत्वोवाचेदमानतः।।८।।

Leaving his pillowed sofa in the midst of the hall, he sat with his folded legs on the ground; and lowly bending his head, he addressed them saying—

जयतां जन्मदौस्थित्यदाहदोषशशिप्रभे।
देव्यौ बाह्यान्तरतमोविद्रावणरविप्रभे।।९।।

Be victorious, O moon-bright goddesses! that drive away all the miseries and evils and pains and pangs of life, by your radiance, and dispel all my inward and outward darkness by your sun-like beams.

तयोरुक्त्वेति तत्याज पादयोः कुसुमाञ्जलिम्।
तीरद्रुमो विकसितः पद्मिन्योः पद्मयोरिव।।१०।।

Saying so he poured handfuls of flowers on their feet, as the trees on the bank of a lake, drop down their flowers on the lotuses growing in it.

लीलायै भूपजन्माथ वक्तुं मन्त्रिणमीश्वरी।
बोधयामास पार्श्वस्थं संकल्पेन सरस्वती।।११।।

Then the goddess desiring to unfold the pedigree of the prince, inspired his minister, who was lying by, to relate it to Līlā.

प्रबुद्धोप्सरसौ दृष्ट्वा प्रणम्यकुसुमाञ्जलिम्।
तयोः पादेषु संत्यज्य विवेशपुरतो नतः।।१२।।

He upon waking, saw the nymphs manifest before him, and advancing lowly before them, threw handfuls of flowers upon their feet.

उवाच देवी हे राजन्कस्त्वं कस्य सुतः कदा।
इह जात इति श्रुत्वा स मंत्री वाक्यमब्रवीत्।।१३।।

The goddess said— Let us know, O prince! who you are and when and of whom you are born herein. Hearing these words of the goddess, the minister spoke saying : —

देव्यौ युष्मत्प्रसादोऽयं भवत्योरपि यत्पुरः।
वक्तुंशक्नोमि तद्देव्यौ श्रूयतां जन्म मत्प्रभोः।।१४।।

It is by your favour, O gracious goddesses! that I am empowered to give a relation of my prince's genealogy to your being graces.

आसीदिक्ष्वाकुवंशोत्थो राजा राजीवलोचनः।
श्रीमान्कुन्दरथो नाम दोश्छायाच्छादितावनिः।।१५।।

There was a sovereign, born of the imperial line of *Ikṣvāku*, by name of Kunda-ratha, who had subjugated the earth under his arms.

तस्याभूदिन्दुवदनः पुत्रोभद्ररथाभिधः।
तस्य विश्वरथः पुत्रस्तस्य पुत्रो बृहद्रथः।।१६।।

He had a moon-faced son by name of Bhadraratha; whose son Viśvaratha was father to the renowned prince Bṛhadratha.

तस्य सिन्धुरथः पुत्रस्तस्य शैलरथः सुतः।
तस्य कामरथः पुत्रस्तस्य पुत्रो महारथः।।१७।।

His son Sindhuratha was the father of Sailaratha, and his son Kāmaratha was father of Mahāratha.

तस्यविष्णुरथः पुत्रस्तस्य पुत्रो नभोरथः।
अयमस्मत्प्रभुस्तस्य पुत्रः पूर्णमलाकृतिः।।१८।।

His son Viṣṇuratha was father of Nabhoratha, who gave birth to this my lord of handsome appearance.

अमृतापूरितजनः क्षीरोदस्येव चन्द्रमाः।
महद्भिः पुण्यसंभारैर्विदूरथ इति श्रुतः।।१९।।

He is renowned as Vidūratha, and is born with the great virtues of his sire, as the moon was produced of the milky ocean, to shed his ambrosial beams over his people.

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जातो मातुः सुमित्रायां गौर्यागुह इवापरः।
पितास्य दशवर्षस्य दत्वा राज्यं वनं गतः।।२०।।

He was begotten by his mother Sumitrā, as the god Guha of Gaurī; and was installed in the realm at the tenth year of his age, owing to his father's be taking himself to asceticism.

पालयत्येष भूपीठं ततः प्रभृति धर्मतः।
भवत्यावद्यसंप्राप्ते फलिते सुकृतद्रुमे।।२१।।

He has been ruling the realm since that time with justice; and your appearance here to night, betokens the blossoming of his good fortune.

देव्यौ दीर्घतपःक्लेशशतैर्दुष्प्रापददर्शने।
इत्ययं वसुधाधीशो विदूरथ इति श्रुतः।।२२।।

O goddesses! whose presence is hard to be had, even by the merit of long devotion, and a hundred austerities, you see here the lord of the earth-famed Vidūratha, present before you.

अद्य युष्मतप्रसादेन परांपावनतां गतः।
इत्युक्त्वा संस्थिते तूष्णीं मन्त्रिण्यवनिपे तथा।।२३।।

He is highly blessed to-day by your favour. After saying these words, the minister remained silent with the lord of the earth.

कृताञ्जलौ नतमुखे बद्धपद्मासनेऽवनौ।
राजन्स्मर विवेकेन पूर्वजातीमिति स्वयम्।।२४।।

They were sitting on the ground with their folded legs (*padmāsana*), and clasped hands (*kṛtāñjali*), and downcast looks; when the goddess of wisdom told the prince, to remember his former births, by her inspiration.

वदन्ती मूर्ध्नि पस्पर्श तं करेण सरस्वती।
अथ हार्दं तमो मायापद्मस्य क्षयमाययौ।।२५।।

So saying, she touched his head with her hand, and immediately the dark veil of illusion and oblivion was dispersed from over the lotus of his mind.

सुविकासं च हृदयं ज्ञप्तिस्पर्शोदयेऽभवत्।
सस्मार पूर्ववृत्तान्तमन्तः स्फुरदिव स्थितम्।।२६।।

It opened as a blossom by the touch of the genius of intelligence, and became as bright as the clear firmament, with the rays of his former reminiscence.

त्यक्तदेहैकराज्यत्वं लीलाविलसितान्वितम्।
ज्ञात्वा प्रज्ञप्तिवृत्तान्तं लीलायास्तु विजृम्भितम्।।२७।।

He remembered by his intelligence his former kingdom, of which he had been the sole lord, and recollected all his past sports with Līlā.

आत्मोदन्तं बभूवासावुह्यमान इवार्णवे।
उवाचात्मनि संसारे बत मायेयमातता।।२८।।

He was led away by the thoughts of the events of his past lives, as one is carried away by the current of waves, and reflected in himself, this world to be a magic sea of illusion.

परिज्ञाता प्रसादेन देव्योरिह मयाधुना।

राजोवाच

हे देव्यौ किमिदं नाम दिनमेकं मृतस्य मे।।२९।।

He said I have come to know this by the favour of the goddesses, but how is it that so many events have occurred to me in course of one day after my death.

गतमद्येह जातानि वयो वर्षाणि सप्ततिः।
स्मराम्यनेककार्यणि स्मरामि प्रपितामहम्।।३०।।

Here I have passed full seventy years of my lifetime, and recollect to have done many works, and remember also to have seen my grand-sire.

स्मरामि बाल्यं तारुण्यं मित्रं बन्धुपरिच्छदम्।

ज्ञप्तिरुवाच

राजन्मृतिमहामोहमूर्च्छायाः समनन्तरम्।।३१।।

I recollect they bygone days of my boyhood and youth, and I remember well all the friends and relatives and all the apparels and suite, that I had before.

तस्मिँल्लोकान्तरेऽतीते तस्मिन्नेव मुहूर्तके।
तस्मिन्नेव गृहे चास्मिन्नेव व्योम्यपि सद्मनि।।३२।।

The goddess replied— Know O king! that after the fit of insensibility attending on your death was over, your soul continued to remain in the vacuum of the same place, of which you are still a resident.

अयं तस्य गृहस्यान्तर्व्योमन्येव किल स्थिते।
गिरिग्रामकविप्रस्य गृहेऽन्तर्भूप मण्डपः।।३३।।

This royal pavilion, where you think yourself to abide, is situated in the vacuous space, within the house of the Brāhman in that hilly district.

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तस्यान्तरेऽयमाभाति प्रत्येकं च जगद्गृहम्।
किल ब्राह्मणगेहान्तर्जीवस्ते मदुपास्थितः।।३४।।

It is inside that house that you see the appearances of your other abodes present before you: and it was in that Brāhman's house, that you devoted your life to my worship.

तत्रैव तस्य भूपीठं तस्मिंश्च किल मण्डपे।
तस्यैव च गृहस्यान्तरिदं संसारमण्डलम्।।३५।।

It is the shrine within the very house and on the same spot, that contains the whole world which you are seeing all about you.

तत्रैवदं तव गृहं स्थितमारम्भमन्थरम्।
तत्रैवोतसि तव निर्मलाकाशनिर्मले।।३६।।

This abode of yours is situated in the same place, and within the clear firmament of your mind.

प्रतिभामागतमिदं व्यवहारभ्रमाततम्।
यथेदं नाम मे जन्म तथेक्ष्वाकुकुलं मम।।३७।।

It is a false notion of your mind, which you have gained by your habitual mode of thinking, that you are born in your present state, of the race of Ixāku.

एवंनामान एते मे पुराभूवन्पितामहाः।
जातोऽहमभवं बालो दशवर्षस्य मे पिता।।३८।।

It is mere imagination, which has made you to support yourself to be named so and so, and that such and such persons were your progenitors, and that you had been a boy of ten years.

परिव्राड्विपिनं यात इह राज्येऽभिषिच्य माम्।
ततो दिग्विजयं कृत्वा कृत्वा राज्यमकण्टकम्।।३९।।

That your father became an ascetic in the woods, and left you in the government of the realm. And that you have subjugated many countries under your dominion, and are now reigning as the lord paramount over them.

अमीभिर्मन्त्रिभिः पौरैः पालयामि वसुन्धराम्।
यज्ञक्रियाक्रमवतो धर्मे पालयतः प्रजाः।।४०।।

And that you are ruling on earth with these ministers and officers of yours, and are observant of the sacrificial rites, and a just ruler of your subjects.

वयसः समतीतानि मम वर्षाणि सप्ततिः।
इदं परबलं प्राप्तं मम दारुणविग्रहः।।४१।।

You think that you have passed seventy years of your life, and that you are now beset by very formidable enemies.

युद्धं कृत्वेदमायातो गृहमस्मिन्यथस्थितम्।
इमे देव्यौ गृहे प्राप्ते ममैते पूजयाम्यहम्।।४२।।

And that having waged a furious battle, you have returned to this abode of yours, where you are now seated and intent to adore the goddesses, that have become your guests herein.

पूजिता हि प्रयच्छन्ति देवताः स्वसमीहितम्।
ममेयमेतयोरेका ज्ञानं जातिस्मृतिप्रदम्।।४३।।

You are thinking that these goddesses will bless you with your desired object, because one of them has given you the power of recollecting the events of your former births.

इह दत्तवती देवी भाब्जस्येव विकासनम्।
इदानीं कृतकृत्योऽस्मि जातोऽस्मि गतसंशयः।।४४।।

That these goddesses have opened your understanding like the blossom of a lotus, and that you have the prospect of getting your riddance from all doubts.

शाम्यामि परिनिर्वामि सुखमासे च केवलम्।
इतीयमातता भ्रान्तिर्भवतो भूरिसंभ्रमा।।४५।।

That you are now at peace and rest, and enjoy the solace of your soliety; and that your long continued error (of this world), is now removed forever.

नानाचारविहारढ्या सलोकान्तरसंचरा।
यस्मिन्नेव मुहूर्ते त्वं मृतिमभ्यागतः पुरा।।४६।।

You remember the many acts and enjoyments of your past life, in the body of prince Padma, before you were snatched away by the hand of death.

तदैव प्रतिभैषा ते स्वयमेवोदिता हृदि।
एकामावर्तचलनां त्यक्त्वा दत्ते यथाऽपराम्।।४७।।

You now perceive in your mind, that your present life is but a shadow of the former, as it is the same wave, that carries one onward, by its rise and fall.

क्षिप्रमेव नदीवाहो वित्प्रवाहस्तथैव च।
आवर्तान्तरसंमिश्रो यथावर्तः प्रवर्तते।।४८।।

The incessant current of the mind flows as the

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stream of a river, and leads a man, like a weed, from one whirlpool into another.

कदाचिदेवं सर्गश्रीर्मिश्राऽमिश्रा च वर्धते।
तस्मिन्मृतिमुहूर्ते ते प्रतिभानमुपागतम्।।४९।।

The course of life now runs singly as in dreaming, and now conjointly with the body as in the waking state, both of which leave their traces in the mind, at the hour of death.

एतज्ज्ञालमसद्रूपं चिद्भानोः समुपस्थितम्।
यथा स्वप्नमुहूर्तेऽन्तः संवत्सरशतभ्रमः।।५०।।

The sun of the intellect being hid under the mist of ignorance, there arises this network of the erroneous world, which makes a moment appear as a period of hundred years.

यथा संकल्पनिर्माणे जीवनं मरणं पुनः।
यथा गन्धर्वनगरे कुड्यमण्डनवेदनम्।।५१।।

Our lives and deaths are mere phantoms of imagination, as we imagine houses and towers in aerial castles and icebergs.

यथा नौयानसन्रम्भे वृक्षपर्वतवेपनम्।
यथा स्वधातुसंक्षोभे पूर्वपर्वतनर्तनम्।।५२।।

The world is an illusion, like the delusion of moving banks and trees to a passenger in a vessel on water, or a rapid vehicle on land; or as the trembling of a mountain or quaking of the earth, to one affected by a convulsive disease.

यथा समञ्जसं स्वप्ने स्वशिरः प्रविकर्तनम्।
मिथ्यैवैवमियं प्रौढा भ्रान्तिराततरूपिणी।।५३।।

As one sees extraordinary things in his dream, such as the decapitation of his own head; so he views the illusion of the world, which can hardly be true.

वस्तुतस्तु न जातोऽसि न मृतोऽसि कदाचन।
शुद्धविज्ञानरूपस्त्वं शान्त आत्मनि तिष्ठसि।।५४।।

In reality you were neither born nor dead at any time or place; but ever remain as pure intelligence in your own tranquility of soul.

पश्यसीवैतदखिलं न च पश्यसि किंचन।
सर्वात्मकतया नित्यं प्रकचस्यात्मनात्मनि।।५५।।

You seem to see all things about you, but you see nothing real in them; it is your all seeing soul, that sees every thing in itself.

महामणिरिवोदार आलोक इव भास्वरः।
वस्तुतस्तु न भूपीठमिदं न च भवानयम्।।५६।।

The soul shines as a brilliant gem by its own light, and nothing that appears, beside it, as this earth or yourself or anything else, is a reality.

न चेमे गिरयो ग्रामा न चैते न च वै वयम्।
गिरिग्रामकविप्रस्य मण्डपाकाशके किल।।५७।।

These hills and cities, these people and things, and ourselves also, are all unreal and mere phantoms, appearing in the hollow vault of the Brahmā of the hilly district.

तल्लीलाभर्तुदाराढ्यं जगदाभाति भास्वरम्।
तत्र लीलाराजधानी मण्डपामण्डिताकृतिः।।५८।।

The kingdom of Līlā's husband, was but a picture of this earth, and his palace with all its grandeur, is contained in the sphere of the same hollow shrine.

भाति तस्योदरे व्योम्नि तदेवं विदितं जगत्।
तस्मिञ्जगति गेहेऽन्तर्यस्मिन्वयमिह स्थिताः।।५९।।

The known world is contained in the vacuous sphere of that shrine, and it is in one corner of this mundane habitation, that all of us here, are situated.

एवं तेषां मण्डपानां व्योमाव्योमैव निर्मलम्।
तथैव मण्डपेष्वस्ति न मही न च पत्तनम्।।६०।।

The sphere of this vaulted shrine, is as clear as vacuity itself, which has no earth nor habitation in it.

न वनानि न शैलौघा न मेघसरिदर्णवाः।
केवलं तत्र निःशून्ये विहरन्ति गृहे जनाः।।६१।।

It is without any forest hill, sea or river, and yet all beings are found to rove about in this empty and homeless abode. (*i.e.* in the Divine Mind).

न पश्यन्ति जना नापि पार्थिवा नच भूधराः।

विदूरथ उवाच

एवं चेत्तत्कथं देवि ममेहानुचरा इमे।।६२।।

Here there are no kings, nor their retinue, nor any thing that they have no earth. Vidūratha asked— If it is so, then tell me goddess! how I happened to have these dependants here?

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संपन्ना आत्मना सन्ति ते किमात्मनि नोथवा।
जगत्स्वप्नार्थवद्भाति तस्य स्वप्ननरादयः।।६३।।

A man is rich in his own mind and spirit, and is it not so ordained by the Divine mind and spirit also? If not, then the world must appear as a mere dream, and all these men and things are but creatures of our dreams.

कथमात्मनि सत्याः स्युर्न सत्या वेति मे वद।

श्रीसरस्वत्युवाच

राजन्विदितवेद्येषु शुद्धबोधैकरूपिषु।।६४।।

Tell me goddess, what things are spiritually true and false, and how are we to distinguish the one from the other.

न किंचिदेतत्सदूपं चिद्व्योमात्मसु जागतम्।
शुद्धबोधात्मनो भाति कुतो नाम जगद्भ्रमः।।६५।।

Sarasvatī answered— Know prince that, those who have known the only knowable one, and are assimilated to the nature of pure understanding, view nothing as real in the world, except the vacuous intellect within themselves.

रज्ज्वां सर्पभ्रमे शान्ते पुनः सर्पभ्रमः कुतः।
असद्भावे परिज्ञाते कुतः सत्ता जगद्भ्रमे।।६६।।

The misconception of the serpent in a rope being removed, the fallacy of the rope is removed also; so the unreality of the world being known, the error of its existence, also ceases to exist.

परिज्ञाते मृगजले पुनर्जलमतिः कुतः।
स्वप्नकाले परिज्ञाते स्वे स्वप्नमरणं कुतः।
स्वस्वप्ने स्वप्नमृतिभीरमृतस्यैव जायते।।६७।।

Knowing the falsity of water in the mirage, no one thirsts after it any more, so knowing the falsehood of dreams, no one thinks himself dead as he had dreamt. The fear of dreaming death may overtake the dying, but it can never assail the living in his dream.

बुद्धस्य शुद्धस्य शरन्नभःश्रीः
स्वच्छावदाताततताशयस्य।।
अहं जगच्चेति कुशब्दकार्थो
न वस्तुतः सोऽङ्ग हि वाचिकं तत्।।६८।।

He whose soul is enlightened with the clear light of the autumnal moon of his pure intellect, is never misled to believe his own existence or that of others, by the false application of the terms I, you, this &c.

इत्युक्तवत्यथ मुनौ दिवसो जगाम
सायंतनाय विधयेऽस्तमिनो जगाम।
स्नातुं सभा कृतनमस्करणा जगाम
श्यामाक्षये रविकरैश्च सहाजगाम।।६९।।

As the sage was sermonizing in this manner, the day departed to its evening service with the setting sun. The assembly broke with mutual greetings to perform their ablutions, and it met again with the rising sun, after dispersion of the gloom of night.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने भ्रान्तिविचारवर्णनं नाम एकचत्वारिंशः सर्गः।।४१।।

CHAPTER 42

PHILOSOPHY OF DREAMING SVAPNAM OR SOMNUM

वसिष्ठ उवाच

यस्त्वबुद्धमतिर्मूढो रूढो न विततते पदे।
वज्रसारमिदं तस्य जगदस्त्यसदेव सत्।।१।।

The man who is devoid of understanding, ignorant and unacquainted with the All-pervading principle, thinks the unreal world as real, and as compact as adamant.

यथा बालस्य वेतालो मृतिपर्यन्तदुःखदः।
असदेव सदाकारं तथा मूढमतेर्जगत्।।२।।

As a child is not freed from his fear of ghosts until his death; so the ignorant man never gets rid of his fallacy of the reality of the unreal world, as long as he lives.

ताप एव यथा वारि मृगाणां भ्रमकारणम्।
असत्यमेव सत्याभं तथा मूढमतेर्जगत्।।३।।

As the solar heat causes the error of water in the mirage to the deer and unwary people, so the unreal world appears as real to the ignorant part of mankind.

यथा स्वप्नमृतिर्जन्तोरसत्या सत्यरूपिणी।
अर्थक्रियाकरी भाति तथा मूढधियां जगत्।।४।।

As the false dream of one's death, appears to

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be true in the dreaming state, so the false world seems to be a field of action and gain to the deluded man.

अव्युत्पन्नस्य कनके कानके कटके यथा।
कटकज्ञप्तिरेवास्ति न मनागपि हेमधीः।।५।।

As one not knowing what is gold, views a golden bracelet as a mere bracelet, and not as gold; (*i.e.* who takes the form and not the substance for reality); so are the ignorant ever misled by formal appearances, without a knowledge of the causal element.

तथाऽज्ञस्य पुरागारनगनागेन्द्रभासुरा।
इयं दृश्यदृगेवास्ति नत्वन्या परमार्थदृक्।।६।।

As the ignorant view a city, a house, a hill and an elephant, as they are presented before him; so the visible are all taken only as they are seen, and not what they really are.

यथा नभसि मुक्तालीपिच्छकेशोण्ड्रकादयः।
असत्याः सत्यतां याता भात्येवं दुर्दृशां जगत्।।७।।

As strings of pearls are seen in the sunny sky, and various paints and taints in the plumage of the peacock; so the phenomenal world, presents its false appearance for sober realities.

दीर्घस्वप्नमिदं विश्वं विद्व्यहन्तादिसंयुतम्।
अत्रान्ये स्वप्नपुरुषा यथा सत्यास्तथा शृणु।।८।।

Know life as a long sleep, and the world with myself and your self, are the visions of its dream; we see many other persons in this sleepy dream, none of whom is real, as you will now learn from me.

अस्ति सर्वगतं शान्तं परमार्थघनं शुचि।
अचेत्यचिन्मात्रवपुः परमाकाशमाततम्।।९।।

There is but one All-pervading, quiet, and spiritually substantial reality. It is of the form of unintelligible intellect, and an immense outspreading vacuity.

तत्सर्वगं सर्वशक्ति सर्वं सर्वात्मकं स्वयम्।
यत्र यत्र यथोदेति तथास्ते तत्रतत्र वै।।१०।।

It is omnipotent, and all in all by itself, and is of the form as it manifests itself everywhere.

तेन स्वप्नपुरे द्रष्टा यान्वेत्ति पुरवासिनः।
नरानिति नरा एव क्षणात्तस्य भवन्ति ते।।११।।

Hence the citizens that you see in this visionary city, are but transient forms of men, presented in your dream by that Omnipotent Being.

यद्द्रष्टुश्चित्स्वरूपं तत्स्वप्नाकाशान्तरस्थितम्।
स्वप्नाकाशचित्ताभं हि नरानामेति भावितम्।।१२।।

The mind of the viewer, remains in its self-same state amidst the sphere of his dreams, and represents the images thought of by itself in that visionary sphere of mankind. (So the Divine Mind presents its various images to the sight of men in this visionary sphere of the world, which has nothing substantial in it).

वेदितृत्वैक्यवशतो नरतेवावबुध्यते।
आत्मन्यतश्चिद्बलेन द्वयोरप्येति सत्यता।।१३।।

The knowing mind has the same knowledge of things, both in its waking as well as dreaming states; and it is by an act of the percipient mind, that this knowledge is imprinted as true in the conscious souls of men.

श्रीराम उवाच

स्वप्नेऽपि स्वप्नपुरुषा न सत्याः स्युर्मुने यदि।
वद तत्को भवेद्दोषो मायामात्रशरीरिणि।।१४।।

Rāma said— If the persons seen in the dream are unreal, then tell me sir, what is that fault in the embodied soul, which makes them appear as realities.

वसिष्ठ उवाच

स्वप्ने पुरवास्तव्या वस्तुतः सत्यरूपिणः।
प्रमाणमत्र शृणु मे प्रत्यक्षं नाम नेतरत्।।१५।।

Vasiṣṭha replied— The cities and houses, which are seen in dreams are in reality nothing. It is only the illusion (māya) of the embodied soul, which makes them appear as true like those seen in the waking state, in this visionary world.

सर्गादावात्मभूर्भाति स्वप्नाभानुभवात्मकः।
तत्संकल्पकलं विश्वमेवं स्वप्नाभमेव तत्।।१६।।

I will tell you in proof of this, that in the beginning of creation the self-born Brahmā himself, had the notions of all created things, in the form of visionary appearances, as in a dream and their subsequent development, by the will of the creator; hence their creator is as unreal as their notions and appearances in the dream.

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एवं विश्वमिदं स्वप्नस्तत्र सत्यं भवान्मम।
तथैव त्वं तथैवान्ये स्वप्ने स्वप्नवरा नृणाम्।।१७।।

Learn then this truth of men, that this world is a dream, and that you and all other men have your sleeping dreams, contained in your waking dreams of this visionary world (*i.e.* the one is a night dream and the other a day dream, and equally untrue in their substance).

स्वप्ने नगरवास्तव्याः सत्या न स्युरिमे यदि।
तदिहापि तदाकारे न सत्यं मे मनागपि।।१८।।

If the scenes that are seen in your sleeping dream, have no reality in them, how then can you expect those in your day dreams to be real at all?

यथाहं तव सत्यात्मा सत्यं सर्वं भवेन्मम।
स्वप्नोपलम्भे संसारे मिथः सिद्ध्यै प्रमेदृशी।।१९।।

As you take me for a reality, so do I also take you and all other things for realities likewise, and such is the case with every body in this world of dreams.

संसारे विपुले स्वप्ने यथा सत्यमहं तव!
यथा त्वमपि मे सत्यं सर्वं स्वप्नेष्विति क्रमः।।२०।।

As I appear an entity to you in this world of lengthened dreams; so you too appear an actual entity to me; and so it is with all in their protracted dreaming.

श्रीराम उवाच

स्वप्नद्रष्टरि निर्निद्रे तद्द्रष्टुः स्वप्नपत्तनम्।
सदृपत्वात्तथैवास्ते ममेति भगवन्मतिः।।२१।।

Rāma asked— If both these states of dreaming are alike, then tell me, why the dreamer in sleep, does not upon his waking, think the visions in his dream, to be as real as those of his day dreaming state?

वसिष्ठ उवाच

एवमेतत्तथैवास्ते सत्यत्वात्स्वप्नपत्तनम्।
स्वप्नद्रष्टरि निर्निद्रेऽप्याकाशविशदाकृति।।२२।।

Vasiṣtha replied— Yes, the day dreaming is of the same nature as night dreams, in which the dreamt objects appear to be real; but it is upon the waking from the one, as upon the death of the day dreamer, that both these visions are found to vanish in empty air.

एतदास्तामिदं तावद्यज्जाग्रदिव मन्यसे।
विद्धि तत्स्वप्नमेवान्तर्देशकालद्यपूरकम्।।२३।।

As the object of your night dreams do not subsist in time or place upon your waking, so also those of your day dream, can have no subsistence upon death.

एवं सर्वमिदं भाति न सत्यं सत्यवत्स्थितम्।
रञ्जयत्यपि मिथ्यैव स्वप्नस्त्रीसुरतोपमम्।।२४।।

Thus is every thing unreal, which appears real for the present, and it disappears into an airy nothing at last, though it might appear as charming as a fairy form in the dream.

सर्वत्र विद्यते सर्वं देहस्यान्तर्बहिस्तथा।
यत्तु वेत्ति यथा संवित्तत्तथा स्वैव पश्यति।।२५।।

There is one Intelligence that fills all space, and appears as every thing both within and without every body; It is only by our illusive conception of it, that we take it in different lights.

यत्कोशे विद्यते द्रव्यं तद्द्रष्टा लभ्यते यथा।
तथास्ति सर्वं चिद्व्योम्नि चेत्यते तत्त्वनेन वै।।२६।।

As one picks up a jewel he happens to meet with in a treasure house, so do we lay hold on any thing, with which the vast Intellect is filled according to our own liking. (Here we find the free agency of human will).

अनन्तरमुवाचेदं देवी ज्ञप्तिर्विदूरथम्।
कृत्वा बोधामृतासेकैर्विवेकाङ्कुरसुन्दरम्।।२७।।

The goddess of intelligence, having thus caused the germ of true knowledge, to sprout forth in the mind of the prince, by sprinkling the ambrosial drops of her wisdom over it, thus spoke to him in the end—

एतदेव मया राजँल्लीलार्थमुपवर्णितम्।
स्वस्ति तेऽस्तु गमिष्यावो दृष्टा दृष्टान्तदृष्टयः।।२८।।

I have told you all this for the sake of Līlā, and now, good prince, we shall take leave of you, and these illusory scenes of the world.

वसिष्ठ उवाच

इति प्रोक्ते सरस्वत्या गिरा मधुरवर्णया।
उवाच वचनं धीमान्भूमिपालो विदूरथः।।२९।।

Vasiṣtha said— The intelligent prince, being

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thus gently addressed by the goddess of wisdom, besought her in a submissive tone.

विदूरथ उवाच

ममापि दर्शनं देवि मोघं भवति नार्थिनि।
महाफलप्रदायास्तु कथं तव भविष्यति।।३०।।

Vidūratha said— Your visit, O most bounteous goddess, cannot go for nothing, when we poor mortals cannot withhold our bounty from our suppliant visitants.

अहं देहं समुत्सृज्य लोकान्तरामितोऽपरम्।
निजमायामि हे देवि स्त्वप्नात्स्वप्नान्तरं यथा।।३१।।

I will quit this body to repair to another world, as one passes from one chain of dreams into another.

पश्यादिशाशु मां मातः प्रपन्नं शरणागतम्।
भक्तेऽवहेला वरदे महतां न विराजते।।३२।।

Look upon me, your suppliant, with kindness, and deign to confer the favour I ask of you; because the great never disdain to grant the prayers of their suppliants.

यं प्रदेशमहं यामि तमेवायात्वयं मम।
मन्त्री कुमारी चैवेयं बालेति कुरु मे दयाम्।।३३।।

Ordain that this virgin daughter of my minister, may accompany me to the region, where I shall be led, that we may have spiritual joy in each other's company hereafter.

श्रीसरस्वत्युवाच

आगच्छ राज्यमुचितार्थविलासचारु
प्राग्जन्ममण्डलपते कुरु निर्विशङ्कं।
अस्माभिरर्थिजनकामनिराकृतिर्हि
दृष्टा न काचन कदाचिदपीति विद्धि।।३४।।

Sarasvatī said— Go now prince to the former palace of your past life, and there reign without fear, in the enjoyment of true pleasure. Know prince, that our visits never fail to fulfil the best wishes of our suppliants.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने स्वप्नपुरुषसत्यत्वनिरूपणं नाम द्विचत्वारिंशः सर्गः।।४२।।

CHAPTER 43

BURNING OF THE CITY

श्रीसरस्वत्युवाच

अस्मिन् रणवरे राजन्मर्त्तव्यं भवताधुना।
प्राप्तव्यं प्राक्तनं राज्यं सर्वं प्रत्यक्षमेव ते।।१।।

The goddess added— Know further O prince! that you are destined to fall in this great battle, and will have your former realm, presented to you in the same manner as before.

कुमार्य मन्त्रिना चैव त्वया च प्राक्तनं पुरम्।
आगन्तव्यं शवीभूतं प्राप्तव्यं तच्छरीरकम्।।२।।

Your minister and his maiden daughter will accompany you to your former city, and you shall enter your lifeless corpse, lying in state in the palace.

आवां यावो यथायातं वातरूपेण च त्वया।
आगन्तव्यः स देशस्तु कुमार्या मन्त्रिणापि च।।३।।

We shall fly there as winds before you, and you will follow us accompanied by the minister and his virgin daughter as one returning to his native country.

अन्यैव गतिरश्वस्य गतिरन्या खरोष्ट्रयोः।
मदस्विन्नकपोलस्य गतिरन्यैव दन्तिनः।।४।।

Your courses thereto will be as slow or swift as those of horses, elephants, asses, or camels, but our course is quite different from any of these.

प्रस्तुतेति कथा यावन्मिथो मधुरभाषिणोः।
तावत्प्रविश्य संभ्रान्त उवाचोर्ध्वस्थतो नरः।।५।।

As the prince and the goddess were going on with this sweet conversation, there arrived a man on horse back before them in great hurry and confusion.

देव सायकचक्रासिगदापरिघवृष्टिमत्।
महत्परबलं प्राप्तमेकार्णव इवोद्धतः।।६।।

He said— Lord! I come to tell that, there are showers of darts and disks, and swords and clubs, falling upon us as rain, from the hostile forces, and they have been forcing upon us as a flood on all sides.

कल्पकालानिलोद्भूतकुलाचलशिलोपमम्।
गदाशक्तिभुशुण्डीनां वृष्टिं मुञ्चति तुष्टिमत्।।७।।

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They have been raining their heavy weapons upon us at pleasure, like fragments of rocks hurled down from the heads of high hills, by the impetuous gusts of a hurricane.

नगरे नगसंकाशे लग्नोऽग्निर्व्याप्तदिक्तटः।
दहंश्चटचटास्फोटैः पातयत्युत्तमां पुरीम्।।८।।

There they have set fire to our rock-like city, which like a wild fire, is raging on all sides. It is burning and ravaging with *cat-cat* sounds, and hurling the houses with a hideous noise.

कल्पाम्बुदघटातुल्या व्योम्नि धूममहाद्रयः।
बलात्प्रोड्डयनं कर्त्तुं प्रनृत्ता गरुडा इव।।९।।

The smoke rising as heaving hills, have overspread the skies like deluvian clouds; and the flame of fire, ascending on high, resembles the phoenix flying in the sky.

श्रीवसिष्ठ उवाच

ससंभ्रमं वदत्येवं पुरुषे परुषारवः।
उदभूत्पूरयन्नाशा बहिः कोलाहलो महान्।।१०।।

Vasiṣṭha said— As the royal marshal was delivering with trepidation this unpleasant intelligence, there arose a loud cry without, filling the sky with its uproar (hallahalloo-kolā halaṃ).

बलादाकर्णकृष्टानां धनुषां शरवर्षिणाम्।
बृंहतामतिमत्तानां कुञ्जराणां तरस्विनाम्।।११।।

The twanging (tankāra) of bow strings drawn to the ears, the rustling (sarsara) of flying arrows flung with full force; the loud roaring (bringhana) of furious elephants, and the shrieks (citkāra) of frightened ones.

पुरे चटचटास्फोटैर्दहतां जातवेदसाम्।
पौराणां दग्धदाराणां महाहलहलारवैः।।१२।।

The gorgeous elephants bursting in the city with a clattering (catcata) sound; and the high halloos (halahala) of citizens, whose houses have been burnt down on the ground— (Here dagdhadāra *Arabic* daghdaghad-dār, means both a burnt house and also a burnt wife).

तरतामग्निखण्डानां टांकारः कथितो रवैः।
ज्वलितानां परिस्पन्दाद्धगद्धगिति चार्चिषाम्।।१३।।

The falling and flying of burnt embers with a crackling noise (tankāra); and the burning of raging fire with a hoarse sound (dhaghdhaga *arabic* daghdagha, *Bengali* dhakdhak)—

अथ वातायनाद्देव्यौ मन्त्री राजा विदूरथः।
ददृशुः प्रोल्लसन्नादं महानिशि महापुरम्।।१४।।

All these were heard and seen by the goddesses and the prince and his minister, from an opening of the tent; and the city was found to be in a blaze in the darkness of the night.

प्रलयानलसंक्षुब्धपूर्णैकार्णवरंहसा।
पूर्णं परबलेनोग्रहेतिमेघतरङ्गिणा।।१५।।

It was as the conflagration or fiery ocean of the last day, and the city was covered by clouds of the hostile army, with their flashing weapons, waving on all sides.

कल्पान्तवह्निविगलन्मेरुभूधरभासुरैः।
दह्यमानं महाज्वालाज्वालैरम्बरपूरकैः।।१६।।

The flame rose as high as the sky, melted down big edifices like hills by the all dissolving fire of destruction.

मुष्टिग्राह्यमहामेघगर्जासंतर्जितोर्जितैः।
घोरं कलकलारावैर्मांसलैर्दस्युजल्पितैः।।१७।।

Bodies of thick clouds roared on high, and threatened the people, like the clamour (*kala-kala*) of the gangs of stout robbers, that were gathered on the ground for plunder and booty.

पुष्करावर्त्तसंकाशधुम्राभ्रपिहिताम्बरम्।
प्रोड्डीनहेमाग्रनिभैर्ज्वालापुञ्जैर्निरन्तरम्।।१८।।

The heavens were hidden under clouds of smoke, rolling as the shades of Puṣkara and Āvarta, and the flames of fire, were flashing, like the golden peaks of Meru.

तरदुल्मुकखण्डोग्रतारातरलिताम्बरम्।
अन्योन्यदेशसद्मौघप्रज्वलज्ज्वलनाचलम्।।१९।।

Burning cinders and sparks of fire, were glittering like meteors and stars in the sky; and the blazing houses and towers glared as burning mountains in the midst.

हतसैन्यपुरापातं द्रुताङ्गाराभ्रकोटरैः।
कर्कशाक्रन्दनिर्दग्धलोपूगोग्रगर्जितम्।।२०।।

The relics of the forces were beset by the spreading flames of clouds of fire, and the half burnt citizens (with their bitter cries), were kept from flight, for fear of the threatening enemy abroad.

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कृशानुकणनाराचनिरन्तरतराम्बरम्।

बहुहेतिशिलाजाललूठद्दग्धपुरोत्करम्।।२१।।

Sleets of arrowy sparks flying in the air on all sides, and showers of weapons falling in every way, burnt and pierced the citizens in large numbers.

रणद्विद्वरदसंघट्टकुट्टितोद्भटसद्भटम्।

विद्रवत्तस्करच्छेदमार्गकीर्णमहाधनम्।।२२।।

The greatest and most expert champions, were crushed under the feet of elephants in fighting; and the roads were heaped with treasures, wrested from the robbers in their retreat.

अङ्गाररशिनिपतन्नरनार्युग्ररोदनम्।

स्फुटच्चटचटाशब्दप्रलूठत्स्फुटकाष्ठकम्।।२३।।

There were wailings of men and women at the falling of fire-brands upon them; and the splitting of splinters and the slitting of timbers emitted a *phat-phat* noise all around.

विपुलालातचक्रौघशतसूर्यनभस्तलम्।

अङ्गारशिखिराकीर्णसमस्तसुधातलम्।।२४।।

Big blocks of burning wood were blown up, blazing as burning suns in the air; and heaps of embers filled the face of the earth with living fire.

दग्धाग्निकाष्ठक्रेंकाररणज्ज्वलनवैणवम्।

दग्धजन्तुघनाक्रन्दरुदत्सकलसैनिकम्।।२५।।

The cracking of combustible woods and the bursting of burning bamboos, the cries of the parched brutes and the howling of the soldiers, re-echoed in the air.

पांसुशेषात्तराजश्रीवृद्धतृप्तहुताशनम्।

सकलग्रसनारम्भसोद्योगाग्निमहाशनम्।।२६।।

The flaming fire was quenched after consuming the royalty to ashes, and the devouring flame ceased after it had reduced everything to cinders.

यदृच्छात्कारडात्कारकठिनाग्निरटद्दृहम्।

अनन्तजन्तुभोज्यान्नवह्निभुक्तेन्धनस्पृहम्।।२७।।

The sudden outbreak of the fire was as the outburst of house breaking robbers upon the sleeping inhabitants; and it made its prey of everything. (whether living or lifeless, that fell in its way.

अथ शुश्राव तत्रासौ गिरो राजा विदूरथः।

योधानां दग्धदाराणां पश्यतामभिधावताम्।।२८।।

At this moment the prince Vidūratha heard a voice, proceeding from his soldiers, at the sight of their wives flying from the scorching flames.

हा मत्तमरुदूर्ध्वस्थानङ्गारगृहपादपान्।

रणत्खरखरं नीरजालामातपपन्थिनः।।२९।।

Oh! the high winds, that have blown the flames to the tops of our household trees, with their rustling sound (kharakhara) and hindered our taking shelter under their cooling umbrage.

हा दग्धदाराः प्रालेयशीता देहेषु दन्तिनाम्।

मग्ना मनस्सु महतामिव विज्ञानसूक्तयः।।३०।।

Woe for the burning of our wives, who were as cold as frost to our bodies before (by their assuaging the smart of every pain); and whose ashes now rest in our breasts, like the lime of shells, *i.e.* in the sublimated state of spiritual bodies (sūkṣmadehas).

हा तात हेतयो लग्नास्तरुणीकबरीतृणे।

ज्वलन्ति शुष्कपर्णौघा इव वीरानिलेरिताः।।३१।।

Oh! the mighty power of fire, that has set to flame the forelocks of our fair damsels, and is burning the braids of their hair, like blades of grass or straws.

आवर्तननदीदीर्घा वहत्यूर्ध्वतरङ्गिणी।

पश्येयं धूमयमुना व्योमगङ्गां प्रधावति।।३२।।

The curling smoke is ascending on high, like a whirling and long meandering river in the air, and the black and white fumes of fire, resemble the dark stream of Yamunā in one place, and the milky path of the ethereal Gangā in another.

वहदुल्मुककाष्ठोर्ध्वगामिनी धूमनिम्नगा।

वैमानिकानन्धयति पश्याग्निकणबुद्बुदा।।३३।।

Streams of smoke bearing the brands of fire on high, dazzled the sight of the charioteers of heaven by their bubbling sparks.

अस्या माता पिता भ्राता जामाता स्तनपाः सुते।

अस्मिन्सद्मनि निर्दग्धा दग्धैवासत्समिन्धने।।३४।।

There are our fathers, mothers, brothers, sisters, relations and suckling babes, all burnt alive in the livid flames; and here are we burning

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in grief for them in these houses, which have been spared by the devouring fire.

हा हा हा गच्छते शीघ्रमेतदङ्गारमन्दिरम्।
इतः प्रवृत्तं पतितुं सुमेरुः प्रलये यथा।।३५।।

Lo! there the howling fire is fast stretching to these abodes, and here the cinders are falling as thick as the frost of Meru.

अहो शरशिलाशक्तिकुन्तप्रासासिहेतयः।
जालसंध्याभ्रपटलं विशन्ति शलभा इव।।३६।।

Behold the direful darts and missiles dropping down as the driving rain, and penetrating the windows, like bodies of gnats in the shade of evening.

हेतिप्रवाहा ज्वलनं नभस्यन्त्यां विशन्त्यहो।
वडवानलमुज्ज्वालमर्णःपूरा इवार्णवात्।।३७।।

The flashing spears and flaming fire, flaring above the watery ocean of the sky, resemble the submarine fire ascending to heaven.

धूमायन्ति महाभ्राणि ज्वालाः शिखरिकोटिषु।
सरसान्यपि शुष्यन्ति हृदयानीव रागिणाम्।।३८।।

The smoke is rising in clouds, and the flames are tapering in the form of towers, and all that was humid and verdant, is sucked and dried up, as the hearts of the dispassionate.

आलानत्वरुषेवैता दन्तिभिर्वृक्षपङक्तयः।
स्फुरत्कटकटारावं पात्यन्ते कृतचीत्कृतैः।।३९।।

The trees are broken down by the raging element, like posts of enraged elephants; and they are falling with a cracking noise (kata-kata), as if they were screaking at their fall.

पुष्टपुष्पफलस्कन्धा गतश्रीका गृहद्रुमाः।
गता निर्दग्धसर्वस्वा गृहस्था इव दीनताम्।।४०।।

The trees in the orchards, now flourishing in their luxuriance of fruits and flowers, are left bare by the burning fire, like householders bereft of their properties.

मातापितृविनिर्मुक्ता बालकास्तिमिरावलीम्।
मग्नन्तोङ्गेषु रथ्यासु कुड्यपातेन हा हताः।।४१।।

Boys abandoned by their parents in the darkness of the night, were either pierced by flying arrows or crushed under the falling houses, in their flight through the streets.

वातविद्रावितात्रस्यन्करिण्यो रणमूर्धनि।
पतदङ्गारकागारभारिणः कटुकूजितम्।।४२।।

The elephants posted at the front of the army, got frightened at the flying embers driven by the winds, and fled with loud screaming at the fall of the burning houses upon them.

हा कष्टमसिनिर्भिन्ने स्कन्धे सन्नदृढोल्मुके।
पतितो यन्त्रपाषाणः पुरुषस्याशनिर्यथा।।४३।।

Oh! the pain of being put to the sword, is not more grievous, than that of being burnt by the fire, or smashed under the stones of the thundering engine.

गवाश्वमहिषेभोष्ट्रश्वशृगालैडकैरहो।
धोरै रणमिवारब्धं मार्गरोधकमाकुलैः।।४४।।

The streets are filled with domestic animals and cattle of all kinds, that are let loose from their folds and stalls, to raise their commingled cries like the confused noise of battle in the blocked up paths.

पटैः पटपटाशब्दजलजलालिमालितैः।
आक्रन्दन्त्यः स्त्रियो यान्ति स्थलपद्माचिता इव।।४५।।

The weeping women were passing as lotus flowers on land, with their lotus like faces and feet and palms, and drops of tears fell like fluttering bees from their lotiform eyes and wet apparel upon the ground.

स्त्रीणां ज्वालालवाः पश्य लिहन्त्यलकवल्लरीः।
कुर्वन्तोऽशोकपुष्पाभां करभा इव पन्नगीः।।४६।।

The red taints and spots of *alakāvali*, blazed as *aśoka* flowers upon their foreheads and cheeks.

हा हा हरिणशावाक्ष्याः पक्षलक्षणपक्ष्मसु।
कुमार्गेष्विव विश्रान्तिमेति कार्शानवी शिखा।।४७।।

Alack for pity! that the furious flame of fire, should singe the black bee-like eye-lids of our deer-eyed fairies; like the ruthless victor, that delights in his acts of inhumanity.

दह्यमानो विनिर्याति न कलत्रं विना नरः।
आहो बत दुरुच्छेदाः प्राणिनां स्नेहवागुराः।।४८।।

O the bond of connubial love! that the faithful wife never fails to follow her burning lord, and cremates herself in the same flame with him (this shows the practice of concremation to be older than the days of Vālmīki and Viśvāmitra).

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करी रभसनिर्लूनज्वलदङ्गारपादपः।
प्लुष्टपुष्करकः कोपान्मग्नः पुष्करदं सरः।।४९।।

The elephant being burnt in his trunk, in breaking the burning post to which he was tied by the leg, ran with violence to a lake of lotuses, in which he fell dead. (Here is a play upon the homonymous word "*puṣkara*," in its triple sense of a lake, a lotus and the proboscis of an elephant).

धूमोऽबुदपदं प्राप्य विलोलान्तस्तडिल्लतः।
ज्वलदङ्गारनाराचनिकरं परिवर्षति।।५०।।

The flames of fire flashing like flitting lightning amidst the clouds of smoke in the air, were darting the darts of burning coals like bolts of thunder in showers.

देवधूमस्फुरद्विकण आवर्तवृत्तिमान्।
स्थित आपीडवान्व्योम्नि रत्नपूर्ण इवार्णवः।।५१।।

Lord! the sparks of fire sparkling amidst the dusky clouds, appear as glittering gems in the bosom of the airy ocean, and seem by their twirling to gird the crown of heaven with the girdle of Pleiades.

गौरमम्बरमाभाति ज्वालाशिखरतेजसा।
मृत्युनेवोत्सवे दत्तः कुङ्कुमाक्तकरण्डकः।।५२।।

The sky was reddened by the light of the flaming fires, and appeared as the courtyard of Death dyed with purple hues in joy, for reception of the souls of the dead.

अहो नु विषमं चेदं वर्तते वृत्तवर्जितम्।
ध्रियन्ते राजनार्योऽपि वैरिवीरैरुदायुधैः।।५३।।

Alas! the day and want of manners! that the royal dames are carried away by these and armed ruffians by force. (*O tempores O mores*).

लोलस्रग्दामकुसुमैर्मार्गप्राकारकारकैः।
अर्धनिर्दग्धकबरीकीर्णवक्षस्थलस्तनाः।।५४।।

Behold them dragged in the streets from their stately edifices, and strewing their paths with wreaths of flowers torn from their necks; while their half burnt locks are hanging loosely upon their bare breasts and bosoms.

आलोलाम्बरसंलक्ष्यनितम्बजघनस्थलाः।
पतन्माणिक्यवलयवलितावनिमण्डलाः।।५५।।

Lo! their loose raiments uncovering their backs and loins, and the jewels drop down from their wrists, have strewn the ground with gems.

छिन्नहारलताजालविकीर्णामलमौक्तिकाः।
दृष्टादृष्टस्तनश्रेणीपार्श्वोद्यत्कनकप्रभाः।।५६।।

Their necklaces are torn and their pearls are scattered about; their bodies are bared of their bodices, and their breasts appear to view in their golden hue.

कुररीकर्कशाक्रन्दमन्दीकृतरणारवाः।
धारावाहास्रुतारावभिन्नपार्श्वविचेतनाः।।५७।।

Their shrill cries and groans rising above the war cry, choked their breath and split their sides; and they fell insensible with their eyes dimmed by ceaseless floods of tears.

रक्तकर्दमबाष्पाम्बुक्लिन्नग्रन्थितवाससः।
भुजमूलार्पितभुजैर्नीयमाना बलात्नृभिः।।५८।।

They fell in a body with their arms twisted about the necks of one another, and the ends of their cloths tied to each others; and in this way they were dragged by force of the ruffians, with their bodies mangled in blood.

क इवास्मिन्परित्राता स्यादित्यादीनवीक्षितैः।
उत्पलालीव वर्षद्भिः परिरोदितसैनिकाः।।५९।।

"Ah! who will save them from this state," cried the royal soldiers, with their piteous looks on the sad plight of the females and shedding big drops of their tears like lotuses.

मृणालकोमलाच्छोरुमूलजालैः सुनिर्मलैः।
स्वच्छाम्बरतलालक्ष्यैराकाशनलिनीनिभाः।।६०।।

The bright face of the sky turned black at the horrible sight, and it looked with its blue lotus-like eyes of the clouds, on the fair lotus-like damsels thus scattered on the ground.

आलोलमाल्यवसनाभरणाङ्गरागा
बाष्पाकुलाततचलालकवल्लरीकाः।
आनन्दमन्दरनिरन्तरमथ्यमाना–
त्कामार्णवात्समुदिता इव राजलक्ष्म्यः।।६१।।

Thus was the goddess of royal prosperity, decorated as she was with her waving and pendant locks, her flowing garments, flowery chaplets and gemming ornaments brought to her end like these ladies, after her enjoyment of the pleasures of royalty and gratification of all her desires.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे अग्निदग्धगृहादिवर्णनं नाम त्रिचत्वारिंशः सर्गः।।४३।।

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CHAPTER 44

SPIRITUAL INTERPRETATION OF THE VISION

वसिष्ठ उवाच

एतस्मिन्नन्तरे राजमहिषी मत्तयौवना।
तद्विवेश गृहं लक्ष्मीरिव पङ्कजकोटरम्।।१।।

Vasiṣṭha said— At this instant the great queen, who was in the bloom of youthful beauty, entered the camp of Vidūrtha, as the goddess of the grace pops upon the lotus flower.

आलोलमाल्यवसना भिन्नहारलताकुला।
अनुयाता वयस्याभिर्दासीभिर्भयविह्वला।।२।।

She was decorated with pendant wreaths of flowers and necklaces, and accompanied by a train of her youthful companions and handmaids, all terrified with fear.

चन्द्राननावदाताङ्गी श्वासोत्कम्पितपयोधरा।
तारकाकारदशना स्थिता द्यौरिव रूपिणी।।३।।

With her face as bright as the moon and her form as fair as the lily, she appeared as a luminary of heaven, with her teeth shining as sets of stars, and her bosom throbbing with fear.

अथ तस्या वयस्यैका राजानं तं व्यजिज्ञपत्।
भूतसंग्रामसंरब्धममरेन्द्रमिवाप्सराः।।४।।

Then the king was informed by one of her companions about the fate of the warfare, which resembled the onset of demons upon the Apsāra tribe.

देव देवी सहास्माभिः पलाय्यान्तःपुरान्तरात्।
शरणं देवमायात वातार्तेव लता द्रुमम्।।५।।

Lord! this lady, said she, had fled with us from her seraglio, to take refuge under your arms, as a tender creeper seeks the shelter of a tree, from a rude gust of wind.

राजन्दाराहृतास्तास्ते बलवद्भिरुदायुधैः।
ऊर्मिजालैर्महाब्धीनां तीरद्रुमलता इव।।६।।

Behold! the ravishers ravishing the wives of the citizens with their uplifted arms, like the swelling waves of the sea carrying away the arbours of the bank in their rapid current.

अन्तःपुराधिपाः सर्वे पिष्टाः शत्रुभिरुद्धतैः।
अशंकिताभिपतितैर्वातैरिव वरद्रुमाः।।७।।

The guards of the royal harem are all crushed to death by the haughty marauders, as the sturdy trees of the forest are broken down by the furious tornado.

दूरेणाशङ्कमायातैः परैर्नः पुरमाहृतम्।
रात्रौवर्षास्विवोद्घोषैः कमलानीव वारिभिः।।८।।

Our armies frightened by the enemy from afar, dare not approach the falling city, as nobody ventures to rescue the lotus beds from a flood, under the threatening thunders of a rainy night.

धूमं वर्षद्भिरुन्नादैर्लेलिहानोग्रहेतिभिः।
वह्निभिर्नः परं प्राप्तं परयोधैश्च भूरिभिः।।९।।

The hostile force have poured upon the city in terrible numbers, and having set it on fire, are shouting loudly under the clouds of smoke, with their weapons brandishing on all sides.

परिवारैर्विलासिन्यो देव्य आहृत्य मूर्धजैः।
आक्रन्दन्त्यो बलात्नीताः कुरर्य इव धीवरैः।।१०।।

The handsome ladies are dragged by the hair from amidst their families, in the manner of screaming cranes, caught and carried away by the cruel fowlers and fisher-men.

इति नो येयमायाता शाखा प्रसरशालिनी।
आपत्तामलमुद्धर्तुं देवस्यैवास्ति शक्तता।।११।।

Now we have brought this exuberant tender creeper to you, that you may save her from similar fate by your might.

इत्याकर्ण्यावलोक्यासौ देव्यौ युद्धाय याम्यतः।
क्षम्यतां मम भार्येयं युष्मत्पादाब्जषट्पदी।।१२।।

Hearing this, he looked at the goddesses and said, now will I go to the war from here, and leave this my lady as an humble bee at your lotus feet.

इत्युक्त्वा निर्ययौ राजा कोपारुणितलोचनः।
मत्तेभनिर्भिन्नवनः कन्दरादिव केसरी।।१३।।

Saying so, the king rose in a rage from his seat, and sprang like the enraged lion from the den, when pierced and pressed by the tusk of a furious elephant.

लीला लीलां ददर्शाथ स्वाकारसदृशाकृतिम्।
प्रतिबिम्बमिवायातामादर्शे चारुदर्शनाम्।।१४।।

The widowed Līlā beheld the queen Līlā to be

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exactly of her form and features, and took her for a true reflexion of herself in a mirror.

प्रबुद्धलीलोवाच

किमिदं देवि हे ब्रूहि कस्मादियमहं स्थिता।
या साऽभवमहं पूर्वं कथं सेयमहं स्थिता।।१५।।

Then said the enlightened Līlā to Sarasvatī— Tell me, O goddess! how this lady here is exactly as myself, she is what I have been before, and how she came to be as myself.

मन्त्रिप्रभृतयः पौरा योधाः सबलवाहनाः।
सर्व एव त एवेमे स्थितास्तत्र तथैव ते।।१६।।

I see this prime minister with all these soldiers and citizens, these forces and vehicles, to be the same as mine, and situated in the same place and manner as before.

तत्रापीह च हे देवि सर्वे कथमवस्थिताः।
बहिरन्तश्च मुकुरे इवैते किं प्रचेतनाः।।१७।।

How is it then, O goddess! that they came to be placed in this place, I see them as Images situated within and without the mirror of my mind, and know not whether these be living beings (or the false chimeras of my imagination).

श्रीदेव्युवाच

यथाज्ञप्तिरुदेत्यन्तस्तथानुभवति क्षणात्।
चितिश्चेत्यार्थतामेति चित्तं चित्तार्थतामिव।।१८।।

Sarasvatī replied— All our external perceptions of things, are the immediate effects of our internal conceptions of them. The intellect has the knowledge of all the intelligible in it, as the mind has the impressions of mental objects in itself. (Or in other words— the intellect is possessed of all intelligence, like the mind of its thoughts, as they present themselves in dreams. Gloss).

यादृगर्थं जगद्रूपं तत्रैवोदेति तत्क्षणात्।
न देशकालदीर्घत्वं न वैचित्र्यं पदार्थजम्।।१९।।

The external world appears in an instant in the same form and manner to one, as he has its notion and impression in his intellect and mind; and no distance of time or place, nor any intermediate cause can create any difference in them.

बाह्यमाभ्यन्तरं भाति स्वप्नार्थोऽत्र निदर्शनम्।
यदन्तः स्वप्नसंकल्पपुरं च कचनं स्थितेः।।२०।।

The inward world is seen on the outside, as the internal impressions of our minds, appear to be seen without us in our dreams. Whatever is within us, the same appears without us, as in our dreams and desires, and in all our imaginations and fancies of objects.

तदेतद्बाह्यनाम्नैव स्वभ्यासात्सत्स्फुटं स्थितम्।
यादृग्भावो मृतो भर्ता तव तस्मिंस्तदा पुरे।।२१।।

It is the constant habitude of your mind, that presented these things as realities to your sight, and you saw your husband in the same state in which you thought him to be, when he died in that city of yours.

तादृग्भावस्तमेवार्थं तत्रैव समुपागतः।
अन्य एव ह्यमी भूतास्तेभ्यस्तास्तादृशा अपि।।२२।।

It is the same place wherein he exists at present, and in presented with the same objects of his though at present as he had at that moment. Any thing that appears to be different in this state, proceeds from the turn of his mind of thinking it so before.

सद्रूपा एव चैतस्य स्वप्नसंकल्पसैन्यवत्।
अविसंवादि सर्वार्थरूपं यदनुभूयते।।२३।।

All that appears real to him, is as unreal as his dream or desire, and the creation of his fancy; for every thing appears to be the same as it is thought of in the mind. (All external objects are representations of their prototypes in the mind).

तस्य तावद्वद कथं कीदृशी वापि सत्यता।
अथ वोत्तरकाले तु भङ्गुरत्वादवस्तु तत्।।२४।।

Say therefore what truth can there be in these visionary objects, which are altogether unsubstantial as dreams, and vanish in the end into airy nothing.

ईदृक्क सर्वमेवेदं तत्र का नास्तिताधिका।
स्वप्ने जाग्रदसद्रूपा स्वप्नो जाग्रत्यसन्मयः।।२५।।

Know then everything to be no better than nothing; and as a dream proves to be nothing upon waking, so is waking also a dream and equally nothing at death.

मृतिर्जन्मन्यसद्रूपा मृत्यां जन्माप्यसन्मयम्।
विशरेद्विशरारुत्वादनुभूतेश्च राघव।।२६।।

Death in life time is a nullity, and life in death becomes null and extinct, and these extinctions

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of life and death, proceed from the fluctuating nature of our notions of them.

एवं न सन्नासदिदं भ्रान्तिमात्रं विभासते।
महाकल्पान्तसंपत्तावप्यद्याथ युगेऽनघ।।२७।।

So there is neither any entity nor nonentity either, but both appear to us as fallacies by turns. For what neither was before, nor will be, after a *Kalpa* = creation or dissolution, the same cannot exist to-day or in any *Yuga* = age, whether gone before or coming afterwards.

न कदाचन यन्नास्ति तद्ब्रह्मैवास्ति तज्जगत्।
तस्मिन्मध्ये कचन्तीमा भ्रान्तयः सृष्टिनामिकाः।।२८।।

That which is never inexistent, is the ever existent Brahmā, and the same is the world. It is in him that we see everything to rise and fall by our fallacy, and what we falsely term as the creation of the created.

व्योम्नि केशोण्ड्रकानीव न कचन्तीव वस्तुतः।
यथा तरङ्गा जलधौ तथेमाः सृष्टयः परे।।२९।।

As phantoms appearing in the vacuum, are all vacant and void, and as the waves of the sea, are no other than its water; so do these created things exist and appear in Brahmā only.

उत्पत्त्योत्पत्त्य लीयन्ते रजांसीव महानिले।
तस्माद्भ्रान्तिमयाभासे मिथ्यात्वमहमात्मनि।।३०।।

As the minutiae appearing in the air, vanish in the air; and as the dust driven by the winds, are lost in the winds; so the false notions of yourself and myself, are lost in that Supreme self, in which all things rise and fall like waves of the ocean.

मृगतृष्णाजलचये कैवास्था सर्गभस्मनि।
भ्रान्तयश्च न तत्रान्यास्तास्तदेव परं पदम्।।३१।।

What reliance can there be in this dust of creation, which is no more than the water of the mirage? The knowledge of individualities is mere fallacy, when everything is united in that sole unity.

घने तमसि यक्षाभास्तम एव न यक्षकः।
तस्माज्जन्ममृतिर्मोहो व्यामोहत्वमिदं ततम्।।३२।।

We see apparitions in the dark, though the darkness itself is no apparition; so our lives and deaths are the false notions of our error, and the whole existence is equally the production of gross error (*māyā*).

सर्वं तत्समहाकल्पं शान्तौ यदवशिष्यते।
नातः सत्यमिदं दृश्यं न चासत्यं कदाचन।।३३।।

All this is Himself, for He is the great *Kalpa* or will which produces everything; it is He that exists when all things are extinct in Him; and therefore these appearances, are neither real nor unreal of themselves.

द्वयमेवैतदथ वा ब्रह्म तत्रैव संभवात्।
आकाशे परमाण्वन्तर्द्रव्यादेरणुकेऽपि च।।३४।।

But to say both (the real and unreal) to be Brahmā, is a contradiction; therefore it is He, who fills the infinity of space, and abides equally in all things and their minutest particles.

जीवाणुर्यत्र तत्रेदं जगद्वेत्ति निजं वपुः।
अग्निरौष्ण्यं यथा वेत्ति निजभावक्रमोदितम्।।३५।।

Wherever the spirit of Brahmā abides, and even in the minute animalcule, it views the whole world in itself; like one thinking on the heat and cold of fire and frost, has the same sensation within himself at that moment. (Vide Hume).

पश्यतीदं तथैवात्मा स्वात्मभूतं विशुद्धचित्।
यथा सूर्योदये गेहे भ्रमन्ति त्रसरेणवः।।३६।।

So does the pure intellect perceive the Holy Spirit of God within itself, just as one sees the particles of light flying in his closet at sunrise.

तथेमे परमाकाशे ब्रह्माण्डत्रसरेणवः।
यथा वायो स्थितः स्पन्द आमोदः शून्यमम्बरे।।३७।।

So do these multitudes of worlds, move about as particles in the infinite space of the Divine mind, as the particles of odoriferous substances oscillate in the empty air.

पिण्डग्रहविनिर्मुक्तं यथा विश्वं स्थितं परे।
भावाभावग्रहोत्सर्गस्थूलसूक्ष्मचराचराः।।३८।।

In this manner does this world abide in its incorporeal state in the mind of God, will all its modifications of existence and inexistence, emanation and absorption, of its condensation and subtilization and its mobility and rest.

विवर्जितस्यावयवैर्भागा ब्रह्मण ईदृशाः।
साकारस्यावबोधाय विज्ञेया भवताधुना।।३९।।

But you must know all these modes and these

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conditions of being to belong to material bodies only and not to the spirit, which is unconditioned and indivisible; (*i.e.* without attributes and parts).

अनन्याः स्वात्मनस्तस्य तेनानवयवा इव।
यथा स्थितमिदं विश्वं निजभावक्रमोदितम्।।४०।।

And as there is no change of division of one's own soul, so there is no partition or variation of the Supreme Spirit. It is according to the ideas in our minds, that we view things in their different aspects before us.

रिक्तं न विश्वशब्दार्थैरनन्यद्ब्रह्मणि स्थितम्।
न तत्सत्यं न चासत्यं रज्जुसर्पभ्रमो यथा।।४१।।

Yet the word world-*viśva*-all, is not a meaningless term; it means the all as contained in Brahma (who is *to pan*). Therefore it is both real and unreal at the same time like the fallacy of a snake in a rope.

मिथ्यानुभूतितः सत्यमसत्यं सत्परीक्षितम्।
परमं कारणं चित्त्वाज्जीवत्वमिति चेत्यलम्।।४२।।

It is the false notion (of the snake), that makes the true (rope) to appear as the untrue snake to us, which we are apt to take for the true snake itself, so we take the Divine Intellect, which is the prime cause of all, as a living soul (like ours), by mistake.

ततस्तथैवानुभवाज्जीवत्वं विन्दति स्फुटम्।
सत्यं भवत्वसत्यं वा खे विभातमिदं जगत्।।४३।।

It is this notion (of the living soul), that makes us to think ourselves as living beings, which whether it be false or true, is like the appearance of the world in empty air.

रञ्जयत्येव जीवाणुः स्वेच्छाभिरनुभूतिभिः।
अनुभूयन्त एवाशु काश्चित्पूर्वानुभूतितः।।४४।।

Thus these little animals delight themselves with their own misconceived idea of being living beings, while there are others, who think themselves so, by their preconceived notions as such.

अपूर्वानुभवाः काश्चित्समाश्चैवासमास्तथा।
कचित्कदाचित्ता एव कचिदर्धसमा अपि।।४५।।

Some there are that have no preconceived notions, and others that retain the same as or somewhat different notions of themselves than before. Somewhere the inborn notions are predominant, and sometimes they are entirely lost.

कचन्त्यसत्याः सत्याभा जीवाकाशेऽनुभूतयः।
तत्कुलास्तत्समाचारास्तज्जन्मानस्तदीहिताः।।४६।।

Our preconceived notions of ourselves, represent unrealities as realities to our minds, and present the thoughts of our former family and birth, and the same occupations and professions before us: (as also the enjoyments we had before and no more existent at present).

त एव मन्त्रिणः पौराः प्रतिभाने भवन्ति च।
ते चैवात्मन्यलं सत्या देशकालेहितैः समाः।।४७।।

Such are the representations of your former ministers and citizens, imprinted as realities in your soul, together with the exact time and place and manner of their functions, as before.

सर्वगात्मस्वरूपायाः प्रतिभाया इति स्थितिः।
यथा राजात्मनि व्योम्नि प्रतिभोदेति सन्मयी।।४८।।

And as the intelligence of all things, is present in the omniscient spirit of God, so is the idea of royalty inherent in the soul of the prince (*i.e.* like the ex-king Lear, he thinks himself every inch a king).

तथा तदग्रगोदेति सत्येव प्रतिभाम्बरे।
त्वच्छीला त्वत्समाचारा त्वत्कुला त्वद्वपुर्मयी।।४९।।

This notion of his goes before him as his shadow in the air, with the same stature and features, and the same acts and movements as he had before.

इति लीलेयमाभाति प्रतिभाप्रतिबिम्बजा।
सर्वगे संविदादर्शे प्रतिभा प्रतिबिम्बति।।५०।।

In this manner, Līlā! Know this world to be but a shadowy reflexion of the eternal ideas of God; and this reflection is caught by or refracted in the consciousness of all animal souls as in a prismatic mirror.

यादृशी यत्र सा तत्र तथोदेति निरन्तरम्।
जीवाकाशस्य यान्तस्था प्रतिभा कुरुते स्वयम्।
सा बहिश्च चिदादर्शे प्रतिबिम्बादियं स्थिता।।५१।।

Everything shows itself in every place in the form in which it is; so whatever there is in the living soul, as its own reflexion of itself, and a

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shadow of it is caught by the intellect, which is situated without it. (The mind is a mirror of the images in the soul).

एषा त्वमम्बरमहं भुवनं धरा च
राजेति सर्वमहमेव विभातमात्रम्।
चिद्व्योमबिल्वजठरं विदुरङ्ग विद्धि
त्वं तेन शान्तमलमास्स्व यथास्थितेह।।५२।।

Here is the sky containing the world, which contains this earth, wherein you and myself and this prince are situated, as reflexions of the One Ego only. Know all these to be contained within the vacuous womb of the Intellect, and to remain as tranquil and transparent as vacuity itself.

इत्यार्षे श्रीवसिष्ठमहारामायणे मोक्षोपाये उत्पत्तिप्रकरणे लीलो० अग्निदाहरात्रियुद्धे जगद्ब्रह्मवर्णनं नाम चतुश्चत्वारिंशः सर्गः।।४४।।

CHAPTER 45

THEISM CONSISTING IN TRUE KNOWLEDGE

श्रीसरस्वत्युवाच

विदूरथस्ते भर्तैष तनुं त्यक्त्वा रणाङ्गणे।
तदेवान्तःपुरं प्राप्य तादृगात्मा भविष्यति।।१।।

Sarasvatī continued— Know Līlā! this Vidūratha, your husband, will lose his life in this battle-field; and his soul will repair to the sepulchre in the inner apartment, where it will resume its former state.

वसिष्ठ उवाच

इत्याकर्ण्य वचो देव्या लीला सा तत्पुरास्पदा।
पुरः प्रह्वा स्थितोवाच वचनं विहिताञ्जलिः।।२।।

Upon hearing these words of the goddess, the second Līlā, who was standing by, bent herself lowly before the goddess, and addressed her with her folded palms.

द्वितीयलीलोवाच

देवी भगवती ज्ञप्तिर्नित्यमेवार्चिता मया।
स्वप्ने संदर्शनं देवी सा ददाति निशासु मे।।३।।

The second Līlā's speech. Goddess! the genius of intelligence is ever adored by me, and she gives me her visits in my nightly dreams.

सा यादृश्येव देवेशि तादृश्येव त्वमम्बिके।
तन्मे कृपणकारुण्याद्वरं देहि वरानने।।४।।

I find you here exactly of her likeness; therefore give me your blessing, you goddess with the beauteous face.

वसिष्ठ उवाच

इत्युक्ता सा तदा ज्ञप्तिः स्मृत्वा तद्भक्तिभावनम्।
इदं प्रसन्ना प्रोवाच तां लीलां तत्पुरास्पदाम्।।५।।

Vasiṣṭha said— The goddess being thus addressed by the lady, remembered her faith and reliance in her, and then spoke with complacence to the lady standing a suppliant before her.

श्रीदेव्युवाच

अनन्यया भावनया यावज्जीवमजीर्णया।
परितुष्टास्मि ते वत्से गृहाणाभिमतं वरम्।।६।।

The goddess said— I am pleased my child, with your unfailing the unslackened adoration of me all your lifetime; now say what you ask of me.

तद्देशलीलोवाच

रणाद्देहं परित्यज्य यत्र तिष्ठति मे पतिः।
अनेनैव शरीरेण यत्र स्यामेतदङ्गना।।७।।

The second Līlā said— Ordain O goddess, that I may accompany my husband with this body of mine to whatever place he is destined to go, after his death in the war.

श्रीदेव्युवाच

एवमस्तु त्वयाऽविघ्नं पूजितास्मि सुते चिरम्।
अनन्यभावया भूरि पुष्पधूपसपर्यया।।८।।

The goddess replied— Be it so my child; that has worshipped me with all diligence and without fail, with flowers, incense and offerings.

वसिष्ठ उवाच

अथ तद्देशलीलायां फुल्लायां तद्वरोदयात्।
पूर्वलीलाब्रवीद्देवीं संदेहलुलिताशया।।९।।

Vasiṣṭha said— The second Līlā being gladdened by this blessing of the goddess, the first Līlā, was much puzzled in her mind at the difference of their states.

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पूर्वलीलोवाच

सत्यकामाः सन्त्येवं संकल्पा ब्रह्मरूपिणः।
त्वादृशाः सर्वमेवाशु तेषां सिद्ध्यत्यभीप्सितम्।।१०।।

The first Līlā said— Those who are desirous of truth, and they whose desires lean towards godliness, have all their wishes fulfilled without delay and fail.

तत्तेनैव शरीरेण किमर्थं नाहमीश्वरि।
लोकान्तरमिदं नीता तं गिरिग्रामकं वद।।११।।

Then tell me, goddess! why could I not keep company with my Brāhmaṇa husband with my body of the Brahmani, but had to be taken to him in the hilly mansion after my death, (and reproduction in the present form).

श्रीदेव्युवाच

न किंचित्कस्यचिदहं करोमि वरवर्णिनि।
सर्वं संपादयत्याशु स्वयं जीवः स्वमीहितम्।।१२।।

The goddess answered saying— Know O excellent lady! that I have no power to do anything; but everything happens to pass according to the desire of the living being.

अहं हितं रटे ज्ञप्तिः संविन्मात्राधिदेवता।
प्रत्येकमस्ति चिच्छक्तिर्जीवशक्तिस्वरूपिणी।।१३।।

Know me only as the presiding divinity of wisdom, and I reveal everything according to my knowledge of it. It is by virtue of the intellectual powers as exhibited in every being, that it attains its particular end.

जीवस्योदेति या शक्तिर्यस्य यस्य यथा यथा।
भाति तत्फलदा नित्यं तस्य तस्य तथा तथा।।१४।।

It is according to the development of the mental powers of living beings in every state, that it obtains its object in the manner and in the same state as it aims at.

मां समाराधयन्त्यास्तु जीवशक्तिस्तवोदिता।
तदा भवद्यदीह स्यां मुक्तास्मीति चिरं तदा।।१५।।

You had attained the powers of your understanding by your devotedness to my service, and have always desired of me for being liberated from flesh.

तेन तेन प्रकारेण त्वं मया संप्रबोधिता।
तया युक्त्यामलं भावं नीतासि वरवर्णिनि।।१६।।

I have accordingly awakened your understanding in that way, whereby you have been able to arrive at your present state of purity.

अनयैवं भावनया बोधितासि चिरं तदा।
तमेवार्थं प्राप्तवती सदा स्वचितिशक्तितः।।१७।।

It was by cause of your constant desire of liberation, that you have gained the same state, by enlargement (of the powers) of your intellect.

यस्य यस्य यथोदेति स्वचित्प्रयतनं चिरम्।
फलं ददाति कालेन तस्य तस्य तथा तथा।।१८।।

Whoever exerts his bodily powers according to the dictates of his understanding, is sure to succeed in gaining his object sooner or later.

तपो वा देवता वापि भूत्वा स्वैव चिदन्यथा।
फलं ददात्यथ स्वैरं नभःफलनिपातवत्।।१९।।

Performance of austerities and adoration of gods, are as vain without cultivation of the intellect, as to expect the falling of fruits from the sky.

स्वसंविद्यतनादन्यन्न किंचिच्च कदाचन।
फलं ददाति तेनाशु यथेच्छसि तथा कुरु।।२०।।

Without cultivation of the intellect and exertion of manly powers, there is no way to success; do therefore as you may choose for yourself.

चिद्भाव एव ननु सर्गगतोऽन्तरात्मा।
यच्चेतति प्रयतते च तदैति तच्छ्रीः।।२०।।

It is verily the state of one's mind, that leads his internal soul to that state which it thinks upon, and to that prosperity, which it attempts to obtain.

रम्यं ह्यरम्यमथ वेति विचारयस्व।
यत्पावनं तदवबुध्य तदन्तरास्स्व।।२१।।

Now distinguish between what is desirable or disagreeable to you, and choose that which is holy and perfect, and you will certainly arrive to it.

इत्यार्षे श्रीवसिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे ली० सत्यकामसत्यसंकल्पास्तिता नाम पञ्चचत्वारिंशः सर्गः।।४५।।

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CHAPTER 46

ONSLAUGHT OF VIDŪRATHA

श्रीराम उवाच

एवं संकथयन्तीषु तासु तस्मिन्गृहोदरे।
विदूरथः किमकरोन्निर्गत्य कुपितो गृहात्।।१।।

Rāma said— Relate to me the acts of Vidūratha, after he went out enraged from the camp, and left the ladies and the goddess talking in that manner.

वसिष्ठ उवाच

विदूरथः स्वसदनान्निर्गतः परिवारितः।
परिवारेण महता ऋक्षौघेणेव चन्द्रमाः।।२।।

Vasiṣṭha said— Vidūratha left his camp in company with a large body of his companions like the bright moon beset by a host of stars.

सन्नद्धसर्वावयवो लग्नहारविभूषणः।
महाजयजयारावैः सुरेन्द्र इव निर्गतः।।३।।

He was in armour and girt by laces and girdles, and thus attired in his martial habit, he went forth amidst the loud war cry of *voe victis,* like the god Indra going to battle.

समादिशन्योधगणं शृण्वन्मण्डलसंस्थितिम्।
आलोकयन्वीरगणानारुरोह नृपो रथम्।।४।।

He gave orders to the soldiers and was informed of the battle array; and having given directions to his captains, he mounted his chariot.

कुटाकारसमाकारं मुक्तामाणिक्यमण्डितम्।
पताकापञ्चभिर्व्याप्तं द्युविमानमिवोत्तमम्।।५।।

It was adorned with mountings resembling the pinnacles of mountains and beset by five flags fringed with strings of pearls and gems, resembling a celestial car.

चक्रभित्तिपरिप्रोतप्रकचत्काञ्चनाङ्कुरम्।
मुक्ताजालरणत्कारचारुविक्रमकूबरम्।।६।।

The iron hoops of its wheels flashed with their golden pegs, and the long and beautiful shaft of the car, rang with the tinkling of pearls which were suspended to it.

सुग्रीवैर्लक्षणोपेतैः प्रशस्तैः प्रचलैः कृशैः।
जवोड्डयनवेगेन प्रवहद्भिः सुरानिव।।७।।

It was drawn by long necked, swift and slender horses of the best breed and auspicious marks; that seemed to fly in the air by their swiftness and bearing aloft a heavenly car with some god in it.

वायुं जवेन सहसा असहद्भिर्गतिक्रमैः।
प्रोह्यद्भिरिव पश्चार्धमापिबद्भिरिवाम्बरम्।।८।।

Being impatient of the swiftness of the winds, they spurred them with their hinder heels and left them behind, and sped the forepart of their bodies as if to devour the air, impeding their course.

योजितैरिव संपूर्णैश्चन्द्रैश्चामरदीप्तिभिः।
अश्वैरष्टभिराबद्धमाशापूरकहेषितैः।।९।।

The car was drawn by eight coursers with their manes hanging down their necks like flappers, and white spots or circlets resembling the disks of moon on their foreheads, and filling the eight sides around with their hoarse neighing.

अथोदपतदुहामनागाध्वरवनिर्भरः।
शैलभित्तिप्रतिध्वानदारुणो दुन्दुभिध्वनिः।।१०।।

At this time there rose a loud noise of the elephants, resounding like drums from the hollows of the distant hills.

मत्तसैनिकनिर्मुक्तैर्व्याप्तं कलकलारवैः।
किंकिणीजालनिर्ध्वनैर्हेतिसंघट्टघट्टितैः।।११।।

Loud clamours (*kala-kalas*) were raised by the infuriate soldiers, and the tinkling of their belted trinkets (*kiṅkiṇī*), and clashing of their weapons, rang afar in the open air.

धनुश्चटचटाशब्दैः शरसीत्कारगायनैः।
परस्पराङ्गनिष्पिष्टकवचौघझणज्झणैः।।१२।।

The crackling of the bows, and the wheezing (*sītkāra*) of the arrows, joined with the jangle (*jhanjhaṇa*) of armours, by their clashing against one another, raised a confused hubbub all around.

ज्वलदग्निटणत्कारैरार्तिमत्क्रन्दनारवैः।
परस्परभटाह्वानैर्बन्दिविक्षुब्धरोदनैः।।१३।।

The sparkling (kanatkar) of blazing fire, and the mutual challenge of the champions; the painful shrieks of the wounded and the piteous cry of captives, were seen and heard on all sides.

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शिलाघनीकृताशेषब्रह्माण्डकुहरो ध्वनिः।
हस्तग्राह्योऽभवद्भीमो दशाशाकुञ्जपूरकः।।१४।।

The mingled sounds thickened in the air, and filled its cavity and its sides as with solid stones and capable of being clutched in the bands.

अथोदपतदादित्यपथपीवररोधकम्।
रजोनिभेन भूपीठमम्बरोड्डयनोन्मुखम्।।१५।।

Clouds of dust flew as fast and thick into the air, that they seemed to be the crust or strata of the earth, rising upward to block the path of the sun in the sky.

गर्भवासमिवापन्नं तेनासीत्तन्महापुरम्।
मूढत्वं यौवनेनेव घनतामाययौ तमः।।१६।।

The great city was hid in the dark womb of the overspreading dust (rajas), as the ignorant state of man is covered in darkness by the rising passion (rajas) of juvenescence.

प्रययुः क्वापि दीपौघा दिवसेनेव तारकाः।
आययुर्बलमालोला नैशभूतपरम्पराः।।१७।।

The burning lights became as dim, as the fading stars of heaven by day light, and the darkness of night became as thick, as the devils of darkness gather their strength at night.

ददृशुस्तन्महायुद्धं द्वे लीले सा कुमारिका।
प्रस्फुटद्धृदयेनेव देवीदत्तमहादृशौ।।१८।।

The two Līlā's saw the great battle with the virgin daughter of the minister from the tent; and they had their eyes enlightened with farsightedness by favour of the goddess.

प्रशेमुरथ हेतीषु प्रोद्यत्कटकटारवाः।
एकार्णवपयःपूरैर्वालवा इव वह्नयः।।१९।।

Now there was an end of the flashing and clashing of the hostile arms in the city, as the flash and crash of submarine fires were put to an end by the all-submerging floods of the universal deluge.

शनैः सेनां समाकर्षन्नाज्ञायत बलान्तरम्।
विवेशपक्षप्रोड्डीनो मेरुरेकमिवार्णवम्।।२०।।

Vidūratha collected his forces and without considering the superiority of the hostile power pressed himself forward amidst them, as the great Meru rushed into the waters of the great deluge.

अथोदभूद्गुणध्वानं चटच्चटदिति स्फुटम्।
रचितांशुमयाम्भोदाश्चेरुः परपम्पराः।।२१।।

Now the twanging of the bow strings emitted a clattering (Chatachata) sound; and the forces of the enemy advanced in battle array, like bodies of clouds with rainbows amidst them.

ययुरम्बरमाश्रित्य नानाहेतिविहंगमाः।
प्रसस्त्रुरलमात्तासुमलिनाः शस्त्रदीप्तयः।।२२।।

Many kinds of missiles flew as falcons in the air; and the black steel waved with a dark glare owing to the massacres they made.

जज्वलुः शस्त्रसंघट्टज्वलना उल्मुकाग्निवत्।
जगर्जुः शरधारौघान्वर्षन्तो वीरवारिदाः।।२३।।

The clashing swords flashed with living flames of fire by their striking against one another; and showers of arrows whistled like hissing rainfalls in the air.

विविशुः क्रकचक्रूरा वीराङ्गेषु च हेतयः।
पेतुः पटपटारावं हेतिनिष्पिष्टयोऽम्बरे।।२४।।

Two edged saws pierced the bodies of the warriors; and the flinging weapons hurtled in the air by their clashing at and crashing of each other.

जग्मुः शमं तमांस्याशु शस्त्रकानलदीपकैः।
बभूवुरखिला सेना नवनाराचरोमशाः।।२५।।

The darkness of the night was put to flight by the blaze of the weapons; and the whole army was pierced by arrows, sticking as the hairs on their bodies.

उत्तस्थुर्यमयात्रायां कबन्धनटपङ्क्तयः।
जगुरुच्चै रणोद्रेकं पिशाच्यो रणदारिकाः।।२६।।

Headless trunks moved about as players in the horrid solemnity of the god of death (Yama); and the furies fled about at the dint of war, like the raving lasses at Bacchanal revelries.

उदगुर्दन्तसंघट्टटंकारा दन्तिनां बलात्।
ऊहुः क्षेपणपाषाणमहानद्यो नभस्तले।।२७।।

Elephants fighting with their tusks, sent a clattering noise in the air; and the stones flung from the slings, flew as a flowing stream in the sky.

पेतुः शवा निवातास्तसंशुष्कवनपर्णवत्।
निर्ययुर्लोहिता नद्यो रणाद्रेर्मृतिवर्षिणः।।२८।।

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Bodies of men were falling dead on the ground, like the dried leaves of forests blown away by blasts; and streams of blood were running in the field of battle, as if the heights of war were pouring down the floods of death below.

प्रशेमुः पांसवो रक्तैस्तमांस्ययुधवह्निभिः।
युद्धैकध्यानतः शब्दा भयानि मृतिनिश्चयैः।।२९।।

The dust of the earth was set down by the floods of blood, and the darkness was dispelled by the blaze of weapons; all clamour ceased in intense fighting, and the fear for life, was lost under the stern resolution of death.

अभवत्केवलं युद्धमपशब्दमसंभ्रमम्।
अनाकुलाम्बुवाहाभं खड्गवीचिसटांकृतम्।।३०।।

The fighting was stern without a cry or noise, like the pouring of rain in the breezeless sky, and with the glitter of swords in the darkened air, like the flashes of forky lightning amidst the murky clouds.

खदखदरवसंवहच्छरौघं
टकटकितारवसंपतद्बुशुण्डि।
झणझणरवसंमिलन्महास्त्रं
तिमितिमिवद्रणमास दुस्तरं तत्।।३१।।

The darts were flying about with a hissing noise (*khad-khada*), and the crow-bars hit one another with a harsh (*taktaka*) sound; large weapons were struck upon one another with a jarring noise (*jhanjhana*), and the dreadful war raged direfully in the dim darkness (*timitimi*) of the night.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने विदूरथनिर्याणं नाम षट्चत्वारिंशः सर्गः।।४६।।

CHAPTER 47

ENCOUNTER OF SINDHU AND VIDŪRATHA

वसिष्ठ उवाच

एतस्मिन्वर्तमाने तु घोरे समरसंगमे।
लीलाद्वयमुवाचेदं ज्ञप्तिं भगवतीं पुनः।।१।।

Vasiṣṭha said— As the war was waging thus furiously between the two armies, the two *Līlās* addressed the goddess of knowledge and said—

लीलाद्वयमुवाच

देवि कस्मादकस्मान्नौ भर्ता जयति नो रणे।
वद त्वय्यपि तुष्टायामस्मिन्विद्रुतवारणे।।२।।

"Tell us, O goddess! what unknown cause prevents our husband to gain the victory in this war, notwithstanding your good grace to him, and his repelling the hostile elephants in the combat.

श्रीसरस्वत्युवाच

चिरमाराधितानेन विदूरथनृपारिणा।
अहं पुत्रि जयार्थेन न विदूरथभूभृता।।३।।

Sarasvatī replied— Know ye daughters, that I was ever solicited by Vidūratha's enemy to confer him victory in battle, which your husband never craved of me.

तेनासावेव जयति जीयते च विदूरथः।
ज्ञप्तिरन्तर्गता संविदेतां मां यो यदा यथा।।४।।

He lives and enjoys his life as it was desired by him, while his antagonist gains the conquest according to his aim and object.

प्रेरयत्याशु तत्तस्य तदा संपादयाम्यहम्।
यो यथा प्रेरयति मां तस्य तिष्ठामि तत्फला।।५।।

Knowledge is contained in the consciousness of every living being, and rewards every one according to the desire to which it is directed.

न स्वभावोऽन्यतां धत्ते वह्नेरौष्ण्यमिवैष मे।
अनेन मुक्त एव स्यामहमित्यस्मि भाविता।।६।।

My nature like that of all things is as unchangeable as the heat of fire (which never changes to cold). So the nature of Vidūratha's knowledge of truth, and his desire of liberation lead him to the like result (and not to victory).

प्रतिभारूपिणी तेन बाले मुक्तौ भविष्यति।
एतदीयः स्वयं शत्रुः सिन्धुर्नाम महीपतिः।।७।।

The intelligent Līlā also will be liberated with him, and not the unintelligent one, who by her nature is yet unprepared for that highest state of bliss.

जयाम्यहं स्यां संग्राम इत्यनेनास्मि पूजिता।
तस्माद्विदूरथो देहं तत्प्राप्य सह भार्यया।।८।।

Thus enquiry of Vidūratha, the king of Sinde,

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has long worshipped me for his victory in war; whereby the bodies of Vidūratha and his wife must fall into his hands.

त्वयानया च कालेन बाले मुक्तो भविष्यति।
एतदीयः स्वयं शत्रुः सिन्धुर्नाम महीपतिः।।९।।

You girl will also have your liberation like her's in course of time; but ere that, this enemy of your's,— the king of Sinde, will reign victorious in this earth.

हत्वैनं वसुधापीठे जयी राज्यं किरष्यति।

वसिष्ठ उवाच

एवं देव्यां वदन्त्यां तु बलयोर्युध्यमानयोः।।१०।।

Vasiṣṭha said— As the goddess was speaking in this manner, the sun appeared on his rising hill to behold the wondrous sight of the forces in fighting.

रविर्द्रष्टुमिवाश्चर्यमाजगामोदयाचलम्।
चेलुस्तिमिरसंघाता बलानीवारिरूपिणः।।११।।

The thick mists of night disappeared like the hosts of the enemy (Sinde); and left the forces of Vidūratha to glitter as stars at the approach of night.

असृजन्जीवसङ्घान्ये संध्यायां तारका इव।
शनैः प्रकटतां जग्मुर्नीलाकाशाद्रिभूमयः।।१२।।

The hills and dales and the land and water gradually appeared to sight, and the world seemed to reappear to view from amidst the dark ocean of the (deluge).

भुवनं कज्जलाम्भोधेरिवोत्क्षिप्तमराजत।
पेतुः कनकनिःस्पन्दसुन्दरा रविरश्मयः।।१३।।

The bright rays of the rising sun radiated on all sides like the streams of liquid gold, and made the hills appear as the bodies of warriors besmeared with (blood).

शैलेषु वरवीरेषु रणे रक्तच्छटा इव।
अदृश्यत ततो व्योम तथा रणमहीतलम्।।१४।।

The sky seemed as an immense field of battle, stretched over by the radiant rays of the sun (*Karas*), likening the shining arms (*Karas*) of the warriors, shaking in their serpentine mood.

बाहुभिर्भ्रान्तभुजगं प्रभाभिः कीर्णकाञ्चनम्।
कण्डलैः कीर्णरत्नौघं शिरोभिर्दृष्टपङ्कजम्।।१५।।

The helmets on their heads raised their lotus-like tops on high, and the rings about their ears blazed with their gemming glare below.

आयुधैः खड्गनीरन्ध्रं शरैः शलभनिर्भरम्।
रक्ताभास्थिरसंध्याढ्यं ससिद्धपुरुषं शवैः।।१६।।

The pointed weapons were as fixed as the snots of unicorns, and the flying darts fled about as butterflies in the air. The bloody field presented a picture of the ruddy dawn and dusk, and the dead bodies on the ground, represented the figures of motionless saints in their *Yoga*.

हारैः ससर्पनिर्मोकं कटेरिद्धं सुसंकुलम्।
लसल्लतं पताकाभिरुरुभिः कृततोरणम्।।१७।।

Necklaces like snakes overhung their breasts, and the armours like sloughs of serpents covered their bodies. The flags were flying like crests of creepers on high, and the legs of the warriors stood as pillars in the field.

हस्तैः पादैः पल्लवितं शरैः शरवणोपमम्।
शस्त्रांशुशाद्वलश्यामं शस्त्रपूरैः सकैतकम्।।१८।।

Their long arms were as branches of trees, and the arrows formed a bush of reeds; the flash of weapons spread as a verdant meadow all around, while their blades blazed with the lustre of the long-leaved ketaka flowers.

कीर्णमायुधमालाभिरुन्मत्तमिव भैरवम्।
फुल्लाशोकवनाकारं शस्त्रसंघट्टह्रिभिः।।१९।।

The long lines of weapons formed as rows of bamboos and bushes of brambles, and their mutual clashing emitted sparks of fire like clusters of the red *asoka* flowers.

उदघुंघुमहाशब्दैर्विद्रवत्सिद्धनायकैः।
सौवर्णनगराकारं बालार्ककचितायुधैः।।२०।।

The bands of *Siddhas* were flying away with their leaders from the air, to avert the weapons which were blazing there with the radiance of the rising sun, and forming as it were a city of gold on high.

प्रासासिशक्तिचक्रर्ष्टिमुद्गरारणिताम्बरम्।
वहद्रक्तनदीरंहःप्रोह्यमानशवोत्करम्।।२१।।

The sky re-echoed to the clashing of darts and discuses, of swords and spears and of mallets and clubs in the field; and the ground was

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overflown by streams of blood, bearing away the dead bodies of the slain.

भुशुण्डीशक्तिकुन्तासिशूलपाषाणसंकुलम्।
शूलशस्त्राहतिच्छन्नकबन्धपतनान्वितम्।।२२।।

The land was strewn with crowbars, lances and spears, and with tridents and stones on all sides; and headless bodies were falling hideously, pierced by poles and pikes and other instruments of death.

कालताण्डववेतालकुलारब्धहलारवम्।
शून्ये रणाङ्गणे दीप्तौ पद्मसिन्ध्वो रथौ चलौ।।२३।।

The ghosts and goblins of death were making horrible noise above, and the shining cars of Sindhu and Vidūratha, moved with a loud rumbling below.

अदृश्येतां नभश्चिह्नौ चन्द्रसूर्यौ दिवीव तौ।
चक्रशूलभुशुण्डपृष्टिप्रासायुधमसाकुलौ।।२४।।

They appeared as the two luminaries of the sun and moon in heaven, and equipped with their various weapons of disks and rods, of crowbars and spears, and other missiles besides.

सहस्त्रेण सहस्त्रेण वीराणां परिवारितौ।
विचरन्तौ यथाकामं मण्डलैर्विततारवैः।।२५।।

They were both surrounded by thousands of soldiers, and turned about as your liked, with loud shouts of their retinues.

सचीत्कारमहाचक्रपिष्टानेकमृतामृतौ।
तरन्तौ रक्तसरितौ मत्तवारणलीलया।।२६।।

Crushed under heavy disks, many fell dead and wounded with loud cries; and big elephants were floating lightly on the currents of blood.

केशशैवलसंपन्ने चक्रचक्रजलेन्दुके।
वहच्चक्राहतिक्षोभपातिताकुलवारणौ।।२७।।

The hairs on the heads of dead bodies, floated like weeds in the stream of blood, and the floating discuss glided like the disks of the moon, reflected in the purple streamlet.

मणिमुक्ताझणत्कारररणत्कूबरकारवौ।
वाताहतपताकाग्रपटत्पटपटारवौ।।२८।।

The jingling (jhanat) of gemming ornaments, and the tinkling (ranat) bells of war carriages, with the flapping (patat) of flags by the wind, filled the field with a confused noise.

अनुयातौ महावीरैर्भूरिभिर्भीरुसैनिकैः।
धारा वमद्भिः कुन्तानां शराणां धनुषामपि।।२९।।

Numbers of valiant as well as dastardly soldiers followed their respective princes some bleeding under the spears of Kuntas and others pierced by the arrows of bowyers.

शक्तीनां प्रासशङ्कूनां चक्राणां कचतां रणे।
तत्र तौ क्षणमावृत्य मण्डले भूमिकुण्डले।।३०।।

Then the two princes turned round their chariots in circling rings over the ground, and amidst their phalanxes armed with all sorts of destructive weapons.

उभौ व्यतिबभूवाते संमुखावायुधावुभौ।
नाराचधारानिकरविक्षेपकरकध्वनौ।।३१।।

Each confronted the other with his arms, and having met one another face to face, commenced showering forth his arrows with the patterning sound of hailstones.

अन्योन्यमपि गर्जन्तौ मत्ताब्धिजलदाविव।
तयोः प्रहरतोर्बाणा वसुधानरसिंहयोः।।३२।।

They both threatened one another with the roaring of loud surges and clouds, and the two lions among men, darted their arrows upon one another in their rage.

पाषाणमुसलाकारा व्योमविस्तारिणोऽभवन्।
करवालमुखाः केचिन्मुद्गराननकाः परे।।३३।।

They flung their missiles in the air in the form of stones and malls, and some faced like swords, and others headed as mallets.

शितचक्रमुखाः केचित्केचित्परशुवक्त्रकाः।
केचिच्छक्तिमुखाः केचित्केचिच्छूलशिलामुखाः।
त्रिशूलवदनाः केचित्स्थूला इव महाशिलाः।।३४।।

Some were as sharp edged disks, and some as curved as battle axes; some were as pointed as pikes and spears, and others as bars and rods in their forms, and some were of the shape of tridents, and others as bulky as blocks of stones.

प्रलयपवनपातिताः शिलौघा
इव निपतन्ति शिलीमुखास्तदास्म।
प्रमिलितमभवत्तयोस्तानीं
प्रलयविजृम्भितसिन्धुसंभ्रमेण।।३५।।

These missives were falling as fully and as

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fast as blocks of stones, which are hurled down from high and huge rocks, by gusts of blustering hurricane. And the meeting of the two armigerent powers, was as the confluence of the Indus and the sea, with tremendous roaring, and mutual collision and clashing.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे ली० विदूरथसिंधुसमागमो नाम सप्तचत्वारिंशः सर्गः।।४७।।

CHAPTER 48

DESCRIPTION OF DAIVĀSTRAS OR SUPERNATURAL WEAPONS*

(* I have always thought the Daivāstras or superhuman arms, described in the Rāmāyaṇa and Mahābhārata epics, as a display of pyrotechnic contrivances much in use in early warfare. Or they may have been some kinds of electric, hydraulic, pneumatic and steam engines emitting gusts of fire, water, wind and smoke in the field of war. Halhead in his Gentoo Laws, tells them to be shot from a kind of cross-bow used by the Crusadiers of old).

वसिष्ठ उवाच

प्राप्य राजा पुरः प्राप्तं सिन्धुमुद्धुरकन्धरम्।

मध्याह्नतपनान्तेन कोपेन विततोऽभवत्।।१।।

Vasiṣṭha said— Rājā Vidūratha, finding the high shouldered Sindhurāja before him, was enraged like the raging sun, in his mid-day fury.

धनुरास्फालयामास चिरावितदिङ्मुखम्।

कलपान्तपवनास्फोट इव मेरुगिरेस्तटम्।।२।।

The twanging of his bow resounded in the air on all sides, and growled as loudly as the howling of winds in the caverns of mountains.

विससर्जोर्जितो राजा प्रलयार्कः करानिव।

तूणीररजनीबद्धाः शिलीमुखपरम्पराः।।३।।

He drew his arrows from the dark quiver, and darted them like the rays of the sun rising from the womb of night.

एक एव विनिर्याति गुणात्तस्य शिलीमुखः।

सहस्रं भवति व्योम्नि गच्छन्पतति लक्षशः।।४।।

Each arrow flung from the bowstring, flew as thousands in the air, and fell as millions on the ground. (The arrow or *bāna* is a name given to bombs which burst out into unnumbered shells).

सिन्धोरपि तथैवासीच्छक्तिर्लाघवमेव च।

वरेण वरदस्यैवं विष्णोर्धानुष्कता तयोः।।५।।

The king Sindhu was equally expert in his bowmanship, as both of these bowyers owed their skill in archery to the favour of Viṣṇu.

मुसंला नाम ते बाणा मुसलाकृतयोऽम्बरम्।

छादयामासुरुन्नादाः कल्पान्ताशनयो यथा।।६।।

Some of these darts were called bolts, which blocked the aerial passages as with bolts at their doors, and fell down on the ground with the loud roar of thunderbolts.

रेजुः कनकनाराचराजयो व्योम्नि सस्वनाः।

रसन्त्यः कल्पवातार्ताः पतन्त्य इव ताराकाः।।७।।

Others begirt with gold, flew hissing as if blown by the winds in the air, and after shining as stars in the sky, fell as blazing meteors on the ground.

विदूरथाच्छरासारा अजस्रमभिनिर्ययुः।

अब्धेरिव पयःपूराः सूर्यादिव मरीचयः।।८।।

Showers of shafts poured forth incessantly from the hands of Vidūratha, like the ceaseless torrents of rivers or billows of the sea, and the endless radiation of solar rays.

प्रचण्डपवनोद्धूतात्पुष्पाणीव महातरोः।

अयःपिण्डादिवोत्तप्तात्ताडितात्कणपङ्क्तयः।।९।।

Shells and bullets were flying about as sparks of fire struck out of the balls of red-hot iron, and falling as flowers of forests, blown away by gusts of wind.

धारावर्षमुच इव सीकरा इव निर्झरात्।

तत्पुराग्निमहादाहात्स्फुलिङ्गा इव भासुराः।।१०।।

They fell as showers of rainwater, and as the rush of water-falls; and as plentifully as the sparks of fire which flew from the burning city of Vidūratha.

तयोश्चटचटास्फोटं शृण्वत्कोदण्डयोर्द्वयोः।

बलद्वयमभूत्प्रेक्षामूकं शान्त इवाम्बुधिः।।११।।

The jarring sound (chatchat) of their bowstrings, hushed the clamour of the two armies, as a calm quiets the roaring of the raging sea.

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वहन्तिस्म शरापूरा गङ्गापूरा इवाम्बरे।
सिन्धोरभिमुखं युद्धे घर्घरारावरंहसः।।१२।।

The course of the arrows, was as the stream of Ganges (the milky path) in heaven, running towards the king Sindhu, as the river runs to meet the sea (Sindhu).

कचत्कनकनाराचशरवर्षा अनारतम्।
वहच्छवशवाशब्दं निर्ययुर्धनुरम्बुदात्।।१३।।

The shower of arrows flying from the golden bow of the king, was as the flood of rain falling under the variegated rainbow in the sky.

बाणमन्दाकिनीपूरं व्रजन्तं सिन्धुपूरणे।
वातायनात्तमालोक्य लीला तत्पुरवासिनी।।१४।।

Then Līlā the native of the city, saw from the window the darts of her husband, rushing like the currents of Ganges, against the forces of Sindu resembling a sea.

तेन बाणसमूहेन जयमाशङ्क्य भर्तरि।
उवाच वाक्यमानन्दविकसन्मुखपङ्कजा।।१५।।

She understood the flight of those darts to promise victory to her lord, and then spoke gladly to Sarasvatī, with her lotus like face (Lit.— by opening her lotus like mouth).

जय देवि जयत्येष नाथोऽस्माकं विलोकय।
किंचानेन शरौघेण मेरुरप्येति चूर्णताम्।।१६।।

Be victorious O goddess! and behold victory waiting on the side of my lord, whose darts are piercing the rocks, and breaking them to pieces.

तस्यामेवं वदन्त्यां तु घनस्नेहरवाकुलम्।
प्रेक्षणव्यग्रयोर्देव्योर्हसन्त्योर्मानुषीं हृदा।।१७।।

As she was uttering these words full of affection (to her lord), the goddesses eyed her askance, and smiled at her womanish tenderness of heart.

तच्छरार्णवमामत्तमपिबत्सिन्धुवाडवः।
शरोष्मणा ह्यगस्त्येन जह्नुर्मन्दाकिनीमिव।।१८।।

The flaming (Agastian) fire of Sindhu swallowed the raging sea of Vidūratha's arrows, as the submarine fire consumes the water, and as Jahnu drank the stream of Gaṇges.

बाणवर्षेण कणशस्तं सायकमहाघनम्।
छित्त्वा तनुरजः कृत्वा चिक्षेप गगनार्णवे।।१९।।

The missive weapons of Sindhu, thwarted the thickening arrows of his adversary, and drove them back broken and flying as dust in the empty air.

यथा दीपस्य शान्तस्य न परिज्ञायते गतिः।
तस्य सायकसङ्घस्य न विज्ञाता तथा गतिः।।२०।।

As an extinguished lamp loses its light in the air, so the flashes of the fire arms disappeared in the sky, and nobody knew where they fled.

तं छित्त्वा सायकासारं शरीराम्बुधरं घनम्।
व्योम्नि प्रसारयामास रसाच्छवशान्वितम्।।२१।।

Having thus dispelled the shower of arrows, he sent a thick cloud of his weapons, appearing as hundreds of dead bodies flying in the air.

विदूरथस्तमप्याशु व्यधमत्सायकोत्तमैः।
सामान्यजलदं मत्तं कल्पान्तपवनो यथा।।२२।।

Vidūratha repelled them quickly by means of his better bolts, as a hurricane disperses the frightening clouds in the air.

कृतप्रतिकृतैरेवं बाणवर्षैर्महीपती।
व्यर्थीकृतैरनयतां प्रहारमविचारणैः।।२३।।

Both the kings being thus baffled in their aims by the opposing arms, which were indiscriminately let loose against one another, laid hold on more potent missiles (which they had got as gifts of their gods to them).

अथादधे मोहनास्त्रं सिन्धुर्गन्धर्वसौहृदात्।
प्राप्तं तेन ययुर्लोका विना मोहं विदूरथात्।।२४।।

Sindhu then let fly his magic missile the gift of a Gandharva to him, which kept his hostile army all spell-bound except Vidūratha's self.

व्यस्तशस्त्राम्बरा मूका विषण्णवदनेक्षणाः।
मृता इवाभवन्योधाश्चित्रन्यस्ता इवाथवा।।२५।।

Struck with this weapon, the soldiers became as mute as moonstruck, staring in their looks, and appearing as dead bodies or as pictures in a painting.

यावद्विदूरथादन्यं मोहो नयति मन्दताम्।
तावद्विदूरथो राजा प्रबोधास्त्रमथाददे।।२६।।

As the soldiers of Vidūratha remained exorcised in their files, the king employed his instruments of a counter-charm to remove the spell.

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ततः प्रबोधमापन्नाः प्रजाः प्रातरिवाब्जिनी।
विदूरथे भवत्सिन्धुः क्रुद्धोऽर्क इव राक्षसे।।२७।।

This awakened the senses of Vidūratha's men as the morning twilight discloses the bed of lotuses, and the rising sun opens their closed petals to light; while Sindhu like the raging sun darted his rage upon them.

नागास्त्रमाददे भीमं पाशबन्धनखेददम्।
तेनाभवन्नभो व्याप्तं भोगिभिः पर्वतोपमैः।।२८।।

He flung his serpentine weapons upon them, which bound them as fast as a band all about their bodies, and encircled the battle ground and air, like snakes twining round the craigs and rocks.

सर्पैर्विलसिता भूमिर्मृणालैः सरसी यथा।
संपन्ना गिरयः सर्वे कृष्णपन्नगकम्बलाः।।२९।।

The ground was filled with snakes as the lake with the spreading stalks of lotuses, and the bodies of gigantic warriors were begirt by them, like hills by huge and horrible hydras.

पदार्थाः सर्व एवेमे विषोष्मखिन्नतां ययुः।
सपर्वतवनाभोगा ययौ विवशतां मही।।३०।।

Everything was overpowered by the poignant power of the poison, and the inhabitants of the hills and forests were benumbed by the venomous infection.

पूताङ्गारसमाकीर्णं विषवैषम्यशंसिनः।
ववू रूक्षोष्णनीहारवाता ज्वलनरेणवः।।३१।।

The smart poison spread a fairy heat all around, and the frozen snows like fire-brands sentforth their burning particles which were wafted by the hot winds in the air.

विदूरथोऽथ सौपर्णमाददेऽस्त्रं महास्त्रवित्।
उदगुर्गरुडास्त्रेण सौपर्णाः पर्वता इव।।३२।।

The armigerous Vidūratha who was equally skilled in arms, had then recourse to his Garūda or serpivorous weapons, which fled like mountainous eagles to all sides.

काञ्चनीकृतसर्वाशाः सर्वाशापरिपूरकाः।
पक्षपर्वतसंरम्भजनितप्रलयानिलाः।।३३।।

Their golden pinions spread in the sky on all sides, and embroidered the air with purple gold; and the flapping of their wings wheezed like a breeze, which blew away the poisonous effluvia afar in the air.

घोणानिलजवाकृष्टश्वसद्भुजगमण्डलाः।
महाघुरघुरारावपूरिताम्भोधिखण्डकाः।।३४।।

It made the snakes breathe out of their nostrils with a hissing, resembling the gurgling (ghurghur) of waters in a whirlpool in the sea.

ससुपर्णघनोऽपात्तं सर्पौघं भूप्रपूरकम्।
कष्टं शलशलायन्तमगस्त्य इव वारिधिम्।।३५।।

The flying *Garūḍa* weapons devoured the creeping terrene serpents with a whistling noise (*salsala*), like that of the rising waters (water-spouts), in the act of their suction by Agastya—the sun.

सर्पकम्बलनिर्मुक्तं भूमण्डलमराजत।
चिरात्तमवनीरन्ध्रमिव निर्वारिराशि च।।३६।।

The face of the ground delivered from its covering of these reptiles, again appeared to view, as the surface of the earth reappeared to light, after its deliverance from the waters of the deluge.

ततस्तद्गरुडानीकं क्वाप्यगच्छददृश्यताम्।
दीपौघ इव वातेन शरदेवाब्दमण्डलम्।।३७।।

The army of Garudas disappeared afterwards from sight, like a line of lamps put out by the wind, and the assemblage of clouds vanishing in autumn.

वज्रभीत्येव पक्षौघपर्वतप्रकरः पुरः।
स्वप्नदृष्टं जगदिव संकल्पपपुरपूरवत्।।३८।।

They fled like flying mountains for fear of the bolts of the thundering Indra; and the vanished like the evanescent world seen in a dream, or as an aerial castle built by fancy.

ततस्तमोऽस्त्रमसृजत्सिन्धुरन्धान्धकारदम्।
तेनान्धकारो ववृधे कृष्णो भूजठरोपमः।।३९।।

Then king Sindhu shot his shots of darkness (smoke), which darkened the scene like the dark cave under the ground.

रोदोरन्ध्रे प्रविसृत एकार्णव इवाभवत्।
मत्स्या इवाभवन्सेनास्ताराश्च मणयोऽभवन्।।४०।।

It hid the face of the earth and sky, like the diluvian waters reaching to the welkin's face; making the army appear as a shoal of fishes, and

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the stars as gems shining in the deep.

अन्धकारप्रवृत्तेन मषीपङ्कार्णवोपमम्।
कज्जलाजलसंभारोद्भूतकल्पोनिलैरिव।।४१।।

The overspreading darkness appeared as a sea of ink or dark quagmire, or as the particles of Anjanagiri (Inky mountain) wafted by the breeze over the face of nature.

अन्धकूपे निपतिता इवासन्सकलाः प्रजाः।
कल्पान्त इव संशेमुर्व्यवहारा दिशंप्रति।।४२।।

All beings seemed to be immersed in the sea or darkness and to lose their energies as in the deep gloom of midnight.

विदूरथोऽथ मार्तण्डं दीपं ब्रह्माण्डमण्डपे।
अस्त्रं मन्त्रविदां श्रेष्ठः सृष्ट्वा मन्त्रो व्यचेष्टयत्।।४३।।

Vidūratha the best of the most skilful in ballistics, shot his sun-bright shot which like the sun illumined the vault of the sky.

अथोदिततमोम्भोधिमर्कागस्त्यो गभस्तिभिः।
अपिबत्कृष्णमम्भोदं शरत्काल इवामलः।।४४।।

It rose high amidst the overspreading darkness like the sun (Agastya) with his effulgent beams, and dispelled the shades of darkness, as autumn does the rainy clouds.

अन्धकाराम्बरोन्मुक्ता विरेजुरमला दिशः।
भूपतेः पुरतः कान्ता इव रम्यपयोधराः।।४५।।

The sky being cleared of its veil of darkness, manifested itself with its reddish clouds, resembling the blowzy bodices of damsels before the king. (Here is a pun upon the word *payodhara* which means both a cloud and the breast of a woman).

ययुः प्रकटतामन्तरखिला वनराजयः।
लोभकज्जलजालेन मुक्ता इव सतां धियः।।४६।।

Now the landscape appeared in full view, like the understanding (good sense) of men coming in full play after the extinction of their avarice.

अथ कोपाकुलः सिन्धू राक्षसास्त्रं महाभयम्।
क्षणादुदीरयामास मन्त्रोदीर्णशरात्मकम्।।४७।।

The enraged Sindhu then laid hold on his dreadful *Rākṣasa* weapon, which he instantly flung on his foe with its bedevilled darts.

उदगुर्भीषणा दिग्भ्यः परुषा वनराक्षसाः।
पातालगजफूत्कारक्षुब्धा इव महार्णवाः।।४८।।

These horrid and destructive darts flew on all sides in the air, and roared as the roaring sea and elephantine clouds (dighastis) of heaven.

कपिलोर्ध्वजटाधूम्राः स्फुटच्चटचटारवाः।
अग्नयो लेलिहानोग्रजिह्वा आर्द्रेन्धना इव।।४९।।

They were as the flames of lambent fire, with their long licking tongues and ash-coloured and smoky curls, rising as hoary hairs on the head, and making a *caṭcaṭ* sound like that of moist fuel set up on fire.

सावर्तवृत्तयो व्योम्नि भीमचीत्कारटांकृताः।
अग्निदाहा महाधूमविलोला इव सोल्मुकाः।।५०।।

They wheeled round in circles through the air, with a horrible *tangtang* noise, now flaming as fire and now fuming as smoke, and then flying about as sparks of fire.

दंष्ट्राबिसाङ्कुराक्रान्तमुखपङ्कार्क्षदेहकाः।
उदिता लोमजम्बाला दुष्पल्वलतटा इव।।५१।।

With mouths beset by rows of sprouting teeth like lotus stalks, and faces defaced by dirty and fusty eyes, their hairy bodies were as stagnate pools full of moss and weeds.

निगिरन्तः प्रधावन्तो गर्जन्तः सर्जिता इव।
जटाजालतडित्पुञ्जा जलदाः सजला इव।।५२।।

They flew about and flashed and roared aloud as some dark clouds, while the locks of hairs on their heads glared as lighting in the midway sky.

एतस्मिन्नन्तरे तस्मिल्लीलानाथो विदूरथः।
नारायणास्त्रं प्रददे दुष्टभूतनिवारणम्।।५३।।

At this instant Vidūratha the spouse of Līlā, sent forth his Nārāyaṇa weapon, having the power of suppressing wicked spirits and demons.

उदीर्यमाण एवास्मिन्मन्त्रराजेऽस्त्रराजयः।
राक्षसानां प्रशेमुस्ता अन्धकार इवोदये।।५४।।

The appearance of this magic weapon, made the bodies of the *Rākṣasas*, disappear as darkness at sun rise.

प्रमुष्टराक्षसानीकमभवद्भुवनत्रयम्।
शरदीव गताम्भोदं व्योम निर्मलमाबभौ।।५५।।

The whole army of these fiends was lost in the

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air, as the sable clouds of the rainy season, vanish into nothing at the approach of autumn.

अथ सिन्धुर्मुमोचास्त्रमाग्नेयं ज्वलिताम्बरम्।
जज्वलुः ककुभस्तेन कल्पाग्निज्वलिता इव।।५६।।

Then Sindhu discharged his fire arms which set fire to the sky, and began to burn down every thing, as by the all destroying conflagration of the last day.

धूमाम्बुदभराच्छन्ना बभूवुः सकला दिशः।
गगने प्रोतपातालतिमिराकुलिता इव।।५७।।

They filled all the sides of air with clouds of smoke, which seemed to hide the face of heaven under the darkness of hell.

बभूवुर्ज्वलिताकारा गिरयः काञ्चना इव।
प्रफुल्लवननीरन्ध्रचम्पकौघवना इव।।५८।।

They set fire to the woods in the hills, which burned like mountains of gold; while the trees appeared to bloom with yellow *campaka* flowers all around.

ययुर्व्योमाद्रिदिक्कुञ्जा ज्वालाजालजटालताम्।
कुङ्कुमेनोत्सवे मृत्योः समालब्धा इव स्रजः।।५९।।

All the sides of the sky above, and the hills, woods and groves below, were enveloped in the flames, as if they were covered under the red powder of *huli,* with which Yama was sporting over the plain.

ज्वलिता जनता चैकशङ्किनी सा नभःस्पृशा।
सहस्राकृतिनौवेगचलितेनेव सागरात्।।६०।।

The heaven-spreading flame burnt down the legions in one heap of ashes, as the submarine fire consumes whole bodies of the fleet and navy in the sea.

जित्वा रिपुं पुनरसौ यथा प्रहरते तथा।
बारुणं विससर्जास्त्रं पूजयित्वा विदूरथः।।६१।।

As Sindhu continued to dart his firearms against his vanquished adversary, Vidūratha let off his watery arms with reverential regard.

आययुः सलिलापूरास्तमःपूरा इवाभितः।
अधस्तादूर्ध्वतो दिग्भ्यो द्रवरूपा इवाद्रयः।।६२।।

These filled with water, flew forward as the shades of darkness from their hidden cells; and spread up and down and on all sides, like a melted mountain gushing in a hundred cataracts.

भागा इव शरव्योम्नि धृतयाना इवाम्बुदाः।
महार्णवा इवोच्चस्थाः कुलशैलशिला इव।।६३।।

They stretched as mountainous clouds or as a sea in the air, and fell in showers of watery arrows and stones on the ground.

तमालौघा इवोड्डीनाः संधिता इव रात्रयः।
कज्जलौघा इवोद्भूता लोकालोकतटादिव।।६४।।

They flew up like large *tamāla* trees, and being gathered in groups like the shades of night, appeared as the thick gloom beyond the *lokāloka* or polar mountains.

रसातलगुहाभोगा इव व्योमदिदृक्षवः।
महाघुरघुरारावरंहोवृंहितमूर्तयः।।६५।।

They gave the sky the appearance of subterraneous caves, emitting a gurgling sound (ghurghura) like the loud roaring of elephants.

तामग्निसंततिं मत्तामाचचामाम्बुसंततिः।
भुवनव्यापिनी संध्यामाशु कृष्णेव यामिनी।।६६।।

These waters soon drank (cooled) the spreading furious fire, as the shades of the dark night swallow (efface) the surrounding red tints of the evening.

तामग्निसंततिं पीत्वा पूरयामास भूतलम्।
जलश्रीर्जटितं देहं निद्रेव व्यक्तिमेयुषी।।६७।।

Having swallowed the fires above, the waters overflooded the ground and filled it with a humidity which served to enervate all bodies, as the power of sleep numbs every body in death like torpidity.

एवंविधानस्त्रमोहान्विदधुर्धावनेतरे।
मिथोमायामयानग्रे पश्यन्त्यनुभवन्ति च।।६८।।

In this manner both the kings were throwing their enchanted weapons against each other, and found them equally quelling and repelling one another in their course.

हेतिभारवराः सिन्धोश्चक्ररक्षास्ततोम्भसा।
तृणानीव गताः प्रोह्य रथश्चास्याभवत्प्लुतः।।६९।।

The heavy armed soldiers of Sindhu and the captains of his regiments were swept away by the flood, together with the warcars which floated upon it.

एतस्मिन्नन्तरे सिन्धुरस्त्रं सस्मार शोषणम्।
आग्नेयाकारं देवं ददौ च शररूपिणम्।।७०।।

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At this moment, Sindhu thought upon his anthydrous weapons (soṣanāstra-thermal arms), which possessed the miraculous power of preserving his people from the water, and hurled them in the air.

शशाममम्बुमयी माया तेन यामेव भास्वता।
ये मृतास्ते मृता एव बभूवुः शोषिता भुवः।।७१।।

These absorbed the waters as the sun sucks up the moisture of the night, and dried up the land and revived the soldiers, except those that were already dead and gone.

अथ मूर्खरुषा तुल्यस्तापः संतापयन्प्रजाः।
जजृम्भे झर्झराकीर्णवनविस्तारकर्कशः।।७२।।

Their heat chased the coldness as the rage of the illiterate enrages the learned, and made the moist ground as dry, as when the sultry winds strew the forest land with dried leaves.

कचत्कनकनिःस्पन्दसुन्दराङ्गच्छविर्दिशाम्।
आसीद्राजवरस्त्रीणामिवालेपोऽङ्गसंगतः।।७३।।

It decorated the face of the ground with a golden hue, as when the royal dames adorn their persons with a yellow paint or ointment.

तेन घर्ममयीं मूर्च्छामाजग्मुस्तद्विरोधिनः।
ग्रीष्मदावानलोत्तप्ता मृदवः पल्लवा इव।।७४।।

It put the soldiers on the opposite side to a state of feverish (or blood heated) fainting, as when the tender leaves of trees are scorched by the warmth of a wild fire in summer heat.

विदूरथो रणोद्रेके तावत्क्रेंकारमाततम्।
कोदण्डं कुण्डलीकृत्य पर्जन्यास्त्रमथाददे।।७५।।

Vidūratha in his rage of warfare laid hold on his bow (*kodaṇḍa*), and having bent it to a curve, let fly his cloudy arms on his antagonist.

उदगुः पङ्क्तयोऽब्दानां यामिन्य इव संचिताः।
तमालविपिनोड्डीनसंरम्भादम्बुमन्थराः।।७६।।

They sent forth columns of clouds as thick as the sable shades of night, which flying upward as a forest of dark *tamāla* trees, spread an umbrage heavy with water on high.

वामना वारिपूरेण गर्जनोद्दामसंचराः।
महिम्ना मन्थराशेषककुम्मण्डलकुण्डलाः।।७७।।

They lowered under the weight of their water, and stood still by their massive thickness; and roared aloud in their circles all over the sky.

ववुरावलितासारा मेघडम्बरभेदिनः।
कीर्णसीकरनीहारभारोदाराः समीरणाः।।७८।।

Then below the winds dropping the dewdrops of the icy store they bore on their pinions; and showers of rain fell fast from the collections of the clouds on high.

प्रपुस्फुरुः सुसौवर्णसर्पापत्सरणोपमाः।
विद्युतो दिवि दैव्यस्त्रीकटाक्षवलना इव।।७९।।

Then flashed the fiery lightnings from them like golden serpents in their serpentine course or rather like the slant glances of the eyes of heavenly nymphs.

जुघूर्णुर्गर्जनोच्छूनप्रतिश्रुद्धनकन्दराः।
दिशश्चलितमातङ्गसिंहर्क्षरवघर्घराः।।८०।।

The roarings of the clouds resounded in the mountainous caverns of the sky, and the quarters of heaven re-echoed to the same with the hoarse noise of elephants and the roaring of lions and growling of tigers and bears.

महामुसलधाराभिः पेतुरासारवृष्टयः।
कष्टटंकारकठिनाः कृतान्तस्येव दृष्टयः।।८१।।

Showers of rain fell in floods with drops as big as *musalas*-malls or mallets, and the flashes of lightning threatening as the stern glancings of the god of death.

उदभूत्प्रथमं वाष्प उष्णोऽनलनिभो भुवः।
पातालादभ्रवृन्दानां युद्धायेवात्तविभ्रमः।।८२।।

Huge mists rising at first in the form of vapours of the earth, and then borne aloft by the heated air into the sky, seemed like titans to rise from the infernal regions (and then invade heaven with their gloomy armament).

ततो निमेषमात्रेण प्रशेमुर्मृगष्णिकाः।
परबोधरसापूरैर्यथा संसारवासनाः।।८३।।

The mirage of the warfare ceased after a while; as the worldly desires subside to rest upon tasting the sweet joys attending on divine knowledge.

आसीत्पङ्काङ्कमखिलं भूमण्डमसंचरम्।
पूरितः पूर्णधाराभिः सिन्धुः सिन्धुरिवाम्बुना।।८४।।

The ground became full of mud and mire and

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was impassable in every part of it; and the forces of Sindhu were overflown by the watery deluge, like the river Sinde or the sea.

वायव्यमस्त्रमसृजत्पूरिताकाशकोटरम्।
कल्पान्तनृत्तसंमत्तरटद्भैरवभीषणम्।।८५।।

He then hurled his airy weapon which filled the vault of heaven with winds, and raged in all their fury like the Bhairava-Furies on the last day of resurrection.

ववुरशनिनिपातपीडिताङ्गा
दलितशिलाशकलाः ककुम्मुखेषु।
प्रलयसमयसूचका भटानां
कृतपटुटांकृतटङ्किनः समीराः।।८६।।

The winds blew on all sides of the sky, with darts falling as thunder bolts, and hailstones now piercing and then crushing all bodies as by the last blast of nature of the dooms-day.

इत्यार्षे श्रीवासिष्ठमहारामायणे मोक्षोपाये उत्पत्तिप्रकरणे लीलो० आयुधवर्णनं नामाष्टचत्वारिंशः सर्गः।।४८।।

CHAPTER 49

DESCRIPTION OF OTHER KINDS OF WEAPONS

श्रीवसिष्ठ उवाच

ववुर्वलितनीहारा विकीर्णवनपल्लवाः।
वायवो धूवृक्षौघाः सल्लीलापीडपांसवः।।१।।

Then blew the icy winds of winter, blasting the beauty of the foliage of forest trees, and shaking and breaking the beautiful arbors, and covering them with gusts of dust.

पक्षिवद्भ्रान्तवृक्षौघाः पतनोत्पातनोद्भटाः।
विकुट्टिताट्टालखण्डाश्चाभ्रमित्तिविभेदिनः।।२।।

Then rose the gale whirling the trees like birds flying in the air, dashing and smashing the soldiers on the ground, and hurling and breaking the edifices to dust.

तेनातिभीमवातेन विदूरथरथोऽप्यथ।
उह्यमानोऽभवन्नद्या यथा जर्जरपल्लवः।।३।।

This fearful squall blew away Vidūratha and his force, as a rapid current carries away the broken and rotten fragments of wood.

विदूरथोऽथ तत्याज पार्वतास्त्रं महास्त्रवित्।
व्योमापि घनतोयेन समादातुमिवोद्यतम्।।४।।

Then Vidūratha who was skilled in ballistics hurled his huge and heavy arrows, which stretched themselves to the sky, and withstood the force of the winds and rain.

तेन शैलास्त्रघातेन विराट् प्राणसमीरणः।
शमं चैतन्यशान्त्येव प्रययौ वायुराततः।।५।।

Opposed by these rock-like barriers, the airy weapons were at a stand still, as the animal spirits are checked by the firm stoicity of the soul.

अन्तरिक्षगता वृक्षपङ्क्तयः पतिता भुवि।
नानाजनशवव्यूहे काकानामिव कोटयः।।६।।

The trees which had been blown up by the winds and floating in the breezy air, now came down and fell upon the dead bodies, like flocks of crows upon putrid carcasses.

शेमुः सूत्कारडात्कारभांकारोत्कारका दिशाम्।
प्रलापा इव विध्वस्ताः पूर्ग्रामवनवीरुधाम्।।७।।

The shouting (*sūtkāra*) of the city, the distant hum (*dātkāra*) of the village, the howling (*bhānkāra*) of forests, and the rustling (*utkāra*) of the trees, ceased on all sides like the vain verbilogy of men.

गिरीनपश्यन्नभसः पततः पत्रवर्णवत्।
सिन्धुः सिन्धुरिवोत्पक्षान्मैनाकादीनितस्ततः।।८।।

Sindhu saw burning rocks (rockets?) falling from above like leaves of trees, and flying about as the winged *Mainākas* or moving rocks of the sea or Sinde (sindhu).

वज्रास्त्रमसृजद्दीप्तं चेरुर्वज्रगणास्ततः।
पिबन्तोऽद्रीन्द्रतिमिरमग्निदाहमिवाग्नयः।।९।।

He then hurled his thundering weapons, falling as flaming thunderbolts from heaven, which burnt the rocks away as the flaming fire destroys the darkness.

ते गिरीणां तथा क्षिप्ताः कोटितुण्डावखण्डनैः।
शिरांसि पातयामासुः फलानीवोल्बाणानिलाः।।१०।।

These falling bolts broke the stones with their pointed ends, and hewed down the heads (tops) of the hills, like a hurricane scattering the fruits of trees on the ground.

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विदूरथोऽथ वज्रास्त्रशान्त्यै ब्रह्मास्त्रमत्यगात्।
ततो ब्रह्मास्त्रवज्रास्त्रे समं प्रशममागते।।११।।

Vidūratha then darted his Brahmā weapon to quell the thunderbolts, which jostling against one another, disappeared in their mutual conflict.

श्यामाश्यामं पिशाचास्त्रमथ सिन्धुरचोदयत्।
तेनोदगुः पिशाचानां पङ्क्तयोऽत्यन्तभीतिदाः।।१२।।

Sindhu then cast his demoniac weapons (*Piśācāstras*) as black as darkness, which fled as lines of horrid *Piśāca* demons on all sides.

संध्यायामथ भीत्येव दिवसः श्यामतां ययौ।
पिशाचा भुवनं जग्मुरन्धकारभरा इव।।१३।।

They filled the firmament with the darkness of their bodies, and made the daylight turn to the shade of night, as if it were for fear of them.

भस्मनः स्तम्भसदृशास्तालोत्तालविलासिनः।
दृश्यमानमहाकारा मुष्टिग्राह्या न किंचन।।१४।।

They were as stalwart in their figures as huge columns of smoke, and as dark in their complexion as the blackest pitch, and tangible by the hand.

ऊर्ध्वकेशाः कृशाङ्गाश्च केचिच्च श्मश्रुला अपि।
कृष्णाङ्गा मलिनाङ्गाश्च ग्राम्या इव नभश्चराः।।१५।।

They were as lean skeletons with erect hairs on their heads and bearded faces, with looks as pale as those of beggars and bodies as black as those of the aerial and nocturnal fiends.

सभया मूढदृष्टाश्च यत्किंचनकराश्चलाः।
दीना वज्रासिनः क्रूरा दीना ग्राम्यजना इव।।१६।।

They were terrific and like idiots in their looks, and moved about with bones and skulls in their hands. They were as meagre as churls, but more cruel than either the sword or thunderbolt.

तरुकर्दमरथ्यान्तःशून्यगेहगृहाश्चलाः।
लेलिहानाः प्रेतरूपाः कृष्णाङ्गाश्चपला इव।।१७।।

The *Piśācas* lurk about the woods, bogs and highways, and pry into empty and open door houses. They hunt about the ghosts in their dark forms, and fly away as fast as the fleeting lightning.

जगृहुस्ते तदा मत्ता हतशिष्टमरेर्बलम्।
आसंस्तत्सैनिकास्तत्र भिन्नास्त्रक्षुब्धचेतनाः।।१८।।

They ran and attacked with fury the remaining forces of the enemy, that stood weaponless in the field, with their broken and sorrowful hearts.

त्यक्तायुधतनुत्राणास्त्रस्तप्राणाः स्खलद्भमाः।
नेत्रैरङ्गैर्मुखैः पादैर्विकारभरकारिणः।।१९।।

Frightened to death they stood motionless, and dropped down their arms and armours and stood petrified as if they were demon-struck, with staring eyes, open mouths, and unmoving hands and feet.

त्यक्तकौपीनवसना निमग्ना वसनोत्तराः।
विष्ठां मूत्रं च कुर्वन्तः स्थिरमारब्धनर्तनाः।।२०।।

They let fall both their lower and upper garments, loosened their bowels and slackened their bodies through fear, and kept shaking as fixed trees by the winds.

पिशाचराजी राजानं तस्य यावद्विदूरथम्।
समाक्रामति तावत्तां मायां स बुबुधे बुधः।।२१।।

The line of the *Piśācas* then advanced to frighten Vidūratha out of his wits, but he had the good sense to understand them as the mere Mumbo-jumbos of magic.

पिशाचसंग्रामकरीं मायां वेत्ति स भूमिपः।
तया पिशाचसैन्यं तत्परसैन्ये न्ययोजयत्।।२२।।

He knew the counter charm to fight out the *Piśācas* from the field, and employed his charmed weapons against the *Piśāca* army of his enemy.

ततः स्वसैनिकाः स्वस्थाः परयोधाः पिशाचिनः।
तस्याशु रूपिकास्त्रं च ददावन्यदसौ रुषा।।२३।।

He darted in his ire the *Rūpikā* weapon, which gave comfort to his own army, and deluded the *Piśāca* force of his adversary.

उदगुर्भूतलाव्योम्नो रूपिका ऊर्ध्वमूर्धजाः।
निर्मग्नविकरालाक्ष्यश्चलच्छ्रोणिपयोधराः।।२४।।

These *Rūpikās* flew in the air with erect hairs on their heads; their terrific eyes wee sunk in their sockets, and their waists and breasts moved as trees with bunches of fruit.

उद्भिन्नयौवना वृद्धाः पीवराङ्गयोऽथ जर्जराः।
स्वरूपारूपजघना दुर्नाभ्यो विकसद्भगाः।।२५।।

They had past their youth and become old; and their bodies were bulky and worn out with

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age; they had deformed backs and hips and protuberant navels and naves.

नररक्तशिरोहस्ताः संध्याभ्रारुणगात्रिकाः।
अर्धचर्वितमांसासृक्स्रवत्सृक्कच्याकुलाननाः।।२६।।

They had dark dusky bodies, and held human skulls in their hands all besmeared with blood. They had bits of half devoured flesh in their mouths, and pouring out fresh blood from their sides.

नानाङ्गवलना नानानमन्नमनसत्तमाः।
शिलाभुजगवक्रोरुकटिपार्श्वकराङ्गिकाः।।२७।।

They had a variety of gestures, motions and contortions of their bodies, which were as hard as stone, with wry faces, crooked backs and twisted legs and limbs.

नारीकृतार्भकशवा हस्ताकृष्टान्त्ररज्जवः।
श्वकाकोलूकवदना निम्नवक्रहनूदराः।।२८।।

Some had their faces like those of dogs, crows, and owls, with broad mouths and flat check-bones and bellies, and held human skulls and entrails in their hands.

जगृहुस्तान्पिशाचांस्ता दुर्बलान्दुःशिशूनिव।
पिशाचरूपिकासैन्यं तदासीदेकतां गतम्।।२९।।

They laid hold of the *Piśācas* as men catch little boys, and joined with them in one body as their consorts. (*i.e.* the *Rūpikā* witches bewitching the demoniac *Piśācas*, got the better of them).

निर्मग्ननर्तनोत्तानवदनाङ्गविलोचनम्।
परस्पराक्रान्तिकरं प्रधावच्च परस्परम्।।३०।।

They joined together in dancing and singing with outstretched arms and mouths and eyes, now joining hand in hand and now pursuing one another in their merry sport.

निष्कासितमहाजिह्वं नानामुखविकारदम्।
शरभाराढ्यमन्योन्यं ह्रियमाणशवाङ्गकम्।।३१।।

They stretched their long tongues from their horrid mouths, and licked away the blood exuding from the wounds of the dead bodies.

रुधिराम्भसि मज्जं तदुन्मज्जद्धल्लसत्तनु।
लम्बोदरं लम्बभुजं लम्बकर्णोष्ठनासिकम्।।३२।।

They plunged in the pool of blood with as much delight, as if they dived in a pond of ghee, and scrabbled in the bloody puddle with outstretched arms and feet, and uplifted ears and nose.

रक्तमांसमहापङ्केष्वन्योन्यं वेल्लनाभ्यसत्।
मन्दरोद्धृतदुग्धाब्धिलसत्कलकलाकुलम्।।३३।।

They rolled and jostled with one another in the puddle of carrion and blood, and made it swell like the milky ocean when churned by the *Mandara* mountain.

यथैव मायासंचारस्तेन तस्य कृतः परा।
तेनापि तस्याशु तथा कृतो बुद्ध्वा स लाघवात्।।३४।।

As Vidūratha employed his magic weapon against the magic of Sindhu, so he had recourse to others from a sense of his inferiority.

वेतालास्त्रं ततो दत्ते तेनोत्तस्थुः शवव्रजाः।
अमूर्धानः समूर्धानो वेतालावेशवल्लिताः।।३५।।

He darted his *Vetāla* weapon, which made the dead bodies, whether with or without their heads, to rise up in a body in their ghastly shapes.

ततः पिशाचवेतालरूपिकोग्रकबन्धवत्।
तद्बभूव बलं भीममुर्वीनिगरणक्षमम्।।३६।।

The joint forces of the *Vetālas*, *Piśācas* and *Rūpikās* presented a dreadful appearances as that of the *Kabandhas*, and seemed as they were ready to destroy the earth.

अथेतरोऽपि भूपालो मायां संचार्य तां गुरौ।
राक्षसास्त्रं ससर्जाथ त्रैलोक्यग्रहणोन्मुखम्।।३७।।

The other monarch was not slow to show his magical skill, by hurling his *Rākṣasa* weapon, which threatened to grasp and devour the three worlds.

उदगुः पर्वताकाराः सर्वतः स्थूलराक्षसाः।
देहमाश्रित्य निष्क्रान्ताः पातालान्नरका इव।।३८।।

These with their gigantic bodies rose as high as mountains, and seemed as hellish fiends appearing from the infernal regions in their ghostly forms.

अथोदभूद्बलं भीमं ससुरासुरभीतिदम्।
गर्जद्रक्षोमहानादवाद्यनृत्यत्कबन्धकम्।।३९।।

The ferocious body of the roaring *Rākṣasas*, terrified both the gods and demigods (surāsuras), by their loud martial music and war

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dance of their headless trunks (Kavandhas).

मेदोमांसोपदंशाढ्यं रुधिरासवसुन्दरम्।
क्षीबकूष्माण्डवेतालयक्षताण्डवसुन्दरम्।।४०।।

The giddy Vetālas, Yakṣas, Kuṣmāṇḍas, devoured the fat and flesh of dead bodies as their toast, and drank the gory blood as their lurid wines in the course of their war dance.

कूष्माण्डकोत्ताण्डवदण्डपाद
क्षुब्धासृगुत्क्षिप्ततरङ्गसिक्तैः।
संध्याभ्ररागोत्करकोटिकान्ति
भूतैरसृक्स्रोतसि दत्तसेतु।।४१।।

The hopping and jumping of the Kuṣmāṇḍas, in their war dance in streams of blood, scattered its crimson particles in the air, which assembled in the form of a bridge of red evening clouds over the sparkling sea.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषूत्पत्तिप्रकरणे लीलो० तृतीयास्त्रयुद्धं नाम एकोनपञ्चाशः सर्गः।।४९।।

CHAPTER 50

DEATH OF VIDŪRATHA

वसिष्ठ उवाच

तस्मिंस्तदा वर्तमाने घोरे समरविभ्रमे।
सर्वारिसैन्यनाशार्थमेकं स्वबलशान्तये।।१।।

Vasiṣṭha said— As the tide of war was rolling violently with a general massacre on both sides, the belligerent monarchs thought on the means of saving their own forces from the impending ruin.

सस्मार स्मृतिमानन्तो महोदाराधिधैर्यभृत्।
अस्त्रमस्त्रेश्वरं श्रीमद्वैष्णवं शंकरोपमम्।।२।।

The magnanimous Sindhurāja, who was armed with patience, called to his mind the Vaiṣṇava weapon, which was the greatest of arms and as powerful as Śiva (Jove) himself.

अथ योऽसौ शरस्तेन वैष्णवास्त्राभिमन्त्रितः।
मुक्तस्तस्य फलप्रान्तादुल्मुका दिवि निर्ययौ।।३।।

No sooner was the Vaiṣṇava weapon hurled by him with his best judgement (*mantra*), than it emitted a thousand sparks of fire from its flaming blade on all sides.

पङ्क्तयः स्फारचक्राणां शतार्कीकृतदिक्तटाः।
गदानामभियान्तीनां शतवंशीकृताम्बराः।।४।।

These sparks enlarged into balls, as big and bright as to shine like hundreds of suns in the sky, and others flew as the lengthy shafts of cudgels in the air.

वज्राणां शतधाराणां तृणराजीकृताम्बराः।
पट्टिशानां सपद्मानां दीनवृक्षीकृताम्बराः।।५।।

Some of them filled the wide field of the firmament with thunderbolts as thick as the blades of grass, and others over-spread the lake of heaven, with battle axes as a bed of lotuses.

शराणां शितधाराणां पुष्पजालीकृताम्बराः।
खड्गानां श्यामलाङ्गानां पत्रराशीकृताम्बराः।।६।।

These poured forth showers of pointed arrows spreading as a net-work in the sky, and darted the sable blades of swords, scattered as the leaves of trees in the air.

अथ राजा द्वितीयोऽपि वैष्णवास्त्रस्य शान्तये।
ददौ वैष्णवमेवास्त्रं शत्रुनिष्ठावपूरकम्।।७।।

At this time, the rival king Vidūratha, sent forth another Vaiṣṇava weapon for repelling the former, and removing the reliance of his foe in his foible.

ततोऽपि निर्ययुर्नद्यो हेतीनां हतहेतयः।
शरशक्तिगदाप्रासपट्टिशादिपयोमयाः।।८।।

It sent forth a stream of weapons counteracting those of the other, and overflowing in currents of arrows and pikes, clubs and axes and missiles of various kinds.

शस्त्रास्त्रसरितां तासां व्योम्नि युद्धमवर्तत।
रोदोरन्ध्रक्षयकरं कुलशैलेन्द्रदारणम्।।९।।

These weapons struggled with and jostled against one another. They split the vault of heaven with their clattering, and cracked like loud thunder claps cleaving the mountain cliffs.

शरपातितशूलासिखड्गकुट्टितपट्टिशम्।
मुसलप्रतनाप्रासशूलशातितशक्तिकम्।।१०।।

The arrows pierced the rods and swords, and the swords hewed down the axes and lances to pieces. The male and mallets drove the missiles, and the pikes broke the spears (*śaktis*).

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शराम्बुराशिमथनमत्तमुद्गरमन्दरम्।
गदावदनतो युक्तं दुर्वारास्त्रनिभासिनि।।११।।

The mallets like Mandāra rocks, broke the drove away and the rushing arrows as waves of the sea, and the resistless swords a broke to pieces by striking at the maces.

रिष्टारिष्टप्रशमनभ्रमत्कुन्तेन्दुमण्डलम्।
प्रासप्रसरसंरब्धप्रोद्यतान्तकृतान्तकम्।।१२।।

The lances revolved like the halo of the moon, repelling the black sword-blades as darkness, and the swift missiles flashed as the destructive fires of Yama.

चक्रावकुण्ठितोर्ध्वास्त्रं सर्वायुधक्षयंकरम्।
शब्दस्फुटद्विरिञ्चाण्डं घातभग्नकुलाचलम्।।१३।।

The whirling disks were destroying all other weapons; they stunned the world by their noise, and broke the mountains by their strokes.

धारानिकृत्तशस्त्रौघमस्त्रयोर्युध्यमानयोः।
मदस्त्रवारणेनेव वज्राविजरपर्वतम्।।१४।।

The clashing weapons were breaking one another in numbers, and Vidūratha defeated the arms of Sindhu, as the steadfast mountain defies the thunders of Indra.

शङ्कुशङ्कितसूत्कारकाशिशूलशिलाशतम्।
भुशुण्डीनिर्जितोद्दण्डभिन्दिपालोग्रमण्डलम्।।१५।।

The truncheons (*Saṅkus*) were blowing away the falchious (*asis*); and the spontoons (*śūlas*) were warding off the stones of the slings. The crow bars (*bhuśuṇḍis*) broke down the pointed heads of the pikes (*bhindipālas*).

परशूलकराभैकपरशूलैककम्पितम्।
वहदुच्छिन्नचञ्चूरचारणं शत्रुवारणम्।।१६।।

The iron rods of the enemy (*paraśūlas*) were broken by tridents (*triśūlas*) of Śiva, and the hostile arms were falling down by their crushing one another to pieces.

स्फुटच्चटचटास्फोटरुद्धत्रिपथागारयम्।
हेत्यस्त्रीचूर्णसंभारमहाधूमवितानकम्।।१७।।

The clattering shots stopped the course of the heavenly stream, and the combustion of powder filled the air with smoke.

अन्योन्यशस्त्रसंघट्टाद्भ्रमज्जालोल्लसत्तडित्।
शब्दस्फुटद्विरिञ्चाण्डं धातमग्नकुलाचलम्।।१८।।

The clashing of dashing weapons lightened the sky like lightnings, their clattering cracked the worlds like thunderclaps, and their shock split and broke the mountains like thunderbolts.

धारानिकृत्तशस्त्रौघमस्त्रयोर्युध्यमानयोः।
मदस्त्रवारणेनैव कालोपायोऽचलात्मनः।।१९।।

Thus were the warring weapons breaking one another by their concussion, and protracting the engagement by their mutual overthrow.

अयं कियद्बल इति सिन्धौ तिष्ठति हेलया।
विदूरथोऽस्त्रमाग्नेयं तत्याजाशनिशब्दवत्।।२०।।

As Sindhu was standing still in defiance of the prowess of his adversary, Vidūratha lifted his own fire-arm, and fired it with a thundering sound.

ज्वालयामास स रथं सिन्धोः कक्षमिवारसम्।
एतस्मिन्नन्तरे व्योम्नि हेतिनिर्विवरोदरे।।२१।।

It set the war chariot of Sindhu on fire like a heap of away on the plain, while the Vaiṣṇava weapons filled the ethereal sphere with their meteoric blaze.

ससन्नाह इव प्रावृट्पयोदतटिनीव यः।
अस्त्रे राज्ञोः क्षणं कृत्वा युद्धं परमदारुणम्।।२२।।

The two Kings were thus engaged in fierce fighting with each other, the one darting his weapons like drops of raging rain, and the other hurling his arms like currents of a deluging river.

अन्योन्यं शममायाते सवीर्ये सुभटाविव।
एतस्मिन्नन्तरे सोऽग्नी रथं कृत्वा तु भस्मसात्।।२३।।

The two Kings were thus harassing each other like two brave champions in their contest, when the chariot of Sindhu was reduced to ashes by its flame.

प्राप दग्ध्वा वनं सिन्धुं मृगेन्द्रमिव कन्दरात्।
सिन्धुरभ्यासतोऽग्न्यस्त्रं वारुणास्त्रेण शामयन्।।२४।।

He then fled to the woods like a lion from its cavern in the mountain, and repelled the fire that pursued him by his aqueous weapons.

रथं त्यक्त्वावनिं प्राप्य खड्गास्फोटकवानभूत्।
अक्ष्णोर्निमेषमात्रेण रथाश्वानां रिपोः खुरान्।।२५।।

After losing his car and alighting on the ground, he brandished his sword and cut off the

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hoofs and heels of the horses of his enemy's chariot in the twinkling of an eye.

लुलाव करवालेन मृणालानीव लाघवात्।
विदूरथोऽपि विरथो बभूवास्फोटकासिमान्।।२६।।

He hacked every thing that came before him like the lean stalks of lotuses, when Vidūratha also left his chariot with his *asi* (ensis) in hand.

समायुधौ समोत्साहौ चेरतुर्मण्डलानि तौ।
खड्गौ क्रकचतां यातौ मिथः प्रहरतोस्तयोः।।२७।।

Both equally brave and compeers to one another in their skill in warfare, turned about in their rounds, and scraped their swords into saws by mutual strokes on one another.

दन्तमालेयमस्येव बले चर्वयतः प्रजाः।
शक्तिमादाय चिक्षेप खड्गं त्यक्त्वा विदूरथः।।२८।।

With their denticulated crushed they tore the bodies of their enemies like fishes crushed under the teeth, when Vidūratha drop down his broken sword, and darted his javelin against his adversary.

सिन्ध्वम्बुघर्घरारावो महोत्पात इवाशनिः।
अविच्छिन्ना समायाता पतिता सास्य वक्षसि।।२९।।

It fell with a rattling noise on the bosom of Sindhu (the king), as a flaming meteor falls rumbling in the breast of the sea (Sindhu).

अप्रियस्य यथा भर्तुरनिच्छन्ती स्वकामिनी।
तेन शक्तिप्रहारेण नासौ मरणमाप्तवान्।।३०।।

But the weapon fell back by hitting upon his breast plate, as a damsel flies back from the embrace of a lover deemed an unfit match for her.

केवलं रुधिरव्रातं नागो जलमिवात्यजत्।
तदेशलीला तं दृष्ट्वा भग्नं तम इवेन्दुना।।३१।।

Its shock made Sindhu throw out a flood of blood from his lungs, resembling the water spout let out from the trunk of an elephant.

सविकासघनानन्दा पूर्वलीलामुवाच ह।
देवि पश्य नृसिंहेन हतो भर्त्रायमावयोः।।३२।।

Seeing this, the native Līlā cried with joy to her sister Līlā: see here the demon Sindhu killed by our lion-like husband.

शक्तिकोटिनखैर्दैत्यः सिन्धुरुद्धुरकन्धरः।
सरःस्थलस्थनागेन्द्रकरफूत्कृतवारिवत्।।३३।।

Sindhu is slain by the javelin of our lion-like lord, like the wicked demon by the nails of the lion-god Nṛsiṁha, and he is spouting forth his blood like the stream of water, thrown out by the trunk of an elephant from a pool.

पिष्टो रसोऽस्य निर्याति रक्तं चुलचुलारवैः।
हा कष्टं रथमानीतं सिन्धुरारोढुमुद्यतः।।३४।।

But alas! this Sindhu is trying to mount on another car, although bleeding so profusely from his mouth and nostrils, as to raise a wheezing (*culacula*) sound.

सौवर्णं मैरवं शृङ्गं पुष्करावर्तको यथा।
पश्य देवि रथोऽस्यासौ मुद्गरेण विचूर्णितः।।३५।।

Lo there! our lord Vidūratha breaking down the golden mountings of his car with the blows of his mallet, as the thundering clouds— Puṣkara and Āvarta break down the gold peaks of Sumeru.

भ्रमत्पार्थनिपातेन सौवर्णं नगरं यथा।
प्रवृत्तो रथमारोढुमानीतं पतिरेष मे।।३६।।

See this Sindhu now mounting on another carriage, which is now brought before him, and decorated as the splendid seat of a Gandharva.

कष्टं वज्रमिवेन्द्रेण मुसलं सिन्धुनेक्षितम्।
जवात्पतिः प्रयातो मे सैन्धवं मुसलायुधम्।।३७।।

Alack! our lord is now made the mark of Sindhu's mallet darted as a thunderbolt against him; but lo! how he flies off and avoids the deadly blow of Sindhu.

वञ्चयित्वा विलासेन रथमारुह्य लाघवात्।
हा धिक्कष्टमसौ सिन्धुरार्यपुत्ररथं रयात्।।३८।।

Huzza! how nimbly he has got up upon his own car; but woe is to me! that Sindhu has overtaken him in his flight.

हरिश्वभ्रमिवारूढं प्लवेनोर्ध्वमिव द्रुमम्।
क्रीडित्वा पीडयामास शरवर्षैर्विदूरथम्।।३९।।

He mounts on his car as a hunter climbs on a tree, and pierces my husband, as a bird-catcher does a parrot hidden in its hollow, with his pointed arrows.

छिन्नध्वजं छिन्नरथं छिन्नाश्वं छिन्नसारथिम्।
छिन्नकार्मुकवर्माणं भिन्नसर्वाङ्गमाकुलम्।।४०।।

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Behold his car is broken down and its flags flung aside; his horses are hurt and the driver is driven away. His bow is broken and his armour is shattered, and his whole body is full of wounds.

हृदि स्फोटशिलापट्टदृढे पीवरमूर्धनि।
भित्त्वा वज्रसमैर्बाणैः पातयत्येष भूतले।।४१।।

His strong breast-plate is broken also by slabs of stone and his big head is pierced by pointed arrows. Behold him thrown down on earth, all mangled in blood.

अथान्यं रथमानीतं कृच्छ्रेण प्राप्य चेतनाम्।
खड्गेनारोहतोऽस्यांसं छिन्नं भर्तुर्विलोकय।।४२।।

Look with what difficulty he is restored to his senses, and seated in his seat with his arm cut off and bleeding under Sindhu's sword.

पद्मरागगिरिद्योतमिवार्द्धासृग्विमुञ्चति।
हा हा धिक्कष्टमेतेन सिन्धुना खड्गधारया।।४३।।

See him weltering in blood gushing out profusely from his body, like a rubicund stream issuing from a hill of rubies. Woe is me! and cursed be the sword of Sindhu that hath brought this misery on us.

जङ्घयोर्मे पतिश्छिन्नः क्रकचेनेव पादपः।
हाह हतास्मि दग्धास्मि मृतास्म्युपहतास्मि च।।४४।।

It has severed his thighs as they dissever a tree with a saw, and has lopped off his legs like the stalks of trees.

मृणाले इव पत्युर्मे लूने द्वे अपि जानुनी।
इत्युक्त्वा सा तदालोक्य भर्तुर्भावभयातुरा।।४५।।

Ah! it is I that am so struck and wounded and killed by the enemy. I am dead and gone and burnt away with my husband's body.

लता परशुकृत्तेव मूर्च्छिता भुवि सापतत्।
विदूरथोऽपि निर्जानुः प्रहरन्नेव विद्विषि।।४६।।

Saying so, she began to shudder with fear at the woeful sight of her husband's person, and fell insensible on the ground like a creeper cut off by an axe.

पपात स्पन्दस्याधश्छिन्नमूल इव द्रुमः।
पतन्नेवैष सूतेन रथेनैवापवाहितः।।४७।।

Vidūratha though thus mutilated and disabled, was rising to smite the enemy in his rage, when he fell down from his car like an uprooted tree, and was replaced there by his charioteer ready to make his retreat.

यदा तदा हतिं तस्य कण्ठेऽदात्सिन्धुरुद्धतः।
अर्धविच्छिन्नकण्ठोऽसावनुयातोऽथ सिन्धुना।।४८।।

At this instant, the savage Sindhu struck a sabre on his neck, and pursued the car in which the dying monarch was borne back to his tent.

स्पन्दनेनाविशत्सद्म पद्मं रविकरो यथा।
सरस्वत्याः प्रभावाढ्यं तत्प्रवेष्टुमसौ गृहम्।
नाशकन्मशको मत्तो महाज्वालोदरं यथा।।४९।।

The body of Padma (alias Vidūratha), was placed like a lotus in the presence of Sarasvatī, shining with the splendour of the sun; but the elated Sindhu was kept from entering that abode, like a giddy fly from a flame.

खड्गावकृत्तगलगर्तगलत्सवात
रक्तच्छटाछुरितवस्त्रतनुत्रगात्रम्।
तत्याज तं भगवतीमभितो गृहान्तः
सूतः प्रवेश्य मृतितल्पतले गतोऽरिः।।५०।।

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलो० विदूरथमरणवर्णनं नाम पञ्चाशः सर्गः।।५०।।

The charioteer entered in the apartment, and placed the body in its death-bed, all mangled and besmeared with blood, exuding from the pores of the severed neck, in the presence of the goddess, from where the enemy returned to his camp.

(*Gloss*). Here Padma fighting in the person of Vidūratha, and falling bravely in the field, obtained his redemption by his death in the presence of the goddess; but the savage Sindhu, who slew his foiled foe in his retreat, proved a ruffian in his barbarous act, and could have no admittance into the presence of the goddess and to his future salvation.

CONCLUSION

THE whole vision of *Līlā*, like that of Mirza, shows the state of human life, with its various incidents and phases to its last termination by death. It is not so compact and allegorical as that of the western essayist; but as idle effusions of

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those ideal reveries or loose vagaries which are characteristic of the wild imagination of eastern rhapsodists. The discontented *Brāhmaṇa* longs for royal dignity, imagines to himself all its enjoyments in the person of *Padma*, and sees at last all its evils in the character of Vidūratha; which serves as a lesson to aspirants from aiming at high worldly honours which end in their destruction.

Līlā by her wisdom sees in her silent meditation, the whole course and vicissitudes of the world, and the rise and fall of human glory in the aspirations of her husband. These parables serve to show the nature of *Yoga* philosophy to be no other, than an absolute idealism or mental abstraction, consisting in the abstract knowledge of all things appertaining to our temporal as well as Spiritual concerns.

The knowledge is derived either by intuition as that of the *Brāhmaṇa* and *Padma*, or by inspiration like that of the genius of wisdom to her votary *Līlā*. It may also be had by means of communication with others, as in the discourse of Rāma and his preceptor ; as also from the attentive perusal of such works as the present one, treating both of temporal and spiritual subjects, and reviewing them with the eye of the mind.

The *Yogī* is said to know all things through the medium of his intellectual eye (*jñānacakṣu*) apart from his connection with every thing in the world called *nissaṅga*, as it is expressed by the Persian sophist ;— "*amokhteh Oniamekhteh az harcc hast.*"— Knowing and now mixing with all that is."

From the view of *Yoga*, it will appear that, all kinds of knowledge, whether as it existed among the ancients, or is in the course of its improvement in modern times, forms a subject of the *Yoga* or meditative philosophy, which embraces and comprehends in itself a knowledge of all practical arts and sciences, as the military art and other things treated of in this work. Hence it is evident, that a large fund of learning forms the greatest *Yoga*, and the most learned among men, were the greatest thinkers or *Yogis* amongst mankind in all ages. No rational being therefore can either refrain from thinking, or employing his mind to the acquisition of knowledge, both of which are termed *Yoga* in Indian philosophy.

But the *Yogi* commonly believed to be an inspired sage or seer, viewing all things appearing before him in his dream and vision. These are sometimes retrospective, and resultants of the vibrations of waking feelings and imagination, as in the case of the Brāhmaṇa's anticipation of royalty as a coming reality.

In many instances they are believed as prospective and prophetic of future events, as in *Padma's* dread of his future life and fate. In Līlā case however they were "no dreams but visions strange" of supernatural sights, and prophetical of the future state of her husband, as it was revealed to her by the goddess.

But as there are few that rely any faith "in the baseless fabric of a vision" ; they require to be told that the books of revelation in all religions are based upon these dreams and visions, which are believed to be the outpouring of the Holy Spirit into the souls of saints, in the sacred records of all nations.

The holy scriptures furnish us with many texts on the divine origin of dreams and visions as the following.

"But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, faith God. I shall pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

And Oh my servants and on my handmaidens, I will pour out in those days of my spirit, and they shall prophesy;

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire and vapour of smoke:

The sun shall be turned into darkness, and the moon into blood etc."

(The Book of Acts, Chap II. V. 16— 20.)

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CHAPTER 51

DESCRIPTION OF SINDHU'S DOMINIONS

वसिष्ठ उवाच

हतो राजा हतो राजा प्रतिराजेन संयुगे।
इतिशब्दे समुद्भूते राष्ट्रमासीद्भयाकुलम्।।१।।

Vasiṣṭha said— The loud cry that the king was killed in battle by the rival monarch, struck the people with awe, and filled the realm with dismay.

भाण्डोपस्करभाराढ्यं विद्रवच्छकटव्रजम्।
साक्रन्दार्तकलत्राढ्यं द्रवन्नागरदुर्गमम्।।२।।

Carts loaded with utensils and household articles, were driving through the streets; and women with their loud wailings, were running away amidst the impassable paths of the city.

पलायमानसाक्रन्दं मार्गाहृतवधूगणम्।
अन्योन्यलुण्ठनव्यग्रलोकलग्नमहाभयम्।।३।।

The weeping damsels that were flying for fear, were ravished on the way by their captors; and the inhabitants were in danger of being plundered of their properties by one another.

परराष्ट्रजनानीकताण्डवोल्लाससारवम्।
निरधिष्ठतमातङ्गहयवीरपतज्जनम्।।४।।

The joyous shouts of the soldiers in the enemy's camp, re sounded with the roarings of loose elephants and neighings of horses, trampling down the men to death on their way.

कपाटपाटनोड्डीनकोशान्तरवघर्घरम्।
लुण्ठितासंख्यकौशेयप्रावृताभिभटोद्भटम्।।५।।

The doors of the royal treasury were broken open by the brave brigands, the valves flew off and the vaults re-echoed to the strokes. The warders were over powered by numbers, and countless treasures were plundered and carried away.

क्षुरिकोत्पाटितार्द्रान्त्रमृतरागृहाङ्गनम्।
राजान्तःपुरविश्रान्तचण्डालश्वपचोत्करम्।।६।।

Bandits ripped off the bellies of the royal dames in the palace, and the *caṇḍāla* free-booters hunted about the royal apartments.

गृहापहृतभोज्यान्नभोजनोन्मुखपामरम्।
सहेमहारवीरौघपादाहतरुदच्छिशु।।७।।

The hungry rabble robbed the provisions from the royal stores; and the soldiers were snatching the jewels of the weeping children trodden down under their feet.

अपूर्वतरुणाक्रान्तकेशान्तःपुरिकाङ्गनम्।
चोरहस्तच्युतानर्घ्यरत्नदन्तुरमार्गगम्।।८।।

Young and beautiful maidens were dragged by their hair from the seraglio, and the rich gems that fell from the hands of the robbers, glistened all along the way.

हयेभरथसंघट्टव्यग्रसामन्तमण्डलम्।
अभिषेकोद्यमादेशं परमन्त्रिपुरःसरम्।।९।।

The chiefs assembled with ardour with their troops of horses, elephants and war-chariots, and announced the installation of Sindhu by his minister.

राजधानीविनिर्माणसारम्भस्थपतीश्वरम्।
कृतवातायनश्वभ्रनिपतद्राजवल्लभम्।।१०।।

Chief engineers were employed in making the decorations of the city and its halls, and the balconies were filled by the royal party attending at the inauguration.

जयशब्दशतोद्घोषसिन्धुराजन्यनिर्भरम्।
असंख्यनिजराजौघधृतसिन्धुकृतास्थिति।।११।।

It was then that the coronation of Sindhu's son, took place amidst the loud acclamations of victory; and titles and dignities, were conferred upon the noblemen on the victor's side.

ग्रामान्तरसमाक्रान्तविद्रवद्राजवल्लभम्।
मण्डलान्तरसंजातनगरग्रामलुण्ठनम्।।१२।।

The royal party were flying for life into the villages, where they were pursued by the victorious soldiers; and a general pillage spread in every town and village throughout the realm.

अनन्तचोरमोषार्थरुद्धमार्गगमागमम्।
महानुभाववैधुर्यसनीहारदिनातपम्।।१३।।

Gangs of robbers thronged about, and blocked the passages for pillage and plunder; and a thick mist darkened the light of the day for want of the magnanimous Vidūratha.

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मृतबन्धुजनाक्रन्दैर्मृततूर्यरवैरपि।
हयेभरथशब्दैश्च पिण्डग्राह्यघनध्वनि।।१४।।

The loud lamentations of the friends of the dead, and the bitter cries of the dying, mixed with the clamour raised by the driving cars, elephants and horses, thickened in the air as a solid body of sound (*piṇḍagrāhya*).

सिन्धुदेवो जयत्येकच्चत्रभूमण्डलाधिपः।
इत्यनन्तरमारेमे भेर्यः प्रतिपुरं तदा।।१५।।

Loud trumpets proclaimed the victory of Sindhu in every city, and announced his sole sovereignty all over the earth.

राजधानीं विवेशाथ सिन्धुरुद्धुरकन्धराः।
प्रजाः स्रष्टुं युगस्यान्ते मनुर्जगदिवापरः।।१६।।

The high-shouldered Sindhu entered the capital as a second Manu (Noah), for re-peopling it after the all— devastating flood of war was over.

प्रवृत्ता दशदिग्भ्योऽथ प्रवेष्टुं सैन्धवं पुरम्।
कराः करिहयाकारै रत्नपूरा इवाम्बुधिम्।।१७।।

Then the tribute of the country poured into the city of Sindhu from all sides; and these loaded on horses and elephants, resembled the rich cargoes borne by ships to the sea.

निबन्धनानि चिह्नानि शासनानि दिशं प्रति।
क्षणान्निवेशयामासुर्मण्डलं प्रति मन्त्रिणः।।१८।।

The new king issued forthwith his circulars and royal edicts to all sides, struck coins in his own name, and placed his ministers as commissioners in all provinces.

उदभूदचिरेणैव देशेदेशे पुरेपुरे।
जीविते मरणे माने नियमोऽयमतो यथा।।१९।।

His iron-rod was felt in all districts and cities like the inexorable rod of Yama, and it overawed the living with fear of instant death.

अथ शेमुर्निमेषेण देशोपप्लवविभ्रमाः।
प्रशान्तोत्पातपवनाः पदार्थावृत्तयो यथा।।२०।।

All insurrections and tumults in the realm, soon subsided to rest under his reign; as the flying dust of the earth and the falling leaves of trees, fall to the ground upon subsidence of a tempest.

सौम्यतामाजगामाशु देशो दशदिगन्वितः।
क्षीरोदः क्षुभितावर्तो द्रागिवोद्धृतमन्दराः।।२१।।

The whole country on all sides was pacified to rest, like the perturbed sea of milk after it had been churned by the Mandara mountain.

ववुरलकचयान्विलोलयन्तो
मुखकमलालिकुलानि सैन्धवीनाम्।
जललववलनाकुलाः समीरा
अशिवगुणानिव सर्वतः क्षणेन।।२२।।

Then there blew the gentle breeze of Malaya, unfurling the locks of the lotus-faced damsels of Sindhu's realm, and wafting the liquid fragrance of their bodies around, and driving away the unwholesome air (of the carnage).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलो० सिन्धुराष्ट्रवर्णनं नाम एकपञ्चाशः सर्गः।।५१।।

CHAPTER 52

STATE OF MAN AFTER DEATH

वसिष्ठ उवाच

एतस्मिन्नन्तरे राम लीलोवाच सरस्वतीम्।
श्वासावशेषमालोक्य मूढं भर्तारमग्रगम्।।१।।

Vasiṣṭha said : In the meanwhile, O Rāma! Līlā seeing her husband lying insensible before her and about to breath his last, thus spoke to Sarasvatī.

प्रवृत्तो देहमुत्स्रष्टुं मद्भर्तायमिहाम्बिके।

ज्ञप्तिरुवाच

एवंरूपमहारम्भे संग्रामे राष्ट्रसंभ्रमे।।२।।

Behold, O mother! my husband is about to shuffle his mortal coil in this perilous war, which has laid waste his whole kingdom.

संपन्नेऽपि स्थितेऽप्युच्चैर्विचित्रारम्भमन्थरे।
न किंचिदपि संपन्नं राष्ट्रं न च महीतलम्।।३।।

Sarasvatī replied : This combat that you saw to be fought with such fury, and lasting so long in the field, was neither fought in your kingdom nor in any part of this earth.

न स्थितं क्वचनाप्येवं स्वप्नात्मकमिदं जगत्।
तस्य तन्मण्डपस्यान्तः शवस्य निकटाम्बरे।।४।।

It occurred now here except in the vacant space of the shrine, containing the dead body of

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the *Brāhmaṇa*; and where it appeared as the phantom of a dream only (in your imagination).

इदं भूराष्ट्रमाभाति भर्तृजीवस्य तेऽनघे।
अन्तःपुरगृहान्ते तदिदं राष्ट्रान्वितोदरम्।।५।।

This land which appeared as the realm of your living lord Vidūratha, was situated with all its territories in the inner apartment of Padma. (The incidents of Vidūratha's life, being but a vision appearing to the departed spirit of *Padma*).

वसिष्ठविप्रगेहेऽन्तर्विन्ध्याद्रिग्रामके स्थितम्।
वसिष्ठविप्रगेहेन्तः शवगेहजगत्स्थितम्।।६।।

Again it was the sepulchral tomb of the *Brāhmaṇa* Vasiṣṭha, situated in the hilly village of Viṅdya, that exhibited these varying scenes of the mortal world within itself. (*i.e.* As a panorama shows many sights to the eye, and one man playing many parts in the stage).

शवगेहजगत्कुक्षाविदं गेहजगत्स्थितम्।
एवमेष महारम्भो जगत्त्रयमयो भ्रमः।।७।।

As the departed soul views the vision of the past world within its narrow tomb; so is the appearance of all worldly accidents unreal in their nature. Gloss— The apparitions appearing before the souls of the dead lying in their tombs, are as false as the appearances presenting themselves before the living souls in their tomb of this world. The souls of the living and the dead are both alike in their nature, and both susceptible of the like dreams and visions.

त्वया मयाऽनयाऽनेन संयुक्तः सार्णवावनिः।
गिरिग्रामकदेहान्तर्मध्ये गगनकोशके।।८।।

These objects that we see here as realities, including these bodies of mine and yours and this Līlā's, together with this earth and these waters, are just the same as the phantoms rising in the tomb of the deceased *Brāhmaṇa* of the hilly region.

स्वात्मैव कचति व्यर्थो न कचत्येव वा क्वचित्।
तत्पदं परमं विद्धि नाशोत्पादविवर्जितम्।।९।।

It is the soul which presents the images of things, and nothing external which is wholly unreal can cast its reflection on the soul. Therefore know your soul as the true essence which is in create and immortal, and the source of all its creations within itself.

Note— The subjective is the cause of the objective and not this of that.

स्वयं कचितमाभातं शान्तं परमनामयम्।
किल मण्डपगेहेन्तः स्वस्वभावोदितात्मनि।।१०।।

The soul reflects on its inborn images without changing itself in any state, and thus it was the nature of the *Brāhmaṇa*'s soul, that displayed these images in itself within the sphere of his tomb.

एवमारम्भघनयोरपि मण्डपयोस्तयोः।
उदरे शून्यमाकाशमेवास्ति न जगद्भ्रमः।।११।।

But the illusion of the world with all its commotion, was viewed in the vacant space of the souls of the *Brāhmaṇa* and Padma, and not displayed in the empty space of their tombs, where there was no such erroneous reflection of the world.

भ्रमद्द्रष्टुरभावे हि कीदृशी भ्रमता भ्रमे।
नास्त्येव भ्रमसत्तातो यदस्ति तदजं पदम्।।१२।।

There is no error or illusion anywhere, except in the misconception of the observer; therefore the removal of the fallacy from the mind of the viewer, leads him to the perception of the light of truth.

भ्रमो दृश्यमसत्तस्य द्रष्टृदृश्यदशा कुतः।
द्रष्टृदृश्यक्रमाभावादद्वयं सहजं हि तत्।।१३।।

Error consists in taking the unreal for the real, and in thinking the viewer and the view or the subjective and objective as different from each other. It is the removal of the distinction of the subjective and objective, that leads us to the knowledge of unity (the *on* or one or *om*).

तत्पदं परमं विद्धि नाशोत्पादविवर्जितम्।
स्वयं कचितमाभातं शान्तमाद्यमनामयम्।।१४।।

Know the Supreme soul to be free from the acts of production and destruction, and it is his light that displays all things of which He is the source; and learn the whole outer nature as having no existence nor change in itself.

किल मण्डपगेहान्तः स्वस्वभावोदितात्मनि।
विहरन्ति जनास्तत्र स्वरोहे स्वव्यवस्थया।।१५।।

But the souls of other beings, exhibit their own natures in themselves; as those in the sepulchral vault of the *Brāhmaṇa*, displayed the

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various dispositions to which they were accustomed. (Thus the one unvaried soul appears as many, according to its particular wont and tendency in different persons).

न जगत्तत्र नो सर्गः कश्चिदप्यनुभूयते।
तेनाहमजमाकाशं जगदित्येव वर्तते।।१६।।

The soul has no notion of the outer world of any created thing in it; its consciousness of itself as an increate vacuity, comprehends its knowledge of the world in itself. (*i.e.* the subjective consciousness of the Ego, includes the knowledge of the objective world).

सर्वं शून्यात्मविज्ञानं मेर्वादिगिरिजालकम्।
नेदं कुड्यमयं किंचिद्यथा स्वप्ने महापुरम्।।१७।।

The knowledge of the mountain chains of Meru and others, is included under the knowledge in the vacuity of the soul; there is no substance or solidity in them as in a great city seen in a dream.

देशे प्रादेशमात्रेऽपि गिरिजालमयान्यपि।
वज्रसाराणि खान्येव लक्षाणि जगतो विदुः।।१८।।

The soul views hundreds of mountainous ranges and thousands of solid worlds, drawn in the small compass of the mind, as in its state of dreaming.

जगन्ति सुबहून्येव संभवन्त्यणुकेऽपि च।
कदलीपल्लवानीव संनिवेशेन भूरिशः।।१९।।

Multitudes of worlds, are contained in a grain of the brain of the mind; as the long leaves of the plantain tree, are contained in one of its minute seeds.

त्रिजगच्चिदणावन्तरस्ति स्वप्नपुरं यथा।
तस्याप्यन्तश्चिदणवस्तेष्वप्येकैकशो जगत्।।२०।।

All the three worlds are contained in an atom as the intellect, in the same manner as great cities are seen in a dream; and all the particles of intellect within the mind, have each the representation of a world in it.

तेषां यस्मिञ्जगत्येष पद्मो राजा शवः स्थितः।
लीला तव सपत्नीयं प्राप्ता पूर्वतरा शुभे।।२१।।

Now this Līlā your step-dame, has already gone to the world which contains the sepulchre of Padma, before the spirit of Vidūratha could join the same.

यदैव मूर्च्छामायाता लीलेयं पुरतस्तव।
तदैव भर्तुः पद्मस्य शवस्य निकटे स्थिता।।२२।।

The moment when Līlā fell in a swoon in your presence, know her spirit to be immediately conveyed to him and placed by his side.

लीलोवाच

कथमेषा पुरा देवि संपन्ना तत्र देहिनी।
कथं च तत्सपत्नीकभावमाप्तवती स्थिता।।२३।।

Līlā asked— Tell me, O goddess! how was this lady endowed here with my form before, and how is she translated to and placed as my step-dame beside my deceased husband?

ते चास्या वद किं रूपं पश्यन्त्यथ वदन्ति किम्।
तद्गेहवरवास्तव्यः समासेनेति मे वद।।२४।।

Tell me in short, in what form she is now viewed by the people in Padma's house, and the manner in which they are talking to her at present.

श्रीदेव्युवाच

शृणु सर्वं समासेन यथा पृष्टं वदामि ते।
लीले लीलास्ववृत्तान्तमन्तदं दृश्यदुर्दशम्।।२५।।

The goddess replied : Here *Līlā*, what I will relate to you in brief in answer to your question, regarding the life and death of this *Līlā* as an image of yourself.

पद्मस्तव स भर्तैष भ्रान्तिं तावत्ततामिमाम्।
इयं जगन्मयी तस्मिन्नेव सद्मनि पश्यति।।२६।।

It is your husband Padma, that beholds these illusions of the world spread before him in the same sepulchre in the person of Vidūratha.

भ्रान्तियुद्धमिदं युद्धमेषा भ्रान्तिर्जनोऽजनः।
भ्रान्त्यैवास्तीह मरणमेष चैवं भ्रमात्मकः।।२७।।

He fought this battle as you did see in his reverie, and this Līlā, resembling yourself was likewise a delusion. These his men and enemies were but illusions, and his ultimate death, was as illusory as a phantom of the imagination, like all other things in this world.

भ्रमक्रमेणानेनैव लीलास्य दयिता स्थिता।
त्वं चैषा च वरारोहे स्वप्नमात्रं वराङ्गने।।२८।।

It was his self delusion, that showed him this Līlā as his wife, and it is the same deceit of a

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dream, which deludes you to believe yourself as his consort.

यथा भवत्यावेतस्य स्वप्नमात्रं वराङ्गने।
तथा भवत्योर्भर्तैष तथैवाहमपि स्वयम्।।२९।।

As it is a mere dream that makes you both to think yourselves as his wives, so he deems himself as your husband, and so do I rely on my existence (also in al like state of dream).

जगच्छोभैवेदृशीयं दृश्यमेतदिहोच्यते।
एतदेव परिज्ञातं दृश्यशब्दार्थमुज्झति।।३०।।

The world with all its beauty, is said to be the spectre of a vision; wherefore knowing it a mere visionary scene, we must refrain from relying any faith in this visible phantasmagoria.

एवमेषा त्वमेषा च संपन्नैवमसौ नृपः।
अहं चात्मनि सत्यत्वं गता सर्वतयात्मनः।।३१।।

Thus this Līlā, yourself and this king Vidūratha, are but phantoms of your fancy; and so am I also, unless I believe to exist in the self-existent spirit.

इमे वयमिहान्योन्यं संपन्नाश्चोदिता इति।
इत्थं सर्वात्मकतया महाचिद्धनसंस्थितेः।।३२।।

The belief of the existence of this king and his people, and of ourselves as united in this place, proceeds from the fullness of that intellect, which fills the whole plenitude.

एवमेषा स्थिता राज्ञी हारिहासविलासिनी।
लीला विलोलवदना नवयौवनशालिनी।।३३।।

So this queen Līlā also situated in this place with her youthful beauty, and smiling so charmingly with her blooming face, is but an image of divine beauty.

पेशलाचारमधुरा मधुरोदारभाषिणी।
कोकिलास्वरसंकाशा मदमन्मथमन्थरा।।३४।।

See how gentle and graceful are her manners, and how very sweet is her speech; her voice is as dulceate as the notes of the *Kokila*, and her motions as slow as those of a lovelorn maiden.

असितोत्पलपत्राक्षी वृत्तपीनपयोधरा।
कान्ता काञ्चनगौराङ्गी पक्वबिम्बफलाधरा।।३५।।

Behold her eyelids like the leaves of the blue lotus, and her swollen breasts rounded as a pair of snow-balls; her form is a bright as liquid gold, and her lips as red as a brace of ripe *Vimba* fruits.

त्वत्संकल्पात्मकस्यैषा यदा भर्तुर्मनःकला।
तदा त्वत्सदृशाकारा स्थितैषा चिच्चमत्कृतौ।।३६।।

This is but a form of you as you did desire to be to please your husband, and it is the very figure of your ownself, that you now behold with wonder.

त्वद्भर्तुर्मरणे क्षिप्रं समनन्तरमेव हि।
त्वद्भर्त्रैषा पुरो दृष्टा त्वत्संकल्पात्मनामुना।।३७।।

After the death of your husband, his soul caught the same reflection of your image, as you did desire to be hereafter; and which you now see in the person of the young *Līlā* before you.

यदाधिभोतिकं भावं चेतोऽनुभवति स्वयम्।
चेत्यं सन्मयमेवात आतिवाहिककल्पनम्।।३८।।

Whenever the mind has a notion or sensation or fancy of some material object, the abstract idea of its image is surely imprinted in the intellect.

यदाधिभौतिकं भावं चेतो वेत्ति न सन्मयम्।
आतिवाहिकसंकल्पस्तदा सत्योपजायते।।३९।।

As the mind comes to perceive the unreality of material objects, it thenceforth begins to entertain the ideas of their abstract entities within itself. (Hence the abstract ideas of things are said to accompany the intellectual spirit after its separation from the body).

अथो मरणसंवित्त्या पुनर्जन्ममये भ्रमे।
त्वं हि संविदितानेन त्वया च गत एव सः।।४०।।

It was the thought of his sure death, and the erroneous conception of the transmigration of his soul in the body of Vidūratha, that represented to Padma your desired form of the youthful Līlā, which was the idol of his soul. (This passage confutes the doctrine of metempsychosis, and maintains the verity of eternal ideas).

इत्थं त्वां दृष्टानेष दृष्टश्चैव त्वयेति च।
त्वमप्यात्मनि संपन्ना सर्वगत्वाच्चिदात्मनः।।४१।।

It was thus that you was seen by him and he was beheld by you according to your desires; and thus both of you though possess of the same unvaried soul which pervades all space, are made to behold one another in your own ways (agreeably to your desires).

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ब्रह्म सर्वगतं यस्माद्यथा यत्र यदोदितम्।
भवत्याशु तथा तत्र स्वप्नशक्त्यैव पश्यति।।४२।।

As the spirit of Brahmā is all pervasive, and manifests itself in various ways in all places; it is beheld in different lights, according to the varying fancies (*vikṣepa-śakti*); or tendencies (*vāsanā-śakti*) of men, like the ever-changeful scenes appearing to us in our visions and dreams.

सर्वत्र सर्वशक्तित्वाद्यत्र या शक्तिरुन्नयेत्।
आस्ते तत्र तथा भाति तीव्रसंवेगहेतुतः।।४३।।

The omnipotent spirit displays its various powers in all places, and these powers exert themselves everywhere, according to the strong force and capability it has infused in them (in their material or immaterial forms).

मृतिमोहक्षणेनैव यदेतौ दंपती स्थितौ।
तदैवाभ्यामिदं बुद्धं प्रतिभासवशाद्धृदि।।४४।।

When this pair remained in their state of death-like insensibility, they beheld all these phantoms in their inner souls, by virtue of their reminiscence and desires (which are inherent in the soul).

आवयोः पितरावेताविमे वै चापि मातरौ।
देश एष धनं चेदं कर्मेदं पूर्वमीदृशम्।।४५।।

That such and such person were their fathers and such their mothers before, that they lived insuch places, had such properties of theirs, and died such acts erewhile; (are reminiscences of the soul).

आवां विवाहितावेवमेवं नामैकतां गतौ।
एतयोः सापि जनता याता तत्रैव सत्यताम्।।४६।।

That they were joined together in marriage, and the multitude which they saw in their minds, appeared to them as realities for the time in their imagination; (as it was in a magic show).

तथैवात्रास्ति दृष्टान्तः प्रत्यक्षं स्वप्नवेदनम्।
इत्येवं भावया लीले लीलयाहमथार्चिता।।४७।।

This is an instance that shows our sensible perceptions, to be no better than our dreams; and it was in this deluded state of Līlā mind, that I was worshipped and prayed by her.

नाहं स्यां विधवेत्येवं वरो दत्तो मयाप्यसौ।
इत्यर्थेन मृता पूर्वमेवेह खलु बालिका।।४८।।

In order to confer upon her the boon that she might not become a widow; and it was by virtue of this blessing of mine, that this girl had died before her husband's death (to escape the curse of widowhood).

भवतां चेतनांशानामहं चेतनधर्मिणी।
कुलदेवी सदा पूज्या स्वत एव करोम्यहम्।।४९।।

I am the progeny of Brahmā, and the totality of that intelligence of which all beings participate: it is for this reason that I was adored by her as the *Kuladevī* or tutelar divinity of all living beings.

अथास्या जीवको देहात्प्राणमारुतरूपधृक्।
मनसा चलतां प्राप्तो मुखाग्रत्यक्तदेहकः।।५०।।

It was at last that her soul left her body, and fled with her mind in the form of her vital breath, through the orifice of her mouth.

ततो मरणमूर्च्छान्ते गृहेऽस्मिन्नेव चैतया।
बुद्धौ भावित आकाशे दृष्टो जीवात्मना ततः।।५१।।

Then after the insensibility attendant upon her death was over, she understood in her intellect her living soul to be placed in the same empty space with the departed spirit of Padma.

संपन्नैषा हरिणनयना चन्द्रबिम्बाननश्री
र्मानोन्नद्धा दयितललिता कान्तमाभोक्तुकामा।
पूर्वस्मृत्या सरभसमुखी संयुता मण्डलान्तः
स्वप्नान्ते वाऽप्रकृतिविभवा पद्मिनी चोदितेव।।५२।।

Her reminiscence pictured her in her youthful form and she beheld herself as in a dream, to be situated in the same tomb. She was a blooming lotus with her beautiful countenance, and her face was as bright as the orb of the moon ; her eyes were as large as those of an antelope, and she was attended by her graceful blandishments for the gratification of her husband.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये लीलोपाख्याने। मरणसमनन्तरदेहप्रतिभावर्णनं नाम द्विपञ्चाशः सर्गः।।५२।।

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CHAPTER 53

REPRESENTATION OF REMINISCENCE

Argument. Description of Līlā's passage in the air, and her union with her husband's spirit. Relation of the depravity of those that are unacquainted with and unpractised in *Yoga*.

वसिष्ठ उवाच

अथ लब्धवरा देहेनानेनैव महीपतिम्।
पतिमाप्तुं प्रयात्येषा नभोमार्गेण विष्टपम्।।१।।

Vasiṣṭha said : Līlā having obtained the blessing of the goddess, proceeded with her fancied body to meet her royal spouse in heaven beyond the skies.

इति संचिन्त्य सानन्दमुद्दाममंकरध्वजा।
पुप्लुवे पेलवाकारा पक्षिणीव नभस्तले।।२।।

Having assumed her spiritual form which was as light as air she fled merrily as a bird; and was wafted aloft by the fend desire of joining with her beloved lord.

कुमारीं तत्र सा प्राप ज्ञप्त्यैव प्रहितां हिताम्।
स्वसंकल्पमहादर्शात्पुरतो निर्गतामिव।।३।।

She met before her a damsel sent by the goddess of wisdom, and as issuing out of the best model of her hearts desire.

कुमार्युवाच

दुहितास्मि सखि ज्ञप्तेः स्वागतं तेऽस्तु सुन्दरि।
प्रतीक्षमाणा तवामेव स्थितास्मीह नभःपथि।।४।।

The damsel said : I am the daughter of your friend Sarasvatī, and welcome you, O beauteous lady in this place. I have been waiting here on your through the sky in expectation of you.

लीलोवाच

देवि भर्तुः समीपं मां नय नीरजलोचने।
महतां दर्शनं यस्मान्न कदाचन निष्फलम्।।५।।

Līlā said : Lead me, O lotus-eyed maid to the side of my husband, as the visit of the good and great never goes for nothing.

वसिष्ठ उवाच

एहि तत्रैव गच्छाव इत्युक्त्वा सा कुमारिका।
पुरस्तस्याः स्थिता व्योम्नि मार्गदर्शनतत्परा।।६।।

Vasiṣṭha said : The damsel replied, come let us go there; and so saying, she stood before her looking forward on her way.

ततस्तदनुयाता सा प्राप कोटरमम्बरम्।
निर्मलं करमालाग्रं यथा लक्षणलेखिका।।७।।

Then proceeding onward both together, they came to the door-way of heaven, which was as broad as the open palm of the hand, and marked with lines as those in palmistry.(?).

मेघमार्गमथोल्लङ्घ्य वातस्कन्धान्तरे गता।
सूर्यमार्गादभिगता तारामार्गमतीत्य च।।८।।

They passed the region of the clouds, and overstepped the tracks of the winds; then passing beyond the orbit of the sun, they reached the stations of the constellations.

वाय्विन्द्रसुरसिद्धानां लोकानुल्लङ्घ्य लाघवात्।
ब्रह्मविष्णुमहेशानां प्राप ब्रह्माण्डखर्परम्।।९।।

thence they passed through the regions of air and water (*Indraloka*), to the abodes of the gods and saints (*Siddhas*); whence they went across the seats of Brahmā, Viṣṇu and Śiva to the great belt— of the universe.

हिमशैत्यं यथान्तस्थं कुम्भेऽभिन्ने-बहिर्भवेत्।
तथा संकल्पसिद्धा सा ब्रह्माण्डान्निर्गता बहिः।।१०।।

Their spiritual bodies pierced through its orince, as the humidity of ice water passes out of the pores of a tight water-jar.

स्वचित्तमात्रदेहैषा स्वसंकल्पस्वभावजम्।
अन्तरेवानुभवति किलैवं नाम विभ्रमम्।।११।।

The body of Līlā was of the form of her mind, which was of the nature of its own bent and tenor, and conceived these wanderings withing itself. (*i.e.*, the perigrinations of Līlā were purely the workings of her own mind and inclination).

ब्रह्मादिस्थानमाक्रम्य प्राप्य ब्रह्माण्डखर्परम्।
ततो ब्रह्माण्डपारस्था जलाद्यावरणानि च।।१२।।

Having traversed the spheres of Brahmā, Viṣṇu and Śiva, and crossed the limit of the mundane sphere, and the environs of atmospheric water and air :

समुल्लङ्घ्य पुरः प्राप महाचिद्गनान्तरम्।
अदृष्टपारपर्यन्तमतिवेगेन धावता।
सर्वतो गरुडेनापि कल्पकोटिशतैरपि।।१३।।

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They found an empty space as spacious as the scope of the great intellect, and impassable by the swift Garuda (the eagle of Jupiter) even in millions of *Kalpa* ages. (*i.e.,* the unlimited space of the mind and vacuity).

तत्र ब्रह्माण्डलक्षाणि सन्त्यसंख्यानि भूरिशः।
तान्यन्योन्यमदृष्टानि फलानीव महावने।।१४।।

There they beheld an infinity of shapeless and nameless worlds, scattered about as the countless fruits in a great forest. (The Nebulae of unformed worlds).

तत्रैकस्मिन्पुरःसंस्थे विततावरणान्विते।
वेधयित्वा विवेशान्तर्बदरं कृमिको यथा।।१५।।

They pierced through the ambit of one of these orbs before them, and passed inside the same as a worm creeps in a fruit which it has perforated.

पुनर्ब्रह्मोन्द्रविष्ण्वादिलोकानुल्लङ्घ्य भास्वरान्।
तन्महीमण्डलं श्रीमत्प्राप तारापथादधः।।१६।।

This brought them back by the same spheres of Brahmā, Indra and others, to the orb of the globe below the starry frame.

तत्र तन्मण्डलं प्राप्य तत्पुरं तच्च मण्डपम्।
प्रविश्य पुष्पगुप्तस्य शवस्य निकटे स्थिता।।१७।।

Here they saw the same country, the same city and the same tomb as before; and after entering the same, they sat themselves beside the corpse of Padma covered under the heap of flowers.

एतस्मिन्नन्तरे सा च न ददर्श कुमारिकाम्।
मायामिव परिज्ञातां क्वापि यातां वरानना।।१८।।

At this time Līlā lost the sight of the heavenly damsel, who had been her companion erewhile, and who had now disappeared from her sight like a phantom of her illusion.

सुखमालोक्य सा तस्य स्वभर्तुः शवरूपिणः।
इदं बुद्धवती सत्यं प्रतिभावशतः स्वतः।।१९।।

She then looked at the face of her husband, lying there as a dead body in his bed; and recognized him as such by her right discretion.

अयं स भर्ता संग्रामे निहतो मम सिन्धुना।
वीरलोकानिमान्प्राप्य क्षणं शेते यथासुखम्।।२०।।

This must be my husband, said she, my very husband, who fell fighting with Sindhu; and has now attained this seat of the departed heroes, where he rests in peace.

अहं देव्याः प्रसादेन सशरीरैवमिदृशम्।
इह प्राप्तवती धन्या मत्सभा नास्ति काचन।।२१।।

I have by the grace of the goddess arrived here in person, and reckon myself truly blest to find my husband also as such: (*i.e.* resting here in his own figure).

इति संचिन्त्य सा हस्ते गृहीत्वा चारु चामरम्।
वीजयामास चन्द्रेण द्यौरिवावनिमण्डलम्।।२२।।

She then took up a beautiful *caurī* flapper in her hand, and began to wave it over his body as the moon moves in the sky over the earth.

प्रबुद्धलीलोवाच

ते भूत्यास्ताश्च वै दास्यः स राजा च प्रबुद्धवान्।
वक्ष्यन्ति वदतां देवि किं कयैव कथं धिया।।२३।।

The waking Līlā asked : Tell me, O goddess! inwhat manner the did king and his servants and hand-maids accost this lady, and what they thought her to be.

श्रीदेव्युवाच

स राजा सा च ते भृत्याः सर्व एव परस्परम्।
चिदाकाशैकतावेशादावयोश्च प्रभावतः।।२४।।

The goddess replied : It was by our gift of wisdom to them, that this lady, that king and those servants, found themselves to partake of the one and same intellectual soul, in which they all subsisted.

महाचित्प्रतिभासत्वान्महानियतिनिश्चयात्।
अन्योन्यमेव पश्यन्ति मिथः संप्रतिबिम्बितात्।।२५।।

Every soul is a reflection of the divine intellect, and is destined by his fixed decree to represent the individual souls to one another as refractions of the same, or as shadows in a magic show (*bhojakādṛṣta*).

इयं मे सहजा भार्या ममेयं सहजा सखी।
ममेयं सहजा राज्ञी भृत्योऽयं सहजो मम्।।२६।।

Thus the king received his wife as his companion and queen, and his servants as cognate with himself. (*i.e.* partaking of the same soul with his own).

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केवलं त्वमहं सा च यथावृत्तमखण्डितम्।
ज्ञास्याम इदमाश्चर्यं ननु कश्चिदपीतरः।।२७।।

He beheld the unity of his soul with her's and their's, and no distinction subsisting between any one of them. He was astonished to find that there was nothing distinct in them from what he had in himself.

प्रबुद्धलीलोवाच

अमुनैव शरीरेण किमर्थं न गता पतिम्।
एषा वरेण संप्राप्ता लीला ललितवादिनी।।२८।।

The waking **Līlā said** : Why did not that Līlā meet her husband in her own person, according to her request and the boon that was granted to her?

श्रीदेव्युवाच

अप्रबुद्धधियः सिद्धलोकान्पुण्यवशोदितान्।
न समर्थाः स्वदेहेन प्राप्तं छाया इवातपान्।।२९।।

The goddess replied : It is not possible for unenlightened souls (as that of the young Līlā), to approach in person to holy spirits (or their persons or places), which are visible and accessible only to the meritorious, and unapproachable by gross bodies as the sun light in inaccessible by a shadow.

आदिसर्गे च नियतिः स्थापितेति प्रबोधिभिः।
यथा सत्यमलीकेन न मिलत्येव किंचन।।३०।।

So it is the established law from the beginning of creation, that intelligent souls can never join with dull beings and gross matter, as truth can never be mixed up with falsehood.

यावद्वेतालसंकल्पो बालस्य किल विद्यते।
निर्वेतालधियस्तावदुदयस्तस्य कः कथम्।।३१।।

And so is that as long as a boy is prepossessed with his notion of a ghost, it is in vain to convince him of the falsehood of goblins as mere chimeras of his imagination.

अविवेकज्वरोष्णत्वं विद्यते यावदात्मनि।
तावद्विवेकशीतांशुशैत्यं कुत उदेत्यलम्।।३२।।

And as long as the feverish heat of ignorance rages within the soul, it is impossible for the coolness of the moon of intelligence to spread over it.

अहं पृथ्व्यादिदेहः खे गतिर्नास्ति ममोत्तमा।
इति निश्चयवान्योऽन्तः कथं स्यात्सोऽन्यनिश्चयः।।३३।।

So long also as one believe himself to be composed of a corporeal body, and incapable to mount in the higher atmosphere, it is no way possible to make him believe otherwise (that he has an incorporeal nature in his soul and mind).

अतो ज्ञानविवेकेन पुण्येनाथ वरेण च।
पुण्यदेहेन गच्छन्ति परं लोकमनेन तु।।३४।।

But it is by virtue of one's knowledge and discrimination, and by his own merit and divine blessing, that he acquires a saintly form (nature); wherewith he ascends to the higher region, as you have done with this body of yours.

शुष्कपर्णं किलाङ्गारे एतदेवाशु दह्यते।
अयं देहमहं देहः प्राप्त एव विशीर्यते।।३५।।

As dry leaves of trees are burnt in no time by the burning fire, so this corporeal body is quickly lost by one's assumption of his spiritual frame.

एतावदेव भवति वरशापविजृम्भितैः।
यथा संचिन्त्य एवाहं तथा स्मृत इति स्मृतिः।।३६।।

The effect of a blessing or curse, on any one is no other than his obtaining the state he desired or feared to have. (Hence the boon of Līlā has secured to her what she wished to get).

यः सर्पप्रत्ययो रज्ज्वां स कथं सर्पकार्यकृत्।
आत्मन्येव हि यो नास्ति तस्य का कार्यकारिता।।३७।।

As the false appearance of a snake in a rope, is attended with no motion or action of the serpent in it; so the unreal views of Līlā's husband and others, were but the motionless imageries of her own imagination.

यस्त्वेतन्मृत इत्येव मिथ्या समनुभूयते।
प्रागभ्यासस्य पुष्टस्य नामैतत्प्रविजृम्भते।।३८।।

Whoever views the false apparitions of the dead as present before the vision of his mind, he must know them as reflections of his past and constant remembrance of them.

स्वानुभूते जगज्जाले सुगमाः संस्मृतिभ्रमाः।
नान्यसंकल्पितो नाम सर्गाद्यभ्यास ईदृशः।।३९।।

So our notions of all these worlds are mere products of our reminiscence, and no creation of

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Brahmā or any other cause; but simple productions of our desire, (which presents these figures to the imagination).

अन्तरनुभूयमानाः संसृतयो बाह्यभूतजालानाम्।

अविदितवेद्यदृशामपि दूरे पुंसामिवैन्दवं बिम्बम्।।४०।।

So they who are ignorant of the knowable spirit of God, have only the notions of the outer world in them; as they view the distant orb of the moon within themselves (in their minds).

इत्यार्षे श्रीवासिष्ठमहारामायणे मोक्षोपाये उत्पत्तिप्रकरणे लीलो० संसृतिविदितवेद्यं नाम त्रिपञ्चाशः सर्गः।।५३।।

CHAPTER 54

REFLECTIONS OF DEATH

Argument. The lot of living beings and the cause of their death. The duration of human life as determined by their acts and enjoyments, and the merit of their conduct in life time.

श्रीदेव्युवाच

तस्माद्ये वेद्यवेत्तारो ये वा धर्मं परं श्रिताः।

आतिवाहिकलोकांस्ते प्राप्तुवन्तीह नेतरे।।१।।

The goddess continued— Those therefore who know the knowable God, and rely in virtue, can go to the spiritual worlds and not others. (Knowable means what ought to be and not what is or can be known).

आधिभौतिकदेहत्वं मिथ्याभ्रममयात्मकम्।

कथं सत्ये स्थितिं याति च्छायास्ते कथमातपे।।२।।

All material bodies which are but false and erroneous conceptions of the mind, can have no place in Truth (the true spirit); as no shadow can have any room in sunshine. (So gross matter has no room in the subtile spirit).

लीला विदितवेद्या हो परमं धर्ममाश्रिता।

केवलं तेन सा भर्तुः कल्पितं नगरं गता।।३।।

Līlā being ignorant of the knowable (God), and unacquainted with the highest virtue (the practice of *Yoga*), could go no further then the city of her lord which she had at heart.

प्रबुद्धलीलोवाच

एवमेषा प्रयाताऽस्तु भर्ता पश्य ममाम्बिके।

प्रवृत्तः प्राणसंत्यागे कर्तव्यं किमिहाधुना।।४।।

The waking **Līlā said** : Let her be where she is (I inquire no more about her); but will ask you of other things. You see here my husband is about to die, so tell me what must I do at present.

भावाभावेषु भावानां कथं नियतिरागता।

कथं भूयोऽप्यनियतिर्मृतिजन्मादिसूचिता।।५।।

Tell me the law of the being and not being of beings, and what is that destiny which destines the living beings to death.

कथं स्वभावसंसिद्धिः कथं सत्ता पदार्थगा।

कथमग्न्यादिपूष्णत्वं पृथ्व्यादौ स्थिरता कथम्।।६।।

What is it that determined the natures of things and gave existence to the categories of objects. What is it that has caused the warmth of the fire and sun, and gave stability to the earth?

हिमादिषु कथं शैत्यं का सत्ता कालखादिषु।

भावाभावग्रहोत्सर्गस्थूलसूक्ष्मदृशः कथम्।।७।।

Why is coldness confined to the frost and the like, and what forms the essence of time and space; what are the causes of the different states of things and their various changes, and the causes of the solidity of some and tenuity of others?

कथमत्यन्तमुच्छ्रायं तृणगुल्मनरादिकम्।

वस्तु नायात्यनिष्टेऽपि स्थिते स्वोच्छ्रायकारणे।।८।।

What is that which causes the tallness of trees and men above the grass and brambles; and why is it that many things dwindle and decay in the course and capability of growth?

श्रीदेव्युवाच

महाप्रलयसंपत्तौ सर्वार्थास्तमये सति।

अनन्तकाशमाशान्तं सद्ब्रह्मैवावतिष्ठते।।९।।

The goddess said : At the universal dissolution of the world, when all things are dissolved in the formless void; there remains the only essence of Brahmā, in the form of the infinite sky stretching beyond the limits of creation on all sides.

तच्चिदूपतया तेजःकणोऽहमिति चेतति।

स्वप्ने संविद्यथा हि त्वमाकाशगमनादि च।।१०।।

It then reflects in its intellect in the form of a spark of fire, as you are conscious of your aerial journey in a dream.

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तेजःकणोऽसौ स्थूलत्वमात्मनात्मनि विन्दति।
असत्यमेव सत्याभं ब्रह्माण्डं तदिदं स्मृतम्।।११।।

This atomic spark then increased in its size in the divine spirit, and having no substance of itself, appeared what is commonly styled the ideal world.

तत्रान्तर्ब्रह्म तद्वेत्ति ब्रह्मायमहमित्यथ।
मनोराज्यं स कुरुते स्वात्मैवं तदिदं जगत्।।१२।।

The spirit of God residing in it, thought itself as Brahmā— the soul of the world, who reigned over it in his form of the mind, as if it was identic with the real world itself. (The world is a display of the Divine Mind).

तस्मिन्प्रथमतः सर्गे या यथा यत्र संविदः।
कचितास्तास्तथा तत्र स्थिता अद्यापि निश्चलाः।।१३।।

The primary laws that he has appointed to all things at their first creation, the same continues invariably in force with them to the present time. (*i.e.* The primordial law or nature).

यद्यथा स्फुरितं चित्तं तत्तथा ह्यात्मचिद्भवेत्।
स्वयमेवानियमतस्तत्तत्स्यान्नेह किंचन।।१४।।

The minds of all turn in the same way as it was willed by the divine mind, and there is nothing which of itself can go beyond the law which the divine will has assigned to it.

न च नाम न किंचित्त्वं युज्यते विश्वरूपिणः।
त्यक्त्वा समस्तसंस्थानं हेम तिष्ठति वै कथम्।।१५।।

It is improper to say that all formal existence, are nothing, because they remain in their substance (of the divine spirit), after disappearance of their forms; as the substance of gold remains the same after alteration of its shape and form.

सर्गादौ स्वयमेवान्तश्चिद्यथा कचितात्मनि।
हिमाग्न्यादितयाद्यापि सा तथास्ते स्वसत्तया।।१६।।

The elementary bodies of fire and frost still continue in the same state, as their elements were first formed in the Divine mind in the beginning of creation.

तस्मात्स्वसत्तासंत्यागः सतः कर्तुं न युज्यते।
यदा चिदास्ते तेनेयं नियतिर्न विनश्यति।।१७।।

Nothing therefore has the power to forsake its own nature, as long as the divine intellect continues to direct his eternal laws and decrees which are appointed to all.

यद्यथा कचितं यत्र व्योमरूप्यपि पार्थिवम्।
सर्गादौ तस्य चलितुमद्ययावन्न युज्यते।।१८।।

It is impossible for anything to alter its nature now from the eternal stamp, which Divine will has set upon all the substantial and ideal forms of creation.

या यथा चित्प्रकचिता प्रतिपक्षविदं विना।
न सा ततः प्रचलति वेदनाभ्यासतः स्वयम्।।१९।।

As the Divine Intellect knows no opposition in its way, it never turns from the tenor of its own wonted intelligence which the destinies of all. (This is the real or subjective, intellectual or nominal view of evolution of all things from the divine mind).

जगदादावनुत्पन्नं यच्चेदमनुभूयते।
तत्संविद्व्योमकचनं स्वप्नस्त्रीसुरतं यथा।।२०।।

But know in the first place the world to be no created thing. All this that appears to exist, is but a display of the notions in our consciousness, like the appearances in our dreams.

असत्यमेव सत्याभं प्रतिभानमिदं स्थितम्।
इति स्वभावसंपत्तिरिति भूतानुभूतयः।।२१।।

The unreal appears as real, as the shadow seems to be the substances. Our notions of things are the properties of our nature. (*i.e.* they are natural to us, as they are engrafted in it by the eternal mind).

सर्गादौ या यथा रूढा संवित्कचनसंततिः।
साद्याप्यचलितान्येन स्थिता नियतिरुच्यते।।२२।।

The manner in which the intellect exhibited itself, in its different manifestations, at the beginning, the same continues in its course of this time, and is known as the *saṁvid-kacana* or manifestation of consciousness, which constitute the *niyati*-course or system of the universe.

गृहीतव्योमसंवित्तिचिद्व्योम व्योमतां गतम्।
गृहीतकालतासंविच्चित्रभः कालतां गतम्।।२३।।

The sky is the manifestation of the intellectual idea of vacuity in the divine mind; and the idea of duration in the intellect, appeared in the form of the parts of time.

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गृहीतजलसंवित्ति चिद्व्योम वारिवत्स्थितम्।
स्वप्ने यथा हि पुरुषः पश्यत्यात्मनि वारिताम्।।२४।।

The idea of liquidity evolved itself in the form of water in the divine mind; in the same manner as one dreams of water and seas in his own mind. (So the air and earth are manifestations of the ideas of fluidity and solidity).

स्वप्नचित्संविदाभाति भवत्येषा यथास्थिता।
चिच्चमत्कारचातुर्यादसदेतत्समूहते।।२५।।

We are conscious of our dreams in some particular state of our intellect, and it is the wonderfully cunning nature of the intellect, that makes us think the unreal as real.

खत्वं जलत्वमुर्वीत्वमग्निवायुत्वमप्यसत्।
वेत्त्यन्तः स्वप्नसंकल्पध्यानेष्विव चितिः स्वयम्।।२६।।

The ideas of the reality of earth, air, fire and water are all false; and the intellect perceives them within itself, as its false dreams and desires and reveries.

मरणानन्तरं कर्मफलानुभवनक्रमम्।
सर्वसंदेहशान्त्यर्थं मृतिश्रेयस्करं शृणु।।२७।।

Now hear me tell you about death, for removing your doubts with regard to the future state; that death is destined for our good, in as much as it leads us to the enjoyment of the fruits of acts in this life.

रूढादिसर्गे नियतिर्यैकद्वित्रिचतुःशता।
पूर्वादिष्वायुषः पुंसां तस्या मे नियतिं शृणु।।२८।।

Our lives are destined in the beginning to extent to one, two, three and four centuries in the different *Kali*, *Dvāpara*, *Tretā* and *Satya* ages of the world. (Corresponding with the golden, silver, brazen and iron ages of the ancients).

देशकालक्रियाद्रव्यशुद्धयशुद्धी स्वकर्मणाम्।
न्यूनत्वे चाधिकत्वे च नृणां कारणमायुषः।।२९।।

It is however by virtue of place and time, of climate and food, and our good or bad actions and habits, that human life extends above or descends below these limits.

स्वकर्मधर्मे हसति हसत्यायुर्नृणामिह।
वृद्धे वृद्धिमुपायाति सममेव भवेत्समे।।३०।।

Falling short of one's duties lessons his life, as his excelling in them lengthens its duration; but the mediocrity of his conduct keeps it within its proper bound.

बालमृत्युप्रदैर्बालो युवा यौवनमृत्युदैः।
वृद्धमृत्युप्रदैर्वृद्धः कर्मभिर्मृतिमृच्छति।।३१।।

Boys die by acts causing infant diseases and untimely deaths; so do the young and old die of acts that bring on juvenile and senile weakness, sickness and ultimate death.

यो यथाशास्त्रमारब्धं स्वधर्ममनुतिष्ठति।
भाजनं भवति श्रीमान्स यथाशास्त्रमायुषः।।३२।।

He who goes on doing his duties as prescribed by law of the *Śāstras*, becomes both prosperous and partaker of the long life allotted by the rule of the *Śāstra*.

एवं कर्मानुसारेण जन्तुरन्त्यां दशामितः।
भवन्त्यन्तं गतवतो दृङ्मर्मच्छेदवेदनाः।।३३।।

So likewise do men meet their last state and future reward, according to the nature of their acts in life-time; or else their old age is subjected to regret and remorse, and all kinds of bodily and mental maladies and anxieties.

प्रबुद्धलीलोवाच

मरणं मे समासेन कथयेन्दुसमानने।
किं सुखं मरणं किंवा दुःखं मृत्वा च किं भवेत्।।३४।

Līlā said : Tell me in short, O moon-faced goddess! something more with regard to death; as to whether it is a pleasure or pain to die, and what becomes of us after we are dead and gone from here. (Death is said to be release from misery by some, and the most grievous of all torments by others. So Pope.— O, the pain, the bliss of dying).

श्रीदेव्युवाच

त्रिविधाः पुरुषाः सन्ति देहस्यान्ते मुमूर्षदः।
मूर्खोऽथ धारणाभ्यासी युक्तिमन्पुरुषस्तथा।।३५।।

The goddess replied : Dying, men are of three kinds, and have different ends upon their death. These are those who are ignorant, and such as are practised in *yoga*, and those that are reasonable and religious.

अभ्यस्य धारणानिष्ठो देहं त्यक्त्वा यथासुखम्।
प्रयाति धारणाभ्यासी युक्तियुक्तस्तथैव च।।३६।।

Those practising the *dhāraṇā yoga*, may go

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wherever they like after leaving their bodies, and so the reasonable *yogī* is at liberty to range everywhere. (It consists in mental retention and bodily patience and endurance).

धारणा यस्य नाभ्यासं प्राप्ता नैव च युक्तिमान्।
मूर्खः स्वमृतिकालेऽसौ दुःखमेत्यवशाशयः।।३७।।

He who has not practised the *dhāraṇā yoga*, nor applied himself to reasoning, nor has certain hopes of the future, is called the ignorant sot, and meets with the pain and pangs of death.

वासनावेशवैवश्यं भावयन्विषयाशयः।
दीनतां परमामेति परिलूनमिवाम्बुजम्।।३८।।

He whose mind is unsubdued, and full of desires and temporal cares and anxieties, becomes as distressed as a lotus torn from its stalk. *(i.e.* It is the subjection of inordinary passions, and suppression of inordinate desires and cares; which ensure our true felicity).

अशास्त्रसंस्कृतमतिरसज्जनपरायणः।
मृतावनुभवत्यन्तर्दाहमग्नाविव च्युतः।।३९।।

The mind that is not guided by the precepts of the *Śāstras*, nor purified by holiness; but is addicted to the society of the wicked, is subjected to the burning sensation of fire within itself at the moment of death.

यदा घर्घरकण्ठत्वं वैरूप्यं दृष्टिवर्णजम्।
गच्छत्येषोऽविवेकात्मा तदा भवति दीनधीः।।४०।।

At the moment when the last gurgling of the throat chokes the breath, the eye-sight is dimmed and the countenance fades away; then the rational soul also becomes hazy in its intellect.

परमान्ध्यमनालोको दिवाप्युदिततारकः।
साभ्रदिग्मण्डलाभोगो घनमेचकिताम्बरः।।४१।।

A deep darkness spreads over the dimming sight, and the stars twinkle before it in day-light; the firmament appears to be obscured by clouds, and the sky presents its gloomy aspect on every side.

मर्मव्यथाविच्छुरितः प्रभ्रमद्दृष्टिमण्डलः।
आकाशीभूतवसुधो वसुधाभूतखान्तरः।।४२।।

An acute pain seizes the whole frame, and a *fata Morgana* dances before the vision; the earth is turned to air and the mid-air seems to be the moving place of the dying person.

परिवृत्तककुप्चक्र उह्यमान इवार्णवे।
नीयमान इवाकाशे घननिद्रोन्मुखाशयः।।४३।।

The sphere of heaven revolves before him, and the tide of the sea seems to bear him away. He is now lifted up in the air, and now hurled down as in his state of dizziness or dream.

अन्धकूप इवापन्नः शिलान्तरिव योजितः।
स्वयं जडीभवद्वर्णो विनिकृत्त इवाशये।।४४।।

Now he thinks as falling in a dark pit, and then as lying in the cavern of a hill; he wants to tell aloud his torments, but his speech fails him to give utterance to his thoughts.

पततीव नभोमार्गात्तृणावर्त इवार्पितः।
रथे द्रुत इवारूढो हिमवद्गलनोन्मुखः।।४५।।

He now finds himself as falling down from the sky, and now as whirled in the air like a bundle of straws blown aloft in the air by a gust of wind. He is now riding swiftly as in a car, and now finds himself melting as snow.

ह्रष्व्याकुर्वन्निव संसारं बान्धवानस्पृशन्निव।
भ्रमितक्षेपणेनेव वातयन्त्र इवास्थितः।।४६।।

He desires to acquaint his friends of the evils of life and this world; but he is carried away from them as rapidly as by an air-engine, (like a stone shot by a ballista or an aeronaut in a balloon).

भ्रमितो वा भ्रम इव कृष्टो रसनयेव वा।
भ्रमन्निव जलावर्ते शस्त्रयन्त्र इवार्पितः।।४७।।

He whirls about as by a rotatory machine or turning wheel, and is dragged along like a beast by its halter. He wallows about as in an eddy, or turns around as the machine of some engine.

प्रोह्यमानस्तृणमिव व्रहत्पर्जन्यमारुते।
आरुह्य वारिपूरेण निपतन्निव चार्णवे।।४८।।

He is borne in the air as a straw, and is carried about as a cloud by the winds. He rises high like a vapour, and then falls down like a heavy watery cloud pouring out in the sea.

अनन्तगगने श्वभ्रे चक्रावर्ते पतन्निव।
अब्धिरुर्वीविपर्यासदशामनुभवन्स्थितः।।४९।।

He passes through the endless space and revolves in all its vertiginous vacuities, to find as it were, a place free from the vicissitudes to

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which the earth and ocean are subject (*i.e.* a place of peace and rest).

पतन्निवानवरतं प्रोत्पतन्निव चाभितः।
सूत्काराकर्णनोद्भ्रान्तपूर्णसर्वेन्द्रियव्रणः।।५०।।

Thus the rising and falling spirit roves without cessation, and the soul breathing hard and sighing without intermission, set the whole body in sore pain and agony.

क्रमाच्छ्यामलतां यान्ति तस्य सर्वाक्षसंविदः।
यथास्तं गच्छति रवौ मन्दालोकतया दिशः।।५१।।

By degrees the objects of his senses become as faint to his falling organs, as the landscape fades to view at the setting of the sun. (The word recedes; it disappears: Pope).

पूर्वापरं न जानाति स्मृतिस्तानवमागता।
यथा पाश्चात्यसंध्यान्ते नष्टा दृष्टिर्दिगष्टके।।५२।।

He loses the remembrance of the past and present, upon the falling of his memory at this moment; as one is at a loss to know the sides of the compass after the evening twilight has passed away.

मनः कल्पनसामर्थ्यं त्यजत्यस्य विमोहतः।
अविवेकेन तेनासौ महामोहे निमज्जति।।५३।।

In his fit of fainting, his mind loses its power of thinking; and he is lost in a state of ignorance, at the loss of all his, thoughts and sensibility. (So the lines : It absorbs me quite steals my senses, shuts my sight. Pope).

यदैवामोहमादत्ते नादत्ते पवनस्तदा।
नत्वादत्ते यदा प्राणान्मोहमायात्यलं तदा।।५४।।

In the state of faintishness, the vital breath ceases to circulate through the body; and at the utter stoppage of its circulation, there ensues a collapse *mūrcchā* or swooning.

अन्योन्यपुष्टतां यातैर्मोहसंवेदनभ्रमैः।
जन्तुः पाषाणतामेति स्थितमित्यादिसर्गतः।।५५।।

When this state of apoplexy joined with delerium, has reached its climax, the body becomes as stiff as stone by the law of inertia, ordained for living beings from the beginning.

प्रबुद्धलीलोवाच

व्यथां विमोहं मूर्च्छान्तं भ्रमं व्याधिमचेतनम्।
किमर्थमयमायाति देहो ह्यष्टाङ्गवानपि।।५६।।

Līlā said : But tell me, O goddess, why do these pains and agonies, this fainting and delerium, and disease and insensibility, overtake the body, when it is possessed of all its eight organs entire.

श्रीदेव्युवाच

एवं संविहितं कर्म सर्गादौ स्पन्दसंविदा।
यद्यस्मिन्समये दुःखं कालेनैतावतेदृशम्।।५७।।

The goddess replied : It is the law appointed by the another of life from the first, that such and such pains are to fall to the lot of living beings at such and such times. (Man's primeval sin brought pain and disease and death into the world).

स्यान्मे इत्येव संविश्य गुल्मवत्तत्स्वभावजम्।
वेत्ति चित्तविजृम्भोत्थं नान्यदत्रास्ति कारणम्।।५८।।

The primeval sin springs of itself as a plant in the conscious heart of man, and subjects him to his doomed miseries, which have no other intelligible cause. (There is no other as signable cause of death and disease except the original guilt).

यदा व्यथावशान्नाड्यः स्वसंकोचविकासनैः।
गृह्णन्ति मारुतो देहे तदोज्झति निजां स्थितिम्।।५९।।

When the disease and its pain overpower the body, and prevent the lungs and arteries to expand and contract, in order to inhale and exhale the air, it loses its equipoise (*samāna*) and becomes restless.

प्रविष्टा न विनिर्यान्ति गताः संप्रविशन्ति नो।
यदा वाता विनाडीत्वात्तदा स्पन्दात्स्मृतिर्भवेत्।।६०।।

When the inhaled air does not come out, nor the exhaled breath re-enter the lungs, all pulsation is at a stop; and the organic sensations are lost in their remembrance only. (As in the memory of sleeping and dreaming men).

न विशत्येव वातो न निर्याति पवनो यदा।
शरीरनाडीवैधुर्यान्मृत इत्युच्यते तदा।।६१।।

When there is no ingress nor egress of the vital air, the pulse sinks and becomes motionless, and the body is said to become senseless, and the life to be extinct.

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आगन्तव्यो मया नाशः कालेनैतावतेति या।
पूर्वसंविदिता संविद्याति तच्चोदितां मृतिम्।।६२।।

I shall also die away in my destined time, but my consciousness of former knowledge will all be awake at the hour of death (which proves the immortality of the soul).

ईदृसेन मयेहेत्थं भाव्यमित्यादि सर्गजा।
संविद्बीजकला नाशं न कदाचन गच्छति।।६३।।

Though I am dead and gone from here in this manner, yet I must mind, that the seed of my innate consciousness (the soul), is never destroyed with my life and body.

संविदो वेदनं नाम स्वभावो व्यतिरेकवान्।
तस्मात्स्वभावसंवित्तेर्नान्ये मरणजन्मनी।।६४।।

Consciousness is inward knowledge and imperishable in its nature; therefore the nature of consciousness is free from birth and death. (The body is subject to birth and death, but not the soul).

क्वचिदावृतिमत्सौम्यं क्वचिन्नद्यां जलं यथा।
क्वचित्सौम्यं क्वचिज्जीवधर्मेदं चेतनं तथा।।६५।।

This consciousness is as clear as a fresh fountain in some persons, and as foul as tide water in others; it is bright in its form of the pure intellect— *cit* in some, and polluted with the passions of animal life, in its nature of the sentient or living soul-*cetana* in many.

यथा लतायाः पर्वाणि दीर्घाया मध्यमध्यतः।
तथा चेतनसत्ताया जन्मानि मरणानि च।।६६।।

As a blade of grass is composed of joints in the midst, so is the even nature of the sentient or living soul; which is combined with the two states of birth and death amidst it.

न जायते न म्रियते चेतनः पुरुषः क्वचित्।
स्वप्नसंभ्रमवद्भ्रान्तमेतत्पश्यति केवलम्।।६७।।

The sentient soul is neither born nor dead at any time; but witnesses these two states as the passing shadows and apparitions in a dream and vision.

पुरुषश्चेतनामात्रं स कदा क्वेव नश्यति।
चेतनव्यतिरिक्तत्वे वदान्यत्किं पुमान्भवेत्।।६८।।

The soul is no other than the intellect, which is never destroyed anywhere by any. Say, what other thing is this soul, which is called the *Puruṣa* beside the intellect itself. Gloss. It is not the body, nor the vital breath, nor perceptions nor mind; it is not the understanding nor egoism, nor the heart nor illusion, all of which are inactive of themselves.

कोऽद्ययावन्मृतं ब्रूहि चेतनं कस्य किं कथम्।
म्रियन्ते देहलक्षाणि चेतनं स्थितमक्षयम्।।६९।।

Say then whom and what you call to be dead today, and whether the intellect is liable to disease or demise at any time and in any wise. Millions of living bodies are verily dying every day, but the intellect ever remains imperishable.

अमरिष्यन्न वै चित्तमेकस्मिन्नेव तन्मृते।
अभविष्यत्सर्वभावमृतिरेकमृताविह।।७०।।

The intellect never dies at the death of any living being; because all the living soul continues the same upon the demise of everybody here.

वासनामात्रवैचित्र्यं यज्जीवोऽनुभवेत्स्वयम्।
तस्यैव जीवमरणे नामनी परिकल्पिते।।७१।।

The living soul therefore, is no more than the principle which is conscious of its various desires, affections and passions. It is not that principle to which the phases of life and death are attributed by men.

एवं न कश्चिन्म्रियते जायते न च कश्चन।
वासनावर्तगर्तेषु जीवो लुठति केवलम्।।७२।।

So there is none that dies, nor any one that is born at any time; it is the living principle only that continually revolves in the deep eddy of its desires.

अत्यन्तासंभवादेव दृश्यस्यासौ च वासना।
नास्त्येवेति विचारेण दृढज्ञातैव नश्यति।।७३।।

Considering the unreality of the visible phenomena, there can be no desire for them in any body; but the inward soul that is led by its egoism to believe them as true, is subject to death at the disappearance of the phenomena.

अनुदितमुदितं जगत्प्रबन्धं
भवभयतोऽभ्यसनैर्विलोकय सम्यक्।
अलमनुदितवासनो हि जीवो
भवति विमुक्त इतीह सत्यवस्तु।।७४।।

The recluse ascetic flying from the fears of the

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world as foreign to his soul; and having none of its false desires rising in his breast, becomes liberated in his life and assimilated with the true One.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलो० मरणविचारो नाम चतुःपञ्चाशः सर्गः।।५४।।

CHAPTER 55

THE STATES OF LIFE AND DEATH

प्रबुद्धलीलोवाच

यथैव जन्तुर्म्रियते जायते च यथा पुनः।
तन्मे कथय देवेशि पुनर्बोधविवृद्धये।।१।।

Līlā said— Tell me, goddess! for edification of my knowledge, the manner in which a living being comes to die and to be re-born in another form.

श्रीदेव्युवाच

नाडीप्रवाहे विधुरे यदा वातविसंस्थितम्।
जन्तुः प्राप्नोति हि तदा शाम्यतीवास्य चेतना।।२।।

The goddess replied : As the action of the heart ceases to act, and the lungs blow and breath no more, the current of the vital airs is utterly stopped, and the living being loses its sensibility.

शुद्धं हि चेतनं नित्यं नोदेति न च शाम्यति।
स्थावरे जङ्गमे व्योम्नि शैलेऽग्नौ पवने स्थितम्।।३।।

But the intellectual soul which has no rise nor fall, remains ever the same as it abides in all moving and unmoving bodies, and in air, water, fire and vacuum. Gloss. So said the *Śruti* : The soul is unlimited, permanent and imperishable.

केवलं वातसंरोधाद्यदा स्पन्दः प्रशाम्यति।
मृत इत्युच्यते देहस्तदासौ जडनामकः।।४।।

When the hindrance of breathing, stops the pulsation, and motion of the body, it is said to be dead; and is then called an inert corpse (but not so the soul).

तस्मिन्देहे शवीभूते वाते चानिलतां गते।
चेतनं वासनामुक्तं स्वात्मतत्त्वेऽवतिष्ठति।।५।।

The body being a dead carcase, and the breathing mixing with the air, the soul is freed from the bonds of its desires, and flies to and remains in the mode of the discrete and self-existent soul. Gloss. The *Śruti* says : '"His elemental parts mix with the elements, and his soul with the Supreme." The unconditioned—*nirupādhika* spirit, joins with the Holy spirit; but not so the conditioned (*upādhika*) soul of the unholy.

जीव इत्युच्यते तस्य नामाणोर्वासनावतः।
तत्रैवास्ते स च शवागारे गगनके तथा।।६।।

The soul having its desires and styled the animal spirit— *Jīva*, is otherwise than the *ātman*-soul. It remains in its sepulchral vault under the same atmosphere as the soul of *Padma*, which you saw hovering about his tomb. Gloss. The desire binds down the spirit to its own sphere.

ततोऽसौ प्रेतशब्देन प्रोच्यते व्यवहारिभिः।
चेतनं वासनामिश्रमामोदानिलवत्स्थितम्।।७।।

Hence such departed spirits are called *pretas* or ghosts of the dead, which have their desires and earthly propensities attached to them; as the fragrance of the flower is concentrated in its pollen, and thence diffused through the air.

इदं दृश्यं परित्यज्य यदास्ते दर्शनान्तरे।
स स्वप्न संकल्प इव नानाकृतिस्तदा।।८।।

As the animal souls are removed to other spheres, after their departure from this visible world, they view the very many scenes and sights; that their desires present before them like visions in a dream.

तस्मिन्नेव प्रदेशेऽन्तः पूर्ववत्स्मृतिमान्भवेत्।
तदैव मृतिमूर्च्छान्ते पश्यत्यन्यशरीरकम्।।९।।

The soul continues to remember all its past adventures, even in its next state, and finds itself in a new body, soon after the insensibility of death is over. Gloss. This is the *liṅga* or *sūkṣma-deha*— the spiritual or subtile body of spiritualism.

आत्मन्यस्ति घटापुष्टमन्यस्य व्योम केवलम्।
आकाशभूतले साकं साकाशशशिवासरम्।।१०।.

What appears an empty vacuum to others, seems as a dusky cloud to the departed soul, enveloping the earth, sky, moon and all other orbs within its bosom : (the circumambient atmosphere).

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भवन्ति षड्विधाः प्रेतास्तेषां भेदमिमं शृणु।
सामान्यपापिनो मध्यपापिनः स्थूलपापिनः।।११।।

The departed spirits are classed in six orders, as you shall now hear from me; namely, the great, greater and greatest sinners, and so likewise the three degrees of the virtuous.

सामान्यधर्मा मध्यमधर्मा चोत्तमधर्मवान्।
एतेषां कस्यचिद्भेदो द्वौ त्रयोऽप्यथ कस्यचित्।।१२।।

These are again subdivided into three kinds, as some belonging to one state, and others composed of two or three states; (*i.e.* of virtue and vice intermixed) in the same individual soul.

कश्चिन्महापातकवान्वत्सरं स्मृतिमूर्च्छनम्।
विमूढोऽनुभवत्यन्तः पाषाणहृदयोपमः।।१३।।

Some of the most sinful souls, lose the remembrance of their past states for the period of a whole year; and remain quite insensible within themselves, like blocks of wood or stone. (This is called the *pretāraṣā* continuing for a whole year after death).

ततः कालेन संबुद्धो वासनाजठरोदितम्।
अनुभूय चिरं कालं नारकं दुःखमक्षयम्।।१४।।

Rising after this time, they are doomed to suffer the endless torments of hell; which the hardness of their earthly mindedness has brought upon them. (This is the Purgatory of Christians).

भुक्त्वा योनिशतान्युच्चैर्दुःखाद्दुःखान्तरं गतः।
कदाचिच्छममायाति संसारस्वप्नसंभ्रमे।।१५।।

They then pass into hundreds of births, leading from misery to misery, or have a moment's respite; from the pains in their short lived prosperity, amidst their dreaming journey through life. (These transmigrations of the soul, are the consequences of its evil propensities).

अथवां मृतिमोहान्ते जडदुःखशताकुलाम्।
क्षणाद्वृक्षादितामेव हृत्स्थामनुभवन्ति ते।।१६।।

There are others, that after torpor of death is over, come to suffer the unutterable torments of torpidity, in the state of unmoving trees; (which are fixed to undergo all the inclemencies of weather).

स्ववासनानुरूपाणि दुःखानि नरके पुनः।
अनुभूयाथ योनिषु जायन्ते भूतले चिरात्।।१७।।

And others again that having undergone the torments of hell, according to their inordinate desires in life, are brought to be re-born on earth, in a variety of births in different forms.

अथ मध्यमपापो यो मृतिमोहादनन्तरम्।
सशिलाजठरं जाड्यं कंचित्कालं प्रपश्यति।।१८।।

Those of lesser crimes, are made to feel the inertness of stones for sometime, after the insensibility attending upon their death. (This means either the insensibility of dead bodies, or that of mineral substances).

ततः प्रबुद्धः कालेन केनचिद्वा तदैव वा।
तिर्यगादिक्रमैर्भुक्त्वा योनीः संसारमेष्यति।।१९।।

These being awakened to sensibility after some period, either of decration long or short, (according to their desert); are made to return on earth, to feel the evils of brutish and beastly lives.

मृत एवानुभवति कश्चित्सामान्यपातकी।
स्ववासनानुसारेण देहं संपन्नमक्षतम्।।२०।।

But the souls of the least sinful, come to assume soon after their death, some perfect human form, inorder to enjoy the fruits of their desire and desert on earth.

स स्वप्न इव संकल्प इव चेतति तादृशम्।
तस्मिन्नेव क्षणे तस्य स्मृतिरित्थमुदेति च।।२१।।

These desires appear before the soul as dreams, and awaken its reminiscence of the past, as present at that moment.

ये तूत्तममहापुण्या मृतिमोहादनन्तरम्।
स्वर्गविद्याधरपुरं स्मृत्य स्वनुभवन्ति ते।।२२।।

Again the best and most virtuous souls, come soon after their death, to find themselves in heavenly abodes, by reason of their continued thoughts and speculations of them.

ततोऽन्यकर्मसदृशं भुक्त्वान्यत्र फलं निजम्।
जायन्ते मानुषे लोके सश्रीके सज्जनास्पदे।।२३।।

Some amongst them, are brought to enjoy the rewards of their actions in other spheres, from which they are sent back to the mortal world, at the residences of the auspicious and best part of mankind.

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ये च मध्यमधर्माणो मृतिमोहादनन्तरम्।
ते व्योमवायुवलिताः प्रयान्त्योषधिपल्लवम्।।२४।।

Those of moderate virtues are blown away by the atmospheric air, upon the tops of trees and medicinal plants, where they rove about as the protozoa, after the insensibility of death is over.

तत्र चारुफलं भुक्त्वा प्रविश्य हृदयं नृणाम्।
रेतसामधितिष्ठन्ति गर्भे जातिक्रमोचिते।।२५।।

Being nourished here by the juice of fruits, they descend in the form of serum and enter into the hearts of men, whence they fall into the uterus in the form of *semen virilis*, which is the cause of the body and life of other living beings.

The gloss says : Having enjoyed in the next world the good fruits of their virtuous deeds, they are blown down on earth by the winds and rain. Here they enter in the form of sap and marrow in the vegetable productions of corn, grain and fruits; and these entering the body of animals in the form of food, produce the semen, which becomes the cause of the lives and bodies of all living beings.

स्ववासनानुसारेण प्रेता एतां व्यवस्थितिम्।
मूर्च्छान्तेऽनुभवन्त्यन्तः क्रमेणैवाक्रमेण च।।२६।।

Thus the dead, figure to themselves some one of these states of living bodies, according to their respective proclivity, after they recover from the collapse attending upon their death.

आदौ मृता वयमिति बुध्यन्ते तदनुक्रमात्।
बन्धुपिण्डादिदानेन प्रोत्पन्ना इति वेदिनः।।२७।।

Having thought themselves to be extinct at first, they come to feel their resuscitation afterwards, upon receiving the offering of the mess, made to their departed spirits; (by their surviving heirs).

ततो यमभटा एते कालपाशान्विता इति।
नीयमानः प्रयाम्येभिः क्रमाद्यमपुरं त्विति।।२८।।

Then they fancy they see the messengers of death, with nooses in their hands, come to fetch them to the realm of Yama; where they depart with them, (with their provision for one year offered in their *Śrāddha* ceremony).

उद्यानानि विमानानि शोभानानि पुनःपुनः।
स्वकर्मभिरुपात्तानि दिव्यानीत्येव पुण्यवान्।।२९।।

There the righteous are carried in heavenly cars to the gardens of Paradise, which they gain by their meritorious acts in life.

हिमानीकण्टकश्वभ्रशस्त्रपत्रवनानि च।
स्वकर्मदुष्कृतोत्थानि संप्राप्तानीति पापवान्।।३०।।

But the sinful soul, meets the iceburgs and pitfals, tangled with thorns and iron pikes, and bushes and brambles in its passage, as the punishment of its sins.

इयं मे सौम्यसंपाता सरणिः शीतशाद्वला।
स्निग्धच्छाया सवापीका पुरःसंस्थेति मध्यमः।।३१।।

Those of the middling class, have a clear and paved passage, with soft grassy path-ways shaded by cooling arbours, and supplied with spring waters on both sides of them.

अयं प्राप्तो यमपुरमहमेष स भूतपः।
अयं कर्मविचारोऽत्र कृत इत्यनुभूतिमान्।।३२।।

On its arrival there, the soul reflects within itself that; "here I, and yonder is *Yama*— the lord of the dead. The other is the judge of our actions— Citragupta, and this is his judgement given on my behalf."

इति प्रत्येकमभ्येति पृथुः संसारखण्डकः।
यथा संस्थितनिःशेषपदार्थाचारभासुरः।।३३।।

In this manner the great world also, appears to every one as in a dream; and so the nature and manner of all things, present themselves before every soul.

आकाश इव निःशून्ये शून्यात्मैव विबोधवान्।
देशकालक्रियादैर्ध्यभासुरोऽपि न किंचन।।३४।।

But all these appearances are as void as air; the soul alone is the sentient principle, and the spacious space and time, and the modes and motions of things, though they appear as real, are nothing in reality.

इतोऽयमहमादिष्टः स्वकर्मफलभोजने।
गच्छाम्याशु शुभं स्वर्गमितो नरकमेव च।।३५।।

Here (in *Yama's* court), the soul is pronounced to reap the reward of its acts, whereby it ascends either to the blissful heaven above, or descends to the painful hell below.

यः स्वर्गोऽयं मया भुक्तो भुक्तोऽयं नरकोऽथ वा।
इमास्ता योनयो भुक्ता जायेऽहं संसृतौ पुनः।।३६।।

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After having enjoyed the bliss of heaven, or suffered the torment of hell, it is doomed to wander in this earth again, to reap the reward of its acts in repeated transmigrations.

अयं शालिरहं जातः क्रमात्फलमहं स्थितः।
इत्युदर्कप्रबोधेन बुध्यमानो भविष्यति।।३७।।

The soul springs up as a paddy plant, and brings forth the grains of intelligence; and then being assembled by the senses, it becomes an animal, and lastly an intelligent being.

I.E. The insensible vegetable, entering into the animal body in the form of food, is converted to a sensible but irrational soul; but entering as food in the body of man, it turns to a rational and human soul. The one Universal soul is thus diversified in different beings. (It is the plant and food that sustains and nourishes all souls. Gloss).

संसुप्तकरणस्त्वेवं बीजतां यात्यसौ नरे।
तद्बीजं योनिगलितं गर्भो भवति मातरि।।३८।।

The soul contains in itself the germs of all its senses, which lie dormant in it for want of its bodily organs. It is contained in the semen virilis of man, which passing into the uterus, produces the foetus in the womb of the female.

स गर्भो जायते लोके पूर्वकर्मानुसारतः।
भव्यो भवत्यभव्यो वा बालको ललिताकृतिः।।३९।।

The foetus then becomes either well-formed or deformed, according to the good or evil deeds of the person in its past state; and brings forth the infant of a goodly or ill shapen appearance.

ततोऽनुभवतीन्द्वाभं यौवनं मदनोन्मुखम्।
ततो जरां पद्ममुखे हिमाशनिमिव च्युतम्।।४०।।

It then perceives the moon-like beauty of youthful bloom, and its amorous disposition coming upon itself; and feels after wards the effects of hoary old age, defacing its lotus-like face, as the sleets of snow, shatter and shrivel the lotus leaflets.

ततोऽपि व्याधिमरणं पुनर्मरणमूर्च्छनाम्।
पुनः स्वप्नवदायातं पिण्डैर्देहपरिग्रहम्।।४१।।

At last it undergoes the pains of disease and death, and feels the same insensibility of Euthanasia as before, and finds again as in a dream its taking of a new form.

याम्यं याति पुनर्लोकं पुनरेव भ्रमक्रमम्।
भूयोभूयोऽनुभवति नानायोन्यन्तरोदये।।४२।।

It again believes itself to be carried to the region of Pluto, and subjected to the former kinds of revolution; and thus it continues to conceive its transmigration, in endless births and various forms.

इत्याजवं जवीभावमामोक्षमतिभासुरम्।
भूयो भूयोऽनुभवति व्योम्येव व्योमरूपवान्।।४३।।

Thus the aerial spirit goes on thinking, for ever in its own ethereal sphere, all its ceaseless metempsychosis, until its final liberation from this changeful state.

प्रबुद्धलीलोवाच

आदिसर्गे यथा देवि भ्रम एष प्रवर्तते।
तथा कथय मे भूयः प्रमादाद्बोधवृद्धये।।४४।।

Līlā said : Tell me kindly, O good goddess! for the enlightenment of my understanding, how this misconception of its changeableness, first came upon the soul in the beginning.

श्रीदेव्युवाच

परमार्थघनं शैलाः परमार्थघनं द्रुमाः।
परमार्थघनं पृथ्वी परमार्थघनं नभः।।४५।।

The goddess replied— It is the gross view of the abstract, that causes us to assume the descrete spirit, in the concrete forms of the earth and sky and rocks and trees: (All of which subsist in the spirit, and are unsubstantial in themselves).

सर्वात्मकत्वात्स यतो यथोदेति चिदीश्वरः।
परमाकाशशुद्धात्मा तत्र तत्र भवेत्तथा।।४६।।

As the divine intellect manifests itself, as the soul and model of all forms; so we see these manifestations, in the transcendental sphere of its pure intelligence.

सर्गादौ स्वप्नपुरुषन्यायेनादिप्रजापतिः।
यथा स्फुटं प्रकचितस्तथाद्यापि स्थिता स्थितिः।।४७।।

In the beginning, God conceived himself as the lord of creation (Brahmā); and then as it were in a dream, he saw in himself, all the forms as they continue to this time.

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प्रथमोऽसौ प्रतिस्पन्दः पदार्थानां हि बिम्बकम्।
प्रतिबिम्बितमेतस्माद्यत्तदद्यापि संस्थितम्।।४८।।

These forms were manifested in the divine spirit at first as he will; and then exhibited in the phenomenal world, as reflexions of the same, in all their present forms.

यन्नाम सुषिरं स्थानं देहानां तद्गतोऽनिलः।
करोत्यङ्गपरिस्पन्दं जीवतीत्युच्यते ततः।।४९।।

Among these some are called living beings, which have the motions of their bodies and limbs; and live by means of the air which they breath, and which circulate in their bodies through the lungs and arteries.

सर्गादावेवमेवैषा जङ्गमेषु स्थिता स्थितिः।
चेतना अपि निःस्पन्दास्तेनैते पादपादयः।।५०।।

Such also is the state of the vegetable creation from the first, that they having their inward sensitiveness, are notwithstanding devoid of outward motion, and receive their sustenance by the roots; wherefore they are called *Pādapas* or pedobibers.

चिदाकाशोऽयमेवांशं कुरुते चेतनोदितम्।
स एव संविद्भवति शेषं भवति नैव तत्।।५१।।

The hollow sphere of the divine intellect, beaming with intelligence, sends forth its particles of percipience, which form the consiousness of some beings, and sensitiveness in others.

नरोपाधिपुरं प्राप्तं चेतत्यक्षिपुटं नयत्।
तत्तस्या नाक्षिचिज्जीवं नो जीवत्येव सर्गतः।।५२।।

But man uses his eyes to view the outer and the reflected world, (in disregard of his consciousness of the real) although the eyes do not form his living soul, nor did they exist at his creation and before his birth. (When his view was concentrated within himself as in his sleeping visions).

तथा खं खं तता भूमिर्भूमित्वेनास्ववज्जलम्।
यद्यथा चेतति स्वैरं तद्वेत्त्येव तथा वपुः।।५३।।

It is according to one's estimation of himself, that he has his proper and peculiar desires, and the particular form of his body also. Such is the case of the elementary bodies likewise, from their inward conception of their peculiar natures.

Gloss— So the ideas of vacuity, fluidity and solidity forming the bodies of air, water and earth; and the form of everything agreeing with its inherent nature.

इति सर्वशरीरेण जंगमत्वेन जंगमम्।
स्थावरं स्थावरत्वेन सर्वात्मा भावयन् स्थितः।।५४।।

Thus all moving and unmoving things, have their movable and immovable bodies, according to their intrinsic disposition or idiosyncrasy as such and such.

तस्माद्यज्जङ्गमं नाम तत्स्वबोधनरूपवत्।
तेन बुद्धं ततस्तद्वत्तदेवाद्यापि संस्थितम्।।५५।।

Hence all self-moving beings have their movable bodies, conforming with the conception of their natures as so and so; and in this state of their belief, they continue to this time, with their same inborn or congenital bodies.

यद्वृक्षामिधमाबुद्धं स्थावरत्वेन वै पुनः।
जडमद्यापि संसिद्धं शिलातरुतृणादि च।।५६।।

The vegetable world still continues in the same state of fixedness, from its sense of immobility; and so the rocks and minerals continue in their inert state, from the inborn sense of their inertness.

न तु जाड्यं पृथक्किंचिदस्ति नापि च चेतनम्।
नात्र भेदोऽस्ति सर्गादौ सत्तासामान्यकेन च।।५७।।

There is so distinction whatever between inertness and intelligence, nor any difference betwixt production, continuance and extinction of things; all which occur in one common essence of the supreme.

वृक्षाणामुपलानां या नामान्तःस्थाः स्वसंविदः।
बुद्ध्यादिविहितान्येव तानि तेषामिति स्थितिः।।५८।।

The varying idiocrasy subsisting in vegetables and minerals, makes them feel themselves as such, and causes their various natures and forms, as they have to this time.

विदोन्तःस्थावरादेर्यास्तस्या बुद्ध्यास्तथा स्थितेः।
अन्यामिधानास्थानार्थाः संकेतैरपरैः स्थिताः।।५९।।

The inward constitution of all immovable objects, makes them remain in their stationary states; and so of all other substances, according to their different names and natures.

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कृमिकीटपतङ्गानां या नामान्तःस्वसंविदः।
तान्येव तेषां बुद्ध्यादीन्यभिधार्थानि कानिचित्।।६०।।

Thus the inward crasis or quality of worms and insects, makes them conceive themselves according to their different kinds, and gives them their particular natures forever.

यथोत्तराब्धिजनता दक्षिणाब्धिजनं स्थितम्।
न किंचिदपि जानाति निजसंवेदनादृते।।६१।।

So the people under the north pole know nothing, about those in the south, except that they have the knowledge of themselves only; (as ever subject to the intense cold of the frigid zone).

स्वसंज्ञानुभवे लीनास्तथा स्थावरजङ्गमाः।
परस्परं यदा सर्वे स्वसंकेतपरायणाः।।६२।।

So also all kinds of moving and unmoving beings, are prepossessed with their own notions of things, and regard all others according to the peculiar nature of themselves. (*ātmavat* etc).

यथा शिलान्तःसंस्थानां बहिष्ठानां च वेदनम्।
असञ्जडं च भेकानां मिथोऽन्तस्तस्थुषां तथा।।६३।।

Again as the inhabitants of caves, know nothing of their outsiders; and as the frogs of dirty pools are unacquainted with pure water of streams; so is one sort of being ignorant of the nature of another.

सर्वं सर्वगतं चित्तं चिद्व्योम्ना यत्प्रचेतितम्।
सर्गादौ चोपनं वायुः स इहाद्यापि संस्थितः।।६४।।

But the inane intellect, residing in the form of the all pervasive mind, and all sustaining air; knows the natures of all things in all places.

चेतितं यत्तु सौषिर्यं तन्नभस्तत्र मारुतः।
स्पन्दात्मेत्यादिसर्गेहाः पदार्थेष्विव चोपनम्।।६५।।

The vital air, that enters all bodies through the pores of their bodies, is the moving principle, that gives life and motion to all living beings.

चित्तं तु परमार्थेन स्थावरे जंगमे स्थितम्।
चोपनान्यनिलैरेव भवन्ति नभवन्ति च।।६६।।

Verily the mind is situated in all things, whether they are moving or immovable; and so is the air, which causes the motion in some, and quiescence in others.

एवं भ्रान्तिमये विश्वे पदार्थाः संविदंशवः।
सर्गादिषु यथैवासंस्तथैवाद्यापि संस्थिताः।।६७।।

Thus are all things but rays of the conscious soul, in this world of illusion, and continue in the same state, as they have been from the beginning.

यथा विश्वपदार्थानां स्वभावस्य विजृम्भितम्।
असत्यमेव सत्याभं तदेतत्कथितं तव।।६८।।

I have told you all, about the nature of things in the world, and how unrealities come to appear as real unto us.

अयमस्तं गतः प्रायः पश्य राजा विदूरथः।
मालाशवस्य पद्मस्य पत्युस्ते याति हृद्रतम्।।६९।।

Lo here this king Vidūratha is about to breath his last, and the garlands of flowers heaped on the corpse of your husband Padma, are now being hung upon the breast of Vidūratha.

प्रबुद्धलीलोवाच

केन मार्गेण देवेशि यात्येष शवमण्डपम्।
एनमेवाशु पश्यन्त्यावावां गच्छाव उत्तमे।।७०।।

Līlā said : Tell me goddess! by what way he entered the tomb of Padma, and how we may also go there to see what he has been doing in that place.

श्रीदेव्युवाच

मनुष्यवासनान्तस्थं मार्गमाश्रित्य गच्छति।
एषोऽहमपरं लोकं दूरं यामीति चिन्मयः।।७१।।

The goddess said : Man goes to all places by the way of his desires, and thinks also he goes to the distant future, in the spiritual form of pure intellect.

मार्गेणैवमनेनैव यावस्तेयेन (?) संमतम्।
परस्परेच्छाविच्छित्तिर्नहि सौहार्दबन्धनी।।७२।।

We shall go by the same way (aerial or spiritual), as you will like to take; because the bond of our friendship will make no difference in our choice and desires.

वसिष्ठ उवाच

इति विहितकथागतग्लमायां
परमदृशि प्रसृते विबोधभानौ।
नृपतिवरसुतामनस्युदारे
विगलितचित्तजडो विदूरथोऽभूत्।।७३।।

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Vasiṣṭha said : The princess Līlā being relieved of her pain, by the recital of this agreeable narration; and her intellectual sight being brightened, by the blazing sun of spiritual light; beheld the insensible and unmoving Vidūratha, breath out his last expiring breath.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषुत्पत्तिप्रकरणे लीलो० संसारमरणावस्थावर्णनं नाम पञ्चपञ्चाशः सर्गः।।५५।।

CHAPTER 56

STATE OF THE SOUL AFTER DEATH

Argument. The desire of the king, and his departure to the realm of death, followed by Līlā and the goddess; and their arrival to his former city.

वसिष्ठ उवाच

एतस्मिन्नन्तरे राजा परिवृत्ताक्षितारकः।
बभूवैकतनुप्राणशेषः शुष्कसिताधरः।।१।।

Vasiṣṭha continued— In the meantime the eye-balls of the king became convoluted, and his lips and cheeks grew pale and dry, with his whole countenance; and there remained only the slender breath of life in him.

जीर्णपर्णसवर्णाभः क्षीणपाण्डुमुखच्छविः।
भृङ्गध्वनितसच्छायश्वासकूजाविकूणितः।।२।।

His body became as lean as a dry leaf, and his face turned as ghastly as the figure of death; his throat gurgled as the hoarsest beetles, and his lungs breathed with a bated breath.

महामरणमूर्च्छान्धकूपे निपतिताशयः।
अन्तर्निलीननिःशेषनेत्रादीन्द्रियवृत्तिमान्।।३।।

His sight was darkened upon the insensibility of death, and his hopes were buried in the pit of despair; and the sensations of his external organs, were hid within the cavity of his heart.

चित्रन्यस्त इवाकारमात्रदृश्यो विचेतनः।
निःस्पन्दसर्वावयवः समुत्कीर्ण इवोपले।।४।।

His figure was as senseless as a picture in painting, and all his limbs were as motionless, as those of a statue carved upon a block of marble.

बहुनात्र किमुक्तेन तनुदेशेन तं जहौ।
प्राणः पिपतिषुं वृक्षं स्वं पक्षीवान्तरिक्षगः।।५।।

What need is there of a lengthy description, when it may be said in short; that his life quitted his body, as a bird flies off afar from a falling tree.

ते तं ददृशतुर्बाले दिव्यदृष्टी नभोगतम्।
जीवं प्राणमयी संविद्गन्धलेशमिवानिले।।६।।

The two ladies with their divine eye-sight, beheld his animal spirit, flying upwards in the sky in its aerial form; and his consciousness disappearing, like the odour of a flower wafted by the wind.

सा जीवसंविद्गगने वातेन मिलिता सती।
खे दूरं गन्तुमारेभे वासनानुविधायिनी।।७।।

His living soul being joined with its spiritual body, began to fly higher and higher in the air; as it was led by its inward desire or expectation of ascending to heaven.

तामेवानुससाराथ स्त्रीद्वयं जीवसंविदम्।
भ्रमरीयुगलं वातलग्नां गन्धकलामिव।।८।।

The two ladies, kept going after that conscious soul, like a couple of female bees, pursuing a particle of perfume; borne afar in the air on the wings of the wind.

ततो मुहूर्तमात्रेण शान्ते मरणमूर्च्छने।
अम्बरे बुबुधे संविद्गन्धलेखेन वायुना।।९।।

Then in a moment after the fainting fit of death was over; the conscious soul was roused from its insensibility, like some fragrance expanding itself with the breeze.

अपश्यत्पुरुषान्याम्यान्नीयमानं च तैर्वपुः।
बन्धुपिण्डप्रदानेन शरीरं जातमात्मनः।।१०।।

It saw the porters of death, carrying away the souls of the dead, that have resumed their grosser forms, by means of the mess offerings of their kinsmen to their manes.

मार्गे कर्मफलोल्लासमतिदूरतरे स्थितम्।
वैवस्वतपुरं प्राप जन्तुभिः परिवेष्टितम्।।११।।

After a long year's journey on the way, it reached at the distant abode of *Yama*, with the hope of reaping the reward of its acts; but found the gate fast beset by beasts of prey.

प्राप्तं वैवस्वतपुरमादिदेश ततो यमः।
अस्य कर्माण्यशुभ्राणि नैव सन्ति कदाचन।।१२।।

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Yama, on beholding the departed spirit of every body brought before him, ordered to find out its foul acts all along its life time.

नित्यमेवावदातानां कर्तायं शुभकर्मणाम्।
भगवत्याः सरस्वत्या वरेणायं विवर्धितः।।१३।।

On finding the prince's spirit spotless, and ever inclined to virtuous acts; and to have been nourished by the grace of the goddess of wisdom.

प्राक्तनोऽस्य शवीभूतो देहोऽस्ति कुसुमाम्बरे।
प्रविशत्वेष तं गत्वा त्यज्यतामिति चेतसा।।१४।।

He ordered it to be released, and re-entered into its former dead body, which lay buried under the flowers in the tomb.

ततस्त्यक्तो नभोमार्गे यन्त्रोपल इव च्युतः।
अथ जीवकला लीला ज्ञप्तिश्चेति त्रयं नभः।।१५।।

It was then let to fly in the ethereal path, with the swiftness of a stone flung from a sling; and was followed by the living Līlā and the goddess in the air.

पुप्लुवे जीवलेखा तु रूपिण्यौ ते न पश्यति।
तामेवानुसरन्त्यौ ते समुल्लङ्घ्य नभस्तलम्।।१६।।

The living soul of the king thus sailing through the sky, did not observe the forms of the two ladies that followed it, though they saw it all along its course. (Because heavenly forms are invisible to mortal eyes and souls).

लोकान्तराण्यतीत्याशु विनिर्गत्य जगद्गृहात्।
द्वितीयं जगदासाद्य भूमण्डलमुपेत्य च।।१७।।

They traversed through many worlds, and soon passed the bounds of the extra-mundane systems; till they arrived at the solar world, whence they descended on this orb of the earth.

दे द्वे संकल्परूपिण्यौ संगते जीवलेखया।
पद्मराजपुरं प्राप्य लीलान्तःपुरमण्डपम्।।१८।।

The two self-willed forms (of Līlā and the goddess), in company with the living soul of the king; arrived at the royal city of Padma, and entered the apartment of Līlā.

क्षणाद्विविशतुः स्वैरं वातलेखा यथाम्बुजम्।
सूर्यभासो यथाम्भोजं सुरभिः पवनं यथा।।१९।।

They entered in a trice and of their own free will, into the inside of the palace; as the air passes in flowers, and the sun-beams penetrate in the water, and the odours mix with the air.

श्रीराम उवाच

ब्रह्मन्प्राप्तः कथमसौ शवस्य निकटं गृहम्।
कथं तेन परिज्ञातो मार्गो मृतशरीरिणा।।२०।।

Rāma asked— How was it Sir, that they entered into the abode adjoining to the tomb, and how could they find out the way to it, the one having been dead a long time, and all three being but bodiless vacuity?

वसिष्ठ उवाच

तस्य स्ववासनान्तःस्थशवस्य किल राघव।
तत्सर्वं हृद्गतं कस्मान्नासौ प्राप्नोति तद्गृहम्।।२१।।

Vasiṣṭha replied : The tomb of the dead body of the prince, being impressed in his soul, and the object of its desire; led his spirit insensibly to it, as if it were by its inborn instinct.

भ्रान्तिमात्रमसंख्ययेयं जगज्जीवकणोदरे।
वटधानातरुमिव स्थितं को वा न पश्यति।।२२।।

Who does not know, that the endless desires which are shown in the human breast, like the countless seeds of a fig fruit; come of their own nature, to grow up to big trees in their time?

यथा जीवद्वपुर्बीजमङ्कुरं हृदि पश्यति।
स्वभावभूतं चिदणुस्त्रैलोक्यनिचयं तथा।।२३।।

Just as the living body bears its seed— the subtile or *liṅga deha* in the heart, which germinates and grows to a tree at last; so every particle of the intellect, bears the mundane seed in itself. (The cosmos is contained in every individual soul).

नरो यथैकदेशस्थो दूरदेशान्तरस्थितम्।
संपश्यति निधानं स्वं मनसानारतं सदा।।२४।।

As a man placed in one country, sees within himself his house, which is situated in a far distant land; so the soul sees the objects of his distant desires, ever present before it.

तथा स्ववासनान्तस्थमभीष्टं परिपश्यति।
जीवो जातिशताढ्योऽपि भ्रमे परिगतोऽपि सन्।।२५।।

The living soul, ever longs after the best object of its desire; though it may undergo a hundred births, and become subject to the errors and delusions of his senses, and of this illusive

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world. (For whatever is born in the root, must come out in the seed; and that which is bred in the bones, must appear in the flesh).

श्रीराम उवाच

भगवन्पिण्डदानादिवासनारहिताकृतिः।
कीदृक्संपद्यते जीवः पिण्डो यस्मै न दीयते।।२६।।

Rāma rejoined : There are many persons, that are free from their desire of receiving the funeral cake: now tell me, sir, what becomes of those souls, who get no cake offering at their *Śrāddha*.

वसिष्ठ उवाच

पिण्डोऽथ दीयते मावा पिण्डो दत्तो मयेति चित्।
वासना हृदि संरूढा तत्पिण्डफलभाङ्नरः।।२७।।

Vasiṣṭha replied : The man having the desire of receiving the mess settled in his heart, and thinking it to be offered to him; is surely benefited by its offering. (The funeral cake like every other food, is said to nourish the spirit, and cause its resuscitation in a new life and body).

यच्चितं तन्मयो जन्तर्भरतीत्यनुभूतयः।
सदेहेषु विदेहेषु न भवत्यन्यथा क्वचित्।।२८।।

Whatever is in the heart and mind, and same notions form the nature of living beings; and whether these are in their corporeal or incorporeal states, they think themselves as such beings and no other. (The sense of personal identity accompanies the soul everywhere).

सपिण्डोस्मीति संवित्त्यानिष्पिण्डोपि सपिण्डवान्।
निष्पिण्डोस्मीति संवित्त्यासपिण्डोपि नपिण्डवान्।।२९

The thought of having received the *piṇḍa* cake, makes a man *sapiṇḍa,* though it is not actually offered to him; so on the other hand, the thought of not being served with the cake, makes a *sapiṇḍa* becomes a *nispiṇḍa*: (or one served with it becomes as one without it).

यथाभावनमेतेषां पदार्थानां हि सत्यता।
भावना च पदार्थेभ्यः कारणेभ्य उदेति हि।।३०।।

It is verily the desire of all living beings to be such and such as they have in their hearts, and that is the cause of their becoming so in reality. (Gloss. The ordinance of the necessity of cake offering, fosters its desire in the hearts of men. Or, which is the same thing, the desire of receiving the funeral cake, is fostered in the hearts of men, by the ordinance of *Śrāddha*).

यथा वासनया जन्तोर्विषमप्यमृतायते।
असत्यः सत्यतामेति पदार्थो भावनात्तथा।।३१।।

It is thought of a man, that makes the poison savour as nectar to his taste; and it is his very thought that makes an untruth seem as truth to him. (Gloss. The thought of a snake-catcher that he is the snake eating Garuda, makes him swallow the bitter poison as sweet honey; and the thought of snake-bite from the pricking of a thorn, mortifies a man by his false fear or imagination only).

कारणेन विनोदेति न कदाचन क़स्यचित्।
भावना काचिदपि नो इति निश्चयवान्भव।।३२।।

Know this for certain, that no thought ever rises in any one without some cause or other; hence the desire or thought which is inherent in the spirit, is the sole cause of its regeneration on earth.

कारणेन विना कार्यमा महाप्रलयं क्वचित्।
न दृष्टं न श्रुतं किंचित्स्वयं त्वेकोदयादृते।।३३।।

Nobody has ever seen or heard of any event, occurring without its proper cause; except the being of the Supreme Being, which is the causeless cause of all beings, from their state of not-being into being.

चिदेव वासना सैव धत्ते स्वप्न इवार्थताम्।
कार्यकारणतां याति कैवागत्येव तिष्ठति।।३४।।

The desire is inherent in the intellect, like a dream in the soul; and the same appears in the form of acts, as the Will of God is manifested in his works of creation.

श्रीराम उवाच

धर्मो नास्ति ममेत्येव यः प्रेतो वासनान्वितः।
तस्य चेत्सुहृदा भूरिधर्मः कृत्वा समर्पितः।।३५।।

Rāma said— How can the spirit that is conscious of its demerit, foster any desire of its future good; and how can it profit by the pious works of others for its salvation? (as the *Śrāddha* made by the relatives of the deceased).

तत्तदात्र स किं धर्मो नष्टः स्यादुत वा न वा।
सत्यार्था वाप्यसत्यार्था भावना किं बलाधिका।।३६।।

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Tell me too whether the pious acts of others, which are offered to the manes go for nothing; and whether the absence of future prospects of the unmeritorious ghost, or the benevolent wishes of others (for its future good) are to take effect.

वसिष्ठ उवाच

देशकालक्रियाद्रव्यसंपत्त्योदेति भावना।
यत्रैवाभ्युदिता सा स्यात्स द्वयोरधिको जयी।।३७।।

Vasiṣṭha said— A desire is naturally raised in one at its proper time and place, and by application of appropriate acts and means; and the rising of the desire necessarily overcomes its absence. Gloss. So a *Śrāddha* done in proper season and manner, serves to the benefit of the desertless spirit.

धर्मदातुः प्रवृत्ता चेद्वासना तत्तया क्रमात्।
आपूर्यते प्रेतमतिर्न चेत्प्रेतधियाशुभा।।३८।।

The pious gifts made on behalf of the departed souls, accrue to them as their own acts; and the sense which they thus acquire of their worthiness, fills them with better hopes and desires and their future state. (Hence rises the hope of redemption by means of the redeeming son of man).

एवं परस्परजयाज्जयत्यत्रातिवीर्यवान्।
तस्माच्छमेन यत्नेन शुभाभ्यासमुद्हरेत्।।३९।।

And as the stronger man gains the better of his adversary, so the later acts of piety drive away for the former impiety from the spirit. Therefore the constant practice of pious acts is strictly enjoined in the *Śāstras*.

श्रीराम उवाच

देशकालादिना ब्रह्मन्वासना समुदेति चेत्।
तन्महाकल्पसर्गादौ देशकालादयः कुतः।।४०।।

Rāma said— If the desire is raised at its proper time and place, how then could it rise in the beginning when there was no time nor place: (*i.e.*, when all was void and yet Brahmā had his desire and will).

कारणे समुदेतीदं तैस्तदा सहकारिभिः।
सहकारिकारणानामभावे वासना कुतः।।४१।।

You say that there are accessory causes, which give rise to the desires, but how could the will rise at first without any accessory cause whatever?

वसिष्ठ उवाच

एवमेतन्महाबाहो सत्यात्मन्न कदाचन।
महाप्रलयसर्गादौ देशकालौ न कौचन।।४२।।

Vasiṣṭha replied : It is true, O long-armed Rāma, that there was neither time nor place in the beginning, when the Spirit of God was without its will.

सहकारिकारणानामभावे सति दृश्यधीः।
नेयमस्ति न चोत्पन्ना न च स्फुरति काचन।।४३।।

And there being no accessory cause, there was not even the idea of the visible world, nor was it created or brought into existence; and it is so even now.

दृश्यस्यासंभवादेव किंचिद्यद्दृश्यते त्विदम्।
तद्ब्रह्मैव स्वचिद्रूपं स्थितमित्थमनामयम्।।४४।।

The phenomenal world has no existence, and all that is visible, is the manifestation of the Divine Intellect, which is ever lasting and imperishable.

एतच्चाग्रे युक्तिशतैः कथयिष्याम एव ते।
एतदर्थं प्रयत्नोऽयं वर्तमानकथां शृणु।।४५।।

This will I explain to you afterwards in a hundred different ways, and it is my main purpose to do so; but hear me now tell you what appertains to the matter under consideration.

एवं ददृशतुः प्राप्ते मन्दिरं सुन्दरोदरम्।
कीर्णं पुष्पोपहारेण वसन्तमिव शीतलम्।।४६।।

They having got in that house, saw its inside beautifully decorated with chaplets of flowers as fresh as those of the spring season.

प्रशान्ताचारसंरम्भराजधान्या समन्वितम्।
मन्दारकुन्दमाल्यादिशवं तत्र समं स्थितम्।।४७।।

The inmates of the palace were quietly employed in their duties, and the corps of the king was placed upon a bed of *mandāra* and *kunda* flowers.

मन्दारकुन्दस्रग्दामवृताम्बरबृनच्छवम्।
शवश्य्याशिरःस्थाङ्घ्र्यपूर्णमुम्भादिमङ्गलम्।।४८।।

The sheet over the dead body, was also strewn over with wreaths of the same flowers; and there

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were the auspicious pots of water placed by the bed side.

अनिवृत्तगृहद्वारगवाक्षकठिनार्गलम्।
प्रशाम्यद्दीपकालोकश्यामलामलभित्तिकम्।
गृहैकदेशसंसुप्तमुखश्वाससमीकृतम्।।४९।।

The doors of the room were closed, and the windows were shut fast with their latchets; the lamps cast a dim light on the white washed walls around, and the corpse was lying as a man in sleep, with the suppressed breathing of his mouth and nostrils.

संपूर्णचन्द्रसकलोदयकान्तिकान्तं
सौन्दर्यनिर्जितपुरन्दरमन्दिरर्द्धि।
वैरिञ्चपद्ममुकुलान्तरचारुशोभं
निःशब्दमन्दमिव निर्मलमिन्दुकान्तम्।।५०।।

There was the full bright moon, shining with her delight-some lustre, and the beauty of the palace, put to blush the paradise of Indra; it was as charming as the pericarp of the lotus of Brahmā's birthplace, and it was as silent as dumbness or a dummy itself, and as beautiful as the fair moon in her fullness.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने मरणशयनानन्तरप्रेतव्यवस्था नाम षट्पञ्चाशः सर्गः।।५६।।

CHAPTER 57

PHENOMENA OF DREAMING

Argument. Unsubstantiality of the aerial body of Līlā and the Spiritual bodies of Yogis.

वसिष्ठ उवाच

ततो ददृशतुस्तत्र शवशय्यैकपार्श्वगाम्।
लीलां विदूरथस्याग्रे मृतां ते प्रथमागताम्।।१।।

Vasiṣṭha continued : They beheld there the younger Līlā of Vidūratha, who had arrived there after her demise, and before the death of that king.

प्राग्वेषां प्राक्समाचारां प्राग्देहां प्राक्सवासनाम्।
प्राक्तनाकारसदृशीं सर्वरूपाङ्गसुन्दरीम्।।२।।

She was in her former habit and mode with the same body, and the same tone and tenor of her mind; she was also as beautiful in all her features, as in her former graceful form and figure when living.

प्राग्रूपावयवस्पन्दां प्रागम्बरपरीवृताम्।
प्राग्भूषणभरच्छन्नां केवलं तत्र संस्थिताम्।।३।।

She was the same in every part of her body, and wore the same apparel as before. She had the very ornaments on her person, with the difference that it was sitting quietly in the same place, and not moving about as before.

गृहीतचामरां चारु वीजयन्तीं महीपतिम्।
उद्यच्चन्द्रामिव दिवं भूषयन्तीं महीतलम्।।४।।

She kept flapping her pretty fan (*cāmara*), over the corpse of the king; and was gracing the ground below, like the rising moon brightening the skies above.

मौनस्थां वामहस्तस्थवदनेन्दुतया नताम्।
भूषणांशुलतापुष्पैः फुल्लामिव वनस्थलीम्।।५।।

She sat quiet, reclining her moonlike face on the palm of her left hand; and decorated with shining gems, she appeared as a bed of flowers, with new-blown blossoms on it.

कुर्वाणां वीक्षितैर्दिक्षु मालत्युत्पलवर्षणम्।
सृजन्तीमात्मलावण्यादिन्दुमिन्दुं नभोदितम्।।६।।

With the glances of her beautiful eyes, she shed showers of flowers on all sides; and the brightness of her person, beamed with the beams of the ethereal moon.

नरपालात्मनो विष्णोर्लक्ष्मीमिव समागताम्।
उदितां पुष्पसंभारादिव पुष्पाकरश्रियम्।।७।।

She seemed to have approached to the lord of men, like the goddess Lakṣmī, appearing before the god Viṣṇu; and with the heaps of flowers before her, she seemed as Flora or the vernal season in person.

भर्तुर्वदनके न्यस्तदृष्टिमिष्टविचेष्टिताम्।
किंचित्प्रम्लानवदनां म्लानचन्द्रां निशामिव।।८।।

Her eyes were fixed on the countenance of her husband, as if she was pondering his future well-being; and there was a melancholy like that of the waning moon, spread over her face, to think of his present woeful state.

ताभ्यां सा ललना दृष्टा तया ते तु न लक्षिते।
यस्मात्ते सत्यसंकल्पे सा न तावत्तथोदिता।।९।।

They beheld the damsel, who however had no sight of them; because their trust was in truth,

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and saw everything clearly; while her views being otherwise, she could not discern their spiritual forms.

श्रीराम उवाच

तस्मिन्प्रदेशे सा पूर्वलीला संस्थाप्य देहकम्।
ध्यानेन ज्ञप्तिसहिता गताभूदिति वर्णितम्।।१०।।

Rāma said— You have said Sir, that the former Līlā had repaired there in her reverie and spiritual form, by the favour of the goddess of wisdom.

किमिदानीं स लीलाया देहस्तत्र न वर्णितः।
किंसंपन्नः क्व वा यात इति मे कथय प्रभो।।११।।

How do you now describe her as having a body, which want to know how and whence it came to her.

वसिष्ठ उवाच

क्वसील्लीलाशरीरं तत्कुतस्तस्यास्ति सत्यता।
केवला भ्रान्तिरेवाभूज्जलबुद्धिर्मरावि।।१२।।

Vasiṣṭha replied : What is this body of Līlā, Rāma! It is no more true than a false imagination of her gross spirit, like that of water in the mirage. (It is the conception of one's self as so and so, that impresses him with that belief also).

आत्मैवेदं जगत्सर्वं कुतो देहादिकल्पना।
ब्रह्मैवानन्दरूपं सद्यत्पश्यसि तदेव चित्।।१३।।

It is the spirit alone that fills the world, and all bodies are creations of the fancy. This spirit is the Intellect of God, and full of felicity in itself.

यथैव बोधे लीलासौ परिणाममिता क्रमात्।
परे तथैव तस्मात्तद्धिमवद्गलितं वपुः।।१४।।
(आतिवाहिकदेहस्य कालेनाभ्युदितो भ्रमः।
आधिभौतिकदेहोऽहमिति रज्जुभुजङ्गवत्।।१।।)

The same understanding which Līlā had of herself to her end, accompanied her to her future state; and the same notion of her body followed her there, thought it was reduced to dust, as the ice is dissolved into water.

आतिवाहिकदेहेन दृश्यं यदवलोकितम्।
भूम्यादि नाम तस्यैव कृतं तच्चाधिभौतिकम्।।१५।।

The spiritual bodies also, are sometimes liable to fall into error, and think themselves as corporeal bodies, as we mistake a rope for the serpent.

वास्तवेन तु रूपेण भूम्याद्यात्माधिभौतिकः।
न शब्देन न चार्थेन सत्यात्मा शशशृङ्गवत्।।१६।।

The belief in the materiality of any body, as composed of the earth and other elements, is as false as it is to believe the hares to have horns on their heads.

पुंसो हरिणकोऽस्मीति स्वप्ने यस्योदिता मतिः।
स किमन्विष्यति मृगं स्वमृगत्वपरिक्षये।।१७।।

Who so thinks himself to have become a stag in his dream, has no need of seeking another stag for comparing himself with it. (*i.e.* Men are actuated by their own opinion of themselves).

उदेत्यसत्यमेवाशु तथा सत्यं विलीयते।
भ्रान्तिर्भ्रमवतो रज्ज्वामपि सर्पभ्रमे गते।।१८।।

An untruth appears as truth at one time, and disappears at another; as the error of a snake in a rope, vanishes upon the knowledge of its falsehood.

समस्तस्याप्रबुद्धस्य मनोजातस्य कस्यचित्।
बीजं बिना मृषैवेयं मिथ्यारूढिमुपागता।।१९।।

So the knowledge of the reality of all things, in the minds of the un-enlightened; is dispersed upon conviction of their unreality in the minds of the enlightened.

स्वप्नोपलम्भं सर्गाख्यं स सर्वोऽनुभवन्स्थितः।
चिरमावृत्तदेहात्मा भूचक्रभ्रमणं यथा।।२०।।

But the ignorant, that have a belief in the reality of this world of dreams, believe also in the transmigration of the animal soul, like the revolution of the globe on its own axis.

श्रीराम उवाच

ब्रह्मँल्लोकैः पुरस्थस्य गच्छतो योगिनो निजम्।
आतिवाहिकतां देहः कीदृशोऽयं विलोक्यते।।२१।।

Rāma asked : If the bodies of Yogis be of a spiritual nature, how is it that they are seen to walk about in the sights of men?

वसिष्ठ उवाच

देहाद्देहान्तरप्राप्तिः पूर्वदेहं विना सदा।
आतिवाहिकदेहेऽस्मिन्स्वप्नेष्विव विनश्वरी।।२२।।

Vasiṣṭha replied : The *Yogī* may take upon

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himself various forms, without the destruction of his former body; as the human soul may deem itself transformed to a stag or any other being in a dream, without undergoing any change in its spiritual essence.

यथातपे हिमकणः शरद्योम्नि सितोऽम्बुदः।
दृश्यमानोऽप्यदृश्यत्वमित्येवं योगिदेहकः।।२३।।

His spiritual body is invisible to all, though it may appear as visible to their sight. It is like the particles of frost seen in sun-beams, and as the appearance of a white spot in autumnal sky; (when there is no frost nor cloud in it).

द्रागित्येवाथवा कश्चिद्योगिदेहो न लक्ष्यते।
योगिभिश्च पुरो वेगात्प्रोड्डीन इव खे खगः।।२४।।

No body can easily discern the features of a Yogi's body, nor are they discernible by other Yogis. They are as imperceptible as the features of a bird flying in the air.

स्ववासनाभ्रमेणैव क्वचित्केचित्कदाचन।
मृतोऽयमिति पश्यन्ति केचिद्योगिनमग्रगाः।।२५।।

It is from the error of judgement, that men think some Yogis to be dead and others to be living; but their spiritual bodies are never subject to death or common sight.

भ्रान्तिमात्रं तु देहात्मा तेषां तदुपशाम्यति।
सत्यबोधेन रज्जूनां सर्पबुद्धिरिवात्मनि।।२६।।

The embodied soul is subject to errors, from which the souls of Yogis are free; because their knowledge of truth; has purged the mistake of a snake in the rope, from their souls.

को देहः कस्य वा सत्ता कस्य नाशः कथं कुतः।
स्थितं तदेव यदभूतबोधः केवलं गतः।।२७।।

What is this body and whence it is, and what of its existence or destruction? What is lasting remains forever and is freed from the ignorance it had before: (and it is the soul which is ever lasting and free from error).

श्रीराम उवाच

आतिवाहिकतामेति आधिभौतिक एव किम्।
उतान्य इति मे ब्रूहि येनोह्य इव भोः प्रभो।।२८।।

Rāma said : Whether the embodied soul takes the spiritual form, or is it something other than this. Tell me this and move and doubt.

वसिष्ठ उवाच

बहुशो ह्युक्तमेतत्ते न गृह्णासि किमुत्तम।
आतिवाहिक एवास्ति नास्त्येवेहाधिभौतिकः।।२९।।

Vasiṣṭha said : I have told this repeatedly to you, my good Rāma! and how is it that you do not understand it yet, that there exists only the spiritual body, and the material from is nothing?

तस्यैवाभ्यसतोऽप्येति साधिभौतिकतामतिः।
यदा शाम्यति सैवास्य तदा पूर्वा प्रवर्तते।।३०।।

It is by habit of constant meditation, that you must know your spiritual state, and subdue your sense of corporeality; and as you abstain from the latter, so you attain to the former state.

तदा गुरुत्वं काठिन्यमिति यश्च मुधा ग्रहः।
शाम्येत्स्वप्नरस्येव बोद्धुर्बोधान्निरामयात्।।३१।।

Then there will be an end of your sense of the gravity and solidity of objects, like the disappearance of the visions of a dreaming man, when he comes to wake.

लघुतूलसमापत्तिस्ततः समुपजायते।
स्वप्ने स्वप्नपरिज्ञानादिव देहस्य योगिनः।।३२।।

The body of a *Yogī* becomes as light and subtile, as the evanescent appearances in a dream: (the fleeting objects of vision).

स्वप्ने स्वप्नपरिज्ञानाद्यथा देहो लघुर्भवेत्।
तथा बोधादयं देहः स्थूलवत्प्लुतिमान्भवेत्।।३३।।

And as a dreaming man feels the lightness of his body, in his dreaming rambles; so the *Yogī* finds his solid body, as volatant as air in all places.

अनेकदिनसंकल्पदेहे परिणतात्मनाम्।
अस्मिन्देहे शवे दग्धे तत्रैवास्थितिमीयुषाम्।।३४।।

The expectation of the longlife of a master-head in his material body, is realized in the spiritual one, after the corpse has been burnt away. (Longevity consists in the longlife of the spirit and not of the body).

लघुदेहानुभवनमवश्यं भावि वै तथा।
प्रबोधातिशयादेति जीवतामपि योगिनाम्।।३५।।

Every body must have to assume his spiritual frame afterwards; but the *Yogī* finds it in his life-time, by the enlightenment of his intellect.

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उदितायां स्मृतौ तत्र संकल्पात्माहमित्यलम्।
यादृशः स भवेद्देहस्तादृशोऽयं प्रबोधतः।।३६।।

As a man upon his waking from sleep, remembers his having an intellectual form in his dreaming state; so the *Yogī* is conscious of his spiritual body in his own intellect.

भ्रान्तिरेवमियं भाति रज्ज्वामिव भुजङ्गता।
किं नष्टमस्यां नष्टायां जातायां किं प्रचायते।।३७।।

The notion of the corporeal body is a mere fallacy, like that of the snake in a rope; hence nothing is lost by the loss of this body, nor is anything gained by its production and regeneration.

श्रीराम उवाच

अनन्तरं ये वास्तव्या लीलां पश्यन्ति ते यदि।
तत्सत्यसंकल्पतया बुध्यन्ते किमतः प्रभो।।३८।।

Rāma said— Now tell me Sir, what the inmates of the house thought this Līlā to be; whether they viewed her as an embodied being or a bodiless apparition appearing before them.

वसिष्ठ उवाच

एवं ज्ञास्यन्ति ते राज्ञी स्थितेयमिह दुःखिता।
वयस्या काचिदन्येयं कुतोऽप्यस्या उपागता।।३९।।

Vasiṣṭha answered : They took the sorrowful queen to be some friend of the king, and to have come from some place they knew not what and where.

संदेहः क इवात्रैषां पशवो ह्यविवेकिनः।
यथादृष्टं विचेष्टन्ते कुत एषां विचारणा।।४०।।

They did not like to examine the matter, because it is the nature of the ignorant like that of the brutes, to believe what they see, without investigation or consideration of its nature.

यथा लोष्टो लुठद्वृक्षं वञ्चयित्वाशु गच्छति।
अज्ञानत्वेऽजपशवस्तथा ह्यस्ति पुरादिकम्।।४१।।

As a stone flung at random flies off from its mark, so the brutish and ignorant folks go astray, from hitting at the true mark of a think placed before them.

यथा स्वप्नपुर्बोधात्र जाने क्वेव गच्छति।
असत्यमेव तद्यस्मात्तथैवेहाधिभौतिकम्।।४२।।

As we know not what becomes of the objects of our dream, and whither they are fled upon our waking; such is the case with our material bodies, which are as false and fleeting as our delusive dreams.

श्रीराम उवाच

भगवन्स्वप्नशिखरी प्रबोधे क्वेव गच्छति।
इति मे संशयं छिन्धि शरदभ्रमिवानिलः।।४३।।

Rāma said— Tell me Sir, where the hill we dream of, is hid upon our waking; kindly remove my doubt, as the wind disperses the autumnal clouds.

वसिष्ठ उवाच

स्वप्नभ्रमेऽथ संकल्पे पदार्थाः पर्वतादयः।
संविदोऽन्तर्मिलन्त्येते स्पन्दनान्यनिले यथा।।४४।।

Vasiṣṭha said : All things appearing in our dream or residing in our desire as the hill, etc. are absorbed in our consciousness whence they sprang; just as the motion of bodies subsides in the air which gives the vibration.

अस्पन्दस्य यथा वायोः सस्पन्दोऽन्तर्विशत्यलम्।
अनन्यात्मा तथैवायं स्वप्नार्थः संविदो मलम्।।४५।।

As the motion of the air mixes with the fixed other, so the dreams and desires which we are conscious of, set in the unchanging soul whence they have their rise.

स्वप्नाद्यर्थावभासेन संविदेव स्फुरत्यलम्।
अस्फुरन्ती तु तेनैव यात्येकत्वं तदात्मिका।।४६।।

Our dreams like our knowledge of all other things, are made known to us by our consciousness, the nature of which is unknown to us as that of the inward soul. (Consciousness and the soul are represented as two different predicaments, and the one is not predicated of the other, as we say-the conscious soul).

संवित्स्वप्नार्थयोर्द्वित्वं न कदाचन लभ्यते।
यथा द्रवत्वपयसोर्यथा वा स्पन्दवातयोः।।४७।।

We do not find our dreams and desires, as distinct from our consciousness of them; they appertain to it in the same manner, as fluidity to water and motion to the air.

यस्तत्र स्यादिवाबोधस्तदज्ञानमनुत्तमम्।
सैषा संसृतिरित्युक्ता मिथ्याज्ञानात्मिकोदिता।।४८।।

Whatever difference may appear to exist between them, is the effect of sheer ignorance;

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and this gross ignorance is the feature of this world, known as the phantom of fancy.

सहकारिकारणानामभावे किल कीदृशी।
संवित्स्वप्नपदार्थानां द्विता स्वप्ने निरर्थिका।।४९।।

As it is impossible to conceive two co-eternal and co-existent causes together, (as an efficient and a material cause); so it is wrong to suppose the dream as a distanct existence or otherwise, than an act of our consciousness.

यथा स्वप्नस्तथा जाग्रदिदं नास्त्यत्र संशयः।
स्वप्ने पुरमसद्भाति सर्गादौ भात्यसज्जगत्।।५०।।

There is no difference whatever between the dreaming and waking states; in dream we see a false city appearing to view, so in waking you behold the unreal world, standing as a reality before you.

न चार्थो भवितुं शक्यः सत्यत्वे स्वप्नतोदितः।
संविदो नित्यसत्यत्वं स्वप्नार्थानामसत्यता।।५१।।

Nothing can be truly existent that appears as true in a dream; this being always true of the visions in a dream, it is like wise so of the external phenomena, appearing to the sight in our day dreams.

झटित्येव यथाकाशं भवति स्वप्नपर्वतः।
क्रमेण वा तथा बोधे खं भवत्याधिभौतिकम्।।५२।।

As the hill in a dream, immediately disappears into airy nothing, so the material world sooner or later disappears into naught by thinking on its nihility.

उड्डीनोऽयं मृतो वेति पश्यन्ति निकटस्थिताः।
ज्ञमातिवाहिकीभूतं स्वस्वभावहता यतः।।५३।।

A *Yogī* is seen by some to mount in the air, and by others as a dead body lying on the ground; and this is according to one's belief in his spiritual or material body, that every one sees him in his own way.

मिथ्यादृष्टय एवेमाः सृष्टयो मोहदृष्टयः।
मायामात्रदृशो भ्रान्तिः शून्या स्वप्नानुभूतयः।।५४।।

The view of the phenomenal world as distinct from the Unity, is as false as a sight in delusion or magical show; or a dream or delirium of the great Illusion— *māyā*.

स्वप्नानुभूतय इमा मरणान्तबोधे
भ्रान्त्येतरभ्रमदृशः स्फुटसर्गभासः।
भान्त्यातिवाहिकशरीरगताः समस्ता
मिथ्योदिता मृगनदीसरणक्रमेण।।५५।।

Others who are blinded by similar errors, entertain as in a dream, the notion of their reproduction after being awakened from the insensibility of their death like sleep; but the spiritual body of the *Yogī* shines and soars upward, after passing over the mirage of the false appearances of the world.

इत्यार्षे श्रीवासिष्ठमहारामायणे मोक्षोपाये उत्पत्तिप्रकरणे लीलो० स्वप्नार्थस्य विचारो नाम सप्तपञ्चाशः सर्गः।।५७।।

CHAPTER 58

REVIVAL OF PADMA

Argument. Extinction of the Spiritual life of Līlā, and Restoration of Padma's Life.

वसिष्ठ उवाच

एतस्मिन्नन्तरे ज्ञप्तिर्जीवं वैदूरथं पुनः।
संकल्पेन रुरोधाशु मनसः स्पन्दनं यथा।।१।।

Vasiṣṭha continued : It was in the meantime that the goddess of wisdom, stopped the course of Vidūratha's life, as we stop the flight of our minds at will.

लीलोवाच

वद देवि कियान्कालो गतोऽस्यामिह मन्दिरे।
समाधौ मयि लीनायां महीपाले शवे स्थिते।।२।।

Līlā said : Tell me, goddess, what length of time has expired, since the corpse of the king was laid in this tomb, and I was absorbed in my deep meditation.

ज्ञप्तिरुवाच

इह मासस्त्वतिक्रान्त इह दास्याविमे तव।
रक्षार्थे वासगृहके स्वपतोऽवहिते स्थिते।।३।।

The goddess replied : A month has passed since these maid servants of yours have been waiting here for watching your body, which they thought lay asleep in the room.

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शृणु देहस्य किंवृत्तं तवेह वरवर्णिनि।
शरीरं तव पक्षेण तत्क्लिन्नं बाष्पतां गतम्।।४।।

Hear excellent lady! what has become of your body, after it was rotten in a fortnight and evaporated in the air.

निर्जीवं पतितं भूमौ संशुष्कमिव पल्लवम्।
काष्ठकुड्योपमो जातः शवस्तु हिमशीतलः।।५।।

Seeing your lifeless corpse lying as cold as frost on the ground, and turning as dry as a log of wood, or rather as a withered leaf on the floor—

ततो मन्त्रिभिरागत्य मृतैवेयमिति स्वयम्।
क्लेदालोकाद्विनिर्णीय भूयो निष्कासितं गृहात्।।६।।

The royal ministers thought you to be dead of yourself (a suicide), and removed your putrid carcase out of the room.

बहुनात्र किमुक्तेन नीत्वा चन्दनदारुभिः।
चितौ संक्षिप्य सघृतं सहसा भस्मसात्कृतम्।।७।।

And what more shall I say, than they laid your corpse on a heap of sandal wood, and having set fire to the pile with the sprinkling of Ghee, they reduced it to ashes in a short while.

ततो राज्ञी मृतेत्युच्चैः कृत्वा रोदनमाकुलम्।
परिवारस्तवाशेषं कृतवानौर्ध्वदेहिकम्।।८।।

Then the family raised a loud cry that their queen was dead, and wept bitterly for sometime, after which they performed your funeral ceremonies.

इदानीं त्वामिहालोक्य सशरीरामुपागताम्।
परलोकादागतेति महच्चित्रं भविष्यति।।९।।

Now when they will behold you coming here in your same body, they must by astonished to think you as returned from the next world of the dead.

त्वं तु तेन शरीरेण सत्यसंकल्पतः सुते।
दृश्यसे स्ववदातेन चित्रं तत्र तवोपरि।।१०।।

Now my daughter, when you shall appear before them in this your purer and spiritual form, they must look upon you with astonishment.

यद्वासना त्वमभवो देहं प्रति तदेव ते।
रूपमभ्युदितं बाले तेन प्राक्सदृशं तव।।११।।

For you have not your former form at present, but it is changed to a purer one, agreeably to the tenor and temperament of your mind. (Lit. according to the desire in your heart).

स्ववासनानुसारेण सर्वः सर्वं हि पश्यति।
दृष्टान्तोऽत्राविसंवादी बालवेतालदर्शनम्।।१२।।

For every body beholds every thing without him, according to his inward feelings; as for example the sight of shadowy ghosts is frequent to children, that have a fear of devils at heart.

आतिवाहिकदेहासि संपन्ना सिद्धसुन्दरि।
विस्मृतस्त्वेव देहोऽसौ प्राक्तनोऽनपवासनः।।१३।।

Now, O beautcous lady! You are an adept in spiritualism, and have a spiritual body on you, and have forgotten and forsaken your former body, with all the desires connate with it.

रूढातिवाहिकदृशः प्रशाम्यत्याधिभौतिकः।
बुधस्य दृश्यमानोऽपि शरन्मेघ इवाम्बरे।।१४।।

The view of material bodies, is lost to the sight of spiritualists; and the intelligent view them in the light of autumnal clouds, which are void of substance. (*i.e.*, The flimsy clouds which are without rain-water in them).

रूढातिवाहिकीभावः सर्वो भवति देहकः।
निर्जलाम्भोदसदृशो निर्गन्धकुसुमोपमः।।१५।।

On attainment of the spiritual state, the material body becomes as an empty cloud, and as a flower without its odour.

सद्वासनस्य रूढायामातिवाहिकसंविदि।
देहो विस्मृतिमायाति गर्भसंस्थेव यौवने।।१६।।

When a man of pure desire, is conscious of his attaining the spiritual state; he loses the remembrance of his material body, as a youth forgets his embryonic state.

एकत्रिंशेऽद्य दिवसे प्राप्ता वयमिहाम्बरे।
प्रभाते मोहिते दास्यौ मयैते निद्रयाधुना।।१७।।

It is now the thirty first day that we have arrived at this place; and I have caused the maid servants here, to fall into a fast sleep this morning.

तदेहि यावल्लीलायै लीले संकल्पलीलया।
आत्मानं दर्शयावोऽस्यै व्यवहारः प्रवर्तताम्।।१८।।

Now Līlā! let us advance before the wilful Līlā, and then discover to her at our will, the form of the truthful Līlā, and her manner and conduct to you.

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वसिष्ठ उवाच

आवां तावदिमे लीला पश्यत्वित्येव चिन्तिते।
ज्ञप्तया देव्या ततस्तत्र दृश्ये दीप्ते बभूवतुः।।१९।।

Vasiṣṭha said : So saying, they wished themselves to be perceived by the wilful Līlā, and stood manifest to her sight in their ethereal forms of the goddess and her inspired dame.

सा विदूरथलीलाथ समाकुलविलोचना।
गृहमालोकयामास तत्तेजःपुञ्जभास्वरम्।।२०।।

At this instant of Līlā of Vidūratha, looked upon them with her staring eyes; and found the room lighted up by the full lustre of their bodies.

चन्द्रबिम्बादिवोत्कीर्णं धौतं हेमद्रवैरिव।
ज्वालाया द्रवशीतायास्तत्प्रभाद्रवभित्तिमत्।।२१।।

The apartment seemed to be lighted by the bright orb of the moon, and its wall washed over with liquid gold; the ground floor shone as paved with ice, and all was full of splendour.

गृहमालोक्य पुरतो लीलाज्ञप्ती विलोक्य ते।
उत्थाय संभ्रमवती तयोः पादेषु सापतत्।।२२।।

After seeing the brightness of the bed chamber, Līlā looked up at the goddess and the other Līlā, and rising respectfully before them, she fell at their feet.

मज्जयायागते देव्यौ जयतां जीवनप्रदे।
इह पूर्वमहं प्राप्ता भवत्योर्मार्गशोधिनी।।२३।।

Be victorious, O ye goddesses! she said, that have blessed me with your visit, and know that know all, that I have come here first as a preparer of your way. (Lit. as the sweeper of your path).

इत्युक्तवत्यां तस्यां ता मानिन्यो मत्तयौवनाः।
उपाविशन्विष्टरेषु लतामेरुशिरःस्विव।।२४।।

As she was speaking in this manner, they received her with good grace, and then all the three sat together on a bedding in their youthful bloom, like luxuriant creepers on the snow capt top of Meru.

ज्ञप्तिरुवाच

सुते वद कथं प्राप्ता त्वमिमं देशमादितः।
किंवृत्तं ते त्वया दृष्टं किमिवाध्वनि कुत्र वा।।२५।।

The goddess said : Tell us daughter, how you came here before ourselves, how you have been, and what you have seen on your way hither.

विदूरथलीलोवाच

देवि तस्मिन्प्रदेशे सा जातमूर्च्छा तदाभवम्।
द्वितीयेन्दोः कलेवाहं कल्पान्तज्वालया हता।।२६।।

The younger Līlā answered— As I lay insensible on that spot (upon the shock of my death, I was enveloped in darkness like the new moon, and felt myself burnt away by the flame of a conflagration: (*i.e.*, funeral fire).

न चेतितं मया किंचित्समं विषममेव च।
ततस्तरलपक्ष्मान्ते विनिमील्य विलोचने।।२७।।

I had no sense nor thought of anything good or bad, but remained with my eyes closed under my eye-lids.

ततो मरणमूर्च्छान्ते पश्यमि परमेश्वरि।
यावदभ्युदितास्म्याशु प्लुता च गगनोदरे।।२८।।

Then I found myself, O great goddess! after I had recovered from my anaesthesia of death, to assume (by mistake a new body agreeably to my former impression), and to be translated at once into the midst of the sky.

भूताकाशेऽनिलरथं समारूढास्म्यहं ततः।
आनीता गन्धलेखेव तेनाहमिममालयम्।।२९।।

I mounted on the vehicle of winds, and was borne like fragrance to this mansion through the ethereal space.

देवि पश्यामि सदनं नायकेनाभ्यलंकृतम्।
दीप्तदीपं विविक्तं च महार्हशयनान्वितम्।।३०।।

I found this house guarded by its warders, and lighted with lamps, and having a costly bedstead placed in the midst of it.

पतिमालोकयामीमं यावदेष विदूरथः।
शेते कुसुमगुप्ताङ्गो मधुः पुष्पवने यथा।।३१।।

I am looking here upon this corpse, as my husband Vidūratha, who has been sleeping here with his body covered under the flowers, like the vernal god in a flower garden.

अथ संग्रामसंरम्भश्रमार्तोऽयं स्वपित्यलम्।
इति निद्रा मया सेयं देवेश्वरि न वारिता।।३२।।

I thought he was taking his rest, after the fatigue of the warfare, and did not like to disturb his repose in this place.

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अनन्तरमिमं देशं प्राप्ते देव्याविमे त्विति।
यथानुभूतं कथितं मदनुग्रहकारिणी।।३३।।

I have now related to you, my gracious goddesses! all that I have seen and thought of, since I have been restored to my new life.

ज्ञप्तिरुवाच

हे हंसहारिगामिन्यौ लीले ललितलोचने।
उतथापयामो नृपतिं शवतल्पतलादिमम्।।३४।।

The goddess spoke : Now I tell you *Līlā*, that has such beautiful eyes, and move like a swan, that I will raise the corpse of the king to life from his bed in this bier.

इत्युक्त्वा मुमुचे जीवमामोदमिव पद्मिनी।
ससमीरलताकारस्तन्नासानिकटं ययौ।।३५।।

Saying so, she breathed the breath of life as the lotus lots off its fragrance; and it fled into the nostrils of the carcase, like a creeping plant crawls into a hole.

घ्राणकोशं विवेशान्तर्वंशरन्ध्रमिवानिलः।
स्ववासनाशतान्यन्तर्दधदब्धिर्मणीनिव।।३६।।

It entered into the heart through the vital sheath, as the wind penetrates into the hole of a bamboo; and the breath of life was fraught with desires, as the waves of the sea sparkle with pearls.

अन्तस्थजीवं वदनं तस्य तत्कान्तिमाययौ।
पद्मस्यावग्रहे पद्मं सुवृष्ट इव वारिणी।।३७।।

The infusion of life, added to the colour of the face and body of king Padma; as the rain-water refreshes the fading lotus in a draught.

क्रमादङ्गानि सर्वाणि सरसानि चकाशिरे।
तस्य पुष्पाकर इव लताजालानि भूभृतः।।३८।।

By degrees the members of the body became renovated, like a garden with its returning flowering season; and as the sides of a hill become virescent, with fresh grown bushes and creepers.

अथाबभौ कलापूर्णः स राकायामिवोडुराट्।
भासयन्भुवनं भूरि वदनेन्दुमरीचिभिः।।३९।।

The person of the king shone as the queen of the stars, with all her digits of the full moon, when she enlightens the whole world with the beams of her radiant face.

स्फुरयामास सोऽङ्गानि रसवन्ति मृदूनि च।
कनकोज्ज्वलकान्तीनि पल्लवानीव माधवः।।४०।।

All his limbs became as tender and roscid, as the branches of trees in spring; and they regained their bright and golden hue, like the flowers of the vernal season.

उन्मीलयामास दृशौ विमलालोलतारके।
हारिण्यौ सुभगाभोगे चन्द्रार्कौ भुवनं यथा।।४१।।

He opened his eyes which were as clear as the sky, with their two pupils rolling as the two orbs of light; and enlightening the world, with there charming and auspicious beams.

उत्तस्थौ प्रोल्लसत्कायो विन्ध्याद्रिर्वृद्धिमानिव।
उवाच कः स्थित इति घनगम्भीरनिःस्वनम्।।४२।।

He raised his body, as the Vindhya mountain uplifts its head, and cried, "who waits there" with a grave and hoarse voice.

लीलाद्वयमथास्याग्रे प्रोवाचादिश्यतामिति।
स ददर्श पुरो नम्रं लीलाद्वयमवस्थितम्।।४३।।

The two Līlā's responded to him saying : "your commands" when he beheld the two Līlās in attendance upon him, and lowly bending themselves at his feet.

समाचारं समाकारं समरूपं समस्थिति।
समवाक्यं समोद्योगं समानन्दं समोदयम्।।४४।।

Both of them were of the same form and features, and of the like demeanour and deportment towards him. They were alike to one another in their voice and action, as in their joy and gladness at his rising.

का त्वं केयं कुतश्चेयमित्याह स विलोकयन्।
तस्मै लीलाह हे देव श्रूयतां यद्वदाम्यहम्।।४५।।

Then looking upon them he asked, "what are you and who is she"? At this the elder Līlā responded to him saying— "deign to hear what I have to say."

महिला तव लीलाहं प्राक्तनी सहधर्मिणी।
वागर्थस्येव संपृक्ता स्थिता संश्लेषशालिनी।।४६।।

I am *Līlā* your former consort, and was joined as twain in one with you, as sounds and their senses are combined together.

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इयं लीला द्वितीया ते महिला हेलया मया।
उपार्जिता त्वदर्थेन प्रतिबिम्बमयी शुभा।।४७।।

The other Līlā is but a reflexion of myself, and cast by my free will for your service.

शिरोभागोपविष्टेयं पाहि हैममहासने।
एषा सरस्वती देव त्रैलोक्यजननी शिवा।।४८।।

The lady sitting here beside the bed, is the goddess of wisdom— the blessed Sarasvatī, and mother of the three worlds; set her on the golden seat before you.

अस्माकं पुण्यसंभारैरिह साक्षादुपागता।
अनयेमे पराल्लोकादिहानीते महीपते।।४९।।

It is by virtue of our great merit, that she was presented herself to our sight, and brought us back from other worlds to your presence in this place.

इत्याकर्ण्य समुत्थाय राजा राजीवलोचनः।
लम्बमाल्याम्बरधरः पपात ज्ञप्तिपादयोः।।५०।।

Hearing this, the lotus-eyed king, rose from his seat, and with pendant wreaths of flowers and a strap of cloth hung about his neck, prostrated himself at her feet.

सरस्वती नमस्तुभ्यं देवि सर्वहितप्रदे।
प्रयच्छ वरदे मेधां दीर्घमायुर्धनानि च।।५१।।

He exclaimed : I hail you, O divine Sarasvatī! that does confer all blessings on mankind. Deign to confer on me the blessings of understanding and riches with a long life.

इत्युक्तवन्तं हस्तेन पस्पर्श ज्ञप्तिदेवता।

सरस्वत्युवाच

त्वं पुत्राभिमतार्थाढयो भवेति भवनान्वितः।।५२।।

As he was saying so, the goddess touched him with her hand and said, "be you my son, possessed of your desired blessings, and gain your blessed abode in future."

सर्वापदः सकलदुष्कृतदृष्टयश्च
गच्छन्तु वः शममनन्तसुखानि सम्यक्।
आयान्तु नित्यमुदिता जनता भवन्तु
राष्ट्रे स्थिराश्च विलसन्तु सदैव लक्ष्म्यः।।५३।।

Let all evils and evil thoughts be far from you, and all your discomforts be dispersed from this place; let an everlasting joy alight in your hearts, and a thick population fill your happy realm. May all prosperity attend on you forever.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने पद्मजीवनं नाम अष्टपञ्चाशः सर्गः।।५८।।

CHAPTER 59

EXTINCTION OF PADMA'S LIFE

Argument. Great joy on the King's return to Life. His Government of the Kingdom and his final Liberation.

वसिष्ठ उवाच

सरस्वती तथेत्युक्त्वा तत्रैवानतर्धिमाययौ।
प्रभाते पङ्कजैः सार्धं बुबुधे सकलो जनः।।१।।

Vasiṣṭha said : "Be it so," said Sarasvatī and disappeared in the air; and the people rose in the morning with their revivified king.

आलिलिङ्ग च तां लीलां लीला च दयितं क्रमात्।
पुनः पुनर्महानन्दान्मृतं प्रोज्जीवितं पुनः।।२।।

He embraced the renascent Līlā, who embraced him in her turn, and they were exceeding glad in their coming to life again.

सदासीद्राजसदनं मदमन्मथमन्थरम्।
आनन्दमत्तजनतं वाद्यगेयरवाकुलम्।।३।।

The palace was filled with loud acclamations of joy as those of giddy revelry: and the citizens were full of mirth and merry, song and music.

जयमङ्गलपुण्याहघोषघुंघुमघर्घरम्।
तुष्टपुष्टजनापूर्णं राजलोकवृताङ्गणम्।।४।।

The shouts of victory, and sounds of huzzas and hey-days, resounded in the air, and the people elated with joy, thronged at the royal court-yard to see their king.

सिद्धविद्याधरोन्मुक्तपुष्पवर्षसहस्रभृत्।
ध्वनन्मृदङ्गमुरजकाहलाशङ्खदुन्दुभि।।५।।

The genii of the *Siddhas* and Vidyādharas, dropped down handful of flowers from above; and the sound of drums and kettles, and trumpets and conches, resounded on all sides.

ऊर्ध्वीकृतबृहद्धस्तहास्तिकस्तनितोत्कटम्।
उत्तालताण्डवस्त्रैणपूर्णाङ्गणलसद्ध्वनि।।६।।

The elephants roared aloud on the outside, with their uplifted trunks; and crowds of females

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filled the inner court-yard, with their loud rejoicings.

मिथः संघट्टनिपतज्जनोपायनदन्तुरम्।
पुष्पशेखरसंभारमयसंसारसुन्दरम्।।७।।

Men bearing presents to the king, fell upon one another at their mutual clashing; and others wearing the flowery chaplets on their heads and hairs, moved gracefully all about.

विकीर्णापादितक्षौमं मन्त्रिसामन्तनागरैः।
स्थूलपद्ममयं व्योम रक्तैस्ताण्डविनीकरैः।।८।।

The red turbans of joy on the heads of the chiefs and host of citizens, and the waving of the reddish palms of dancing girls, filled the sky with a bed of red lotuses.

मत्तस्त्रीकान्धरावृत्तलीलान्दोलितकुण्डलम्।
प्रवृत्तपादसंपातप्रोल्लसत्पुष्पकर्दमम्।।९।।

The ground also was strewn over with rosy flowers, by foot-falls of dancers with their reddish soles; and the pendant earrings of ballet girls, which flourished with the oscillation of their heads and shoulders, waved in the air like flowers of gold.

पट्टवासःशरन्मेघवितानकवितानकम्।
वराङ्गनामुखैर्नृत्यच्चन्द्रलक्षगृहाजिरम्।।१०।।

The silken veils which like autumnal clouds, covered the faces of fairy damsels in their dancing, glittered as so many moons shining in the court-yard.

परलोकादुपानीता राज्ञी सा पतिरेव च।
इति निर्वृत्तगाथाभिर्जगुर्देशान्ते जनाः।।११।।

The people then retired to their respective abodes, with loud applause of the queen's return with her husband from the other world.

पद्मो भूमिपतिः श्रुत्वा वृत्तान्तं कथितं मनाक्।
चक्रे स्नानं समानीतैश्चतुःसागरवारिभिः।।१२।।

The king Padma heard of his adventures from the hearsay of his subjects, and made his purificatory ablution, with the waters of the four sea of the earth.

ततोऽभिषिषिचुर्विप्रा मन्त्रिणो भूभुजश्च तम्।
लब्धोदयमनन्तेहममरेन्द्रमिवामराः।।१३।।

Then the royal ministers and ministerial *Brāhmaṇas*, joined together in the act of his installation, like the synod of immortals, meeting at the inauguration of Indra.

लीला लीला च राजा च जीवन्मुक्तमहाधियः।
रेमिरे पूर्ववृत्तान्तकथनैः सुरतैरिव।।१४।।

The two Līlās continued in company with the kings, to relate with delight their respective adventures, and the wisdom they had gathered thereby.

सरस्वत्याः प्रसादेन स्वपौरुषकृतेन तत्।
प्राप्तं लोकत्रयश्रेयः पद्मेनेति महीभुजा।।१५।।

It was thus by grace of the genius of wisdom and their own experience, that this king Padma and his two queens, obtained their prosperity equal to that of the three worlds.

स ज्ञप्तिज्ञानसंबुद्धो राजा लीलाद्वयान्वितः।
चक्रे वर्षायुतान्यष्टौ तत्र राज्यमनिन्दितः।।१६।।

The king, who was fraught with the wisdom imparted to him by the goddess; continued to rule over his kingdom for thousands of years, in company with his consorts.

जीवन्मुक्तास्त इत्येवं राज्यं वर्षायुताष्टकम्।
कृत्वा विदेहमुक्तत्वमासेदुः सिद्धसंविदः।।१७।।

They reigned on earth, in their state of living liberation for myriads of years; and then receiving the perfect knowledge of the holy *Siddhas*, they became wholly liberated after their deaths.

यदुदयविशदं विदग्धमुग्धं
समुचितमात्महितं च पेशलं च।
तदखिलजनतोषदं स्वराज्यं
चिरमनुपाल्य सुदम्पती विमुक्तौ।।१८।।

The happy pair having reigned jointly, over their delightful realm of ever increasing population, and which was graced by learned men and righteous people, knowing their own rights and duties of doing good to all mankind, became freed from the burden of their state affairs forever.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये लीलोपाख्याने पद्मनिर्वाणं नामैकोनषष्टितमः सर्गः।।५९।।

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CHAPTER 60

ON DURATION AND TIME AND THOUGHTS OF THE MIND

Argument. The reason of introducing the two Līlās in the tale. The one as the counterpart of the other.

वसिष्ठ उवाच

एतत्ते कथितं राम दृश्यदोषनिवृत्तये।
लीलोपाख्यानमनघं घनतां जगतस्त्यज।।१।।

Vasiṣṭha said : I have related to you this tale, prince for removing your error of the phenomenal world. Mind this tale of *Līlā*, and renounce your misconception of the gross material world.

शान्तैव दृश्यसत्तास्याः शमनं नोपयुज्यते।
सतो हि मार्जनक्लेशो नासतस्तु कदाचन।।२।।

The substantiality of phenomena is a *nil* by itself, and requires no pains to invalidate it. It is hard to disprove a reality; but there is no difficulty in effacing a falsehood from the mind.

ज्ञानेनाकाशरूपेण दृश्यं ज्ञेयस्वरूपकम्।
इत्येकीभूतमालोक्य ज्ञस्तिष्ठत्यम्बरोपमः।।३।।

True knowledge consists in viewing the visible as void, and knowing the one vacuum as the sole unity and real entity, one loses himself at last in this infinite vacuity. (Vasiṣṭha was a *śūnyavādi* or vacuiot, which Śaṅkarācārya was at the pains to refute in his Dig-vijaya).

पृथ्व्यादिरहितेनेदं चिद्भासैव स्वयंभुवा।
साधितं यदि सिद्धेन ततः स्वात्मनि साधितम्।।४।।

When the self-born Brahmā created the world from nothing, and without the aid of any material or elementary body; it is plain that there was an eternal void, and all these are but manifestations of the vacuous soul. (The *Teom* and *Beom* of Genesis, corresponding with *Tama* and *Vyom* of the Veda, were the origin of creation).

संविद्यथा या यतते तथा सैव व्यवस्थिता।
विसृष्टा सृष्टिवित्रद्यां यावद्यत्नान्न रोधिता।।५।।

The same creative soul, has spread the seeds of its consciousness in the stream of creation, and these produce the images as they incessantly appear to us, unless we take the pains to repress them.

चिदाकाशावभासोऽयं जगदित्यवबुध्यते।
चिद्व्योम्येवात्मनि स्वच्छे परमाणुकणं प्रति।।६।।

The appearance of the world, is but a perspective of the sphere of divine intellect; and contained in the small space of human intellect within the soul; as in a transparent particle of sand.

एवमस्या मुधाभ्रान्तेः का सत्ता केव वासना।
कावास्था काच नियतिः कावश्यंभावितोच्यताम्।।७।।

Such being the case, say what is the essence of this erroneous conception, and what may be our desires or reliance in it, and what be the meaning either of destiny or necessity? (The predestination and chance, to which the Fatalists, ascribe the origination of the universe).

सर्वे चैतद्यथादृष्टं स्थितमित्थमखण्डितम्।
मायैवेयमनन्तेयं नच मायास्ति काचन।।८।।

This entire whole which is visible to the eye, is but a false appearance as that of magic; and there is no truth nor substance in a magic show.

श्रीराम उवाच

अहो नु परमा दृष्टिर्दर्शिता भगवंस्त्वया।
दावाग्निदग्धकक्षाणां दाहशान्तौ कलैन्दवी।।९।।

Rāma said : Oh! the wandrous exposition of the world, that you have now explained to me. It refreshes my soul, as the moon-beams revive the blades of grass, that have been burnt down by a conflagration.

अहो नु सुचिरेणाद्य ज्ञातं ज्ञातव्यमक्षतम्।
मया यथेदं यच्चेदं यादृग् ज्ञेयं यतो यदा।।१०।।

It is after so long, that I have come to know the truly knowable; such as what and how it is, and the manner whereby, whence and when it is to be known.

शाम्यामीव द्विजश्रेष्ठ निर्वामीव विकल्पयन्।
एतदाख्यानमाश्चर्यं व्याख्यानं शास्त्रदृष्टिषु।।११।।

I have my peace and rest in pondering on this wonderful theory, and your elucidation of the doctrines of the Śrūti *Śāstras*.

इमं मे भगवन्ब्रूहि संशयं सर्वकोविद।
तव पातुं न तृप्तोऽस्मि श्रोत्रपात्रैर्वचोमृतम्।।१२।।

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But tell me this one thing to remove my doubt, as my ears are never satiate, with drinking the nectarious juice of your sweet speech.

स सर्गत्रितये कालो लीलाभर्तुर्हि योगतः।
स क्वचित्किमहोरात्रः क्वचित्किं मासमात्रकः।।१३।।

Tell me the time, which transpired during the three births of Līlā's husband. Was it the duration of a day and night in one case, and of a month in another, and the period of a whole year in the case of Vidūratha?

क्वचित् किं बहुवर्षाणि कस्यचित्किमु पेलवः।
कस्यचित्किं महादीर्घः कस्यचित्किं क्षणः स्थितः।।१४

Or did any one of them live for many years, and whether they were of short or longer durations, according to the measure of men, gods or Brahmā. (Because a human year is a day and night of the polar gods, and a moment of the cycle of Brahmā. And revolution of the whole planetary system to the same point makes a day of Brahmā).

इति मे भगवन्ब्रूहि त्वं यथावदनुग्रहात्।
सकृच्छ्रुतं न विश्रान्तिमेति लोष्टे यथा जलम्।।१५।।

Please sir, kindly tell me this, because a little hearing is not sufficient to me, as a drop of water is not enough to moisten the dry soil or the parched ground of summer heat.

वसिष्ठ उवाच

येन येन यथा यद्यद्यदा संवेद्यतेऽनघ।
तेन तेन तथा तत्तत्तदा समनुभूयते।।१६।।

Vasiṣṭha said : Know sinless Rāma! that whosoever thinks of anything in any manner at any place or time, he comes to feel the same in the same manner, and in the same place and time.

अमृतत्वं विषं याति सदैवामृतवेदनात्।
शत्रुर्मित्रत्वमायाति मित्रसंवित्तिवेदनात्।।१७।।

Take for instance the destructive poison, which becomes as ambrosia to venomous insects, that take it for their dainty nourishment; and so is an enemy turning to a friend by your friendly behaviour unto him. (In both cases the evil turns to good by our taking it as such).

यथा भावितमेतेषां पदार्थानां निजं वपुः।
तदेव हि चिराभ्यासान्नियतेर्वशमायतम्।।१८।।

And the manner in which all beings consider themselves, and all others for a length of time; the same they seem to be by their mode and habit of thinking, as if it were by an act of destiny. (*i.e.*, They consider their thoughts of things as their destined nature, which is not so reality; for fair is foul and foul is fair; according as our incidents declare).

कचनैकात्मिकैषा चिद्यथा कचति यादृशम्।
तथा तथाशु भवति तत्स्वभावैककारणात्।।१९।।

The manner in which the active intellect represents a thing in the soul, the same is imprinted in the consciousness of its own nature. (Here the *cit* is said to be the *intellectus agens*, and consciousness- *Samvid* — the *intellectus patiens*. The motion of the mind gives us the impressions of the swiftness and slowness of time).

निमेषे यदि कल्पौघसंविदं परिविन्दति।
निमेष एव तत्कल्पो भवत्यत्र न संशयः।।२०।।

When our consciousness represents a twinkling of the eye as a *Kalpa,* we are led to believe a single moment an age of long duration. (As a short nap appears an age in dreaming), and (a long age as a moment as in the case of the seven sleepers of *Kehef*).

कल्पे यदि निमेषत्वं वेत्ति कल्पोऽप्यसौ ततः।
निमेषीभवति क्षिप्रं तादृग्रूपात्मिका हि चित्।।२१।।

And when we are conscious of or think a *Kalpa* age as a twinkling, the *Kalpa* age is thought to pass as a moment; and so a long night in our unconscious sleep, appears as a moment upon waking.

दुःखितस्य निशाकल्पः सुखितस्यैव च क्षणः।
क्षणः स्वप्ने भवेत्कल्पः कल्पश्च भवति क्षणः।।२२।।

The night appears a long some age, to the long suffering sick, while it seems as a moment, in the nightly revels of the merry; so a moment appears as an age in the dream, and an age passes off as a moment in the state of insensibility. (The length and shortness of duration, depending on our consciousness and insensibility of the succession of our ideas. See Locke and Kant on our idea of time).

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यथा च मृत्वा जातोऽहं तरुणो यौवनस्थितः।
यातोऽस्मि योजनशतं स्वप्न इत्यनुभूयते।।२३।।

The notions of the resurrection of the dead, and of one's metempsychosis, and being re-born in a new body; of his being a boy, youth or old man; and of his migration to different places at the distance of hundreds of leagues, are all but the phenomena of sleep, and retrospective views in a dream.

रात्रिं द्वादशवर्षाणि हरिश्चन्द्रोऽनुभूतवान्।
लवणो भुक्तवानायुरेकरात्र्या समाः शतम्।।२४।।

King Hariścandra is said to have thought a single night as a dozen of years; and the prince Lavana to have passed his long life of a hundred years as the space of a single night. (So the seven sleepers of *Kehef* passed a long period as one night, and so of others).*

* (The reader is referred to the following passage in the story of Rip Van Wrinkle in Irving's Sketch-Book. "To him the whole twenty years, had been but as one night." The strange events that had taken place during his torpor were, there had seen a revolutionary war, when his country had thrown off the yoke of old England, and that instead of being a subject of George the third, he was now a free citizen of the United States, pp. 32-33.)

यन्मुहूर्तः प्रजेशस्य स मनोर्जीवितं मुनेः।
जीवितं यद्विरिञ्चस्य तद्दिनं किल चक्रिणः।।२५।।

What was a moment to Brahmā, was the whole age of the life-time of Manu (Noah); and what is a day to Viṣṇu, constitutes the long period of the life-time of Brahmā. (This alluded to the comparative differences in the cycles of planetary bodies presided by the different deities; such as Jupiter's cycle of 60 years round the sun, is but one year of the presiding god of that planet).

विष्णोर्यज्जीवितं राम तद्दृषाङ्कस्य वासरः।
ध्यानप्रक्षीणचित्तस्य न दिनानि न रात्रयः।।२६।।

The whole life-time of Viṣṇu, is but one day of the sedate Śiva; for one whose mind is motionless in his fixed meditation, is unconscious of the change of days and nights and of seasons and years. (Since the meditative mind is insensible of the fluctuation of its ideas, or that there is an utter quietus of them in the quietism of the *Yogī*'s mind).

न पदार्था न च जगत्सत्यमात्मनि योगिनः।
मधुरं कटुतामेति कटुभावेन चिन्तितम्।।२७।।

There is no substance nor the substantive world, in the mind of the meditative Yogī, (who views them in their abstract light); and to whom the sweet pleasures of the world, appear as bitter, as they are thought to be the bane of his true felicity.

कटु चायाति माधुर्यं मधुरत्वेन चिन्तितम्।
मित्रबुद्ध्या द्विषन्मित्रं रिपुबुद्ध्या रिपुः सुहृत्।।२८।।

The bitter seems to be sweet, by being thought to be so; and what is unfavourable, becomes favourable as that which is friendly comes to be unfriendly by being taken in their contrary senses.

भवतीति महाबाहो यथासंवेदनं जगत्।
अनभ्यस्ताः पदार्था ये शास्त्रपाठजपादयः।।२९।।

Thus Rāma! it is by habitual meditation, that we gain the abstract knowledge of things; as on the other hand we forget what we learnt, by want of their recapitulation. (Habit is second nature, and practice is the parent of productions).

तेषां संवेदनाभ्यासान्नूनमभ्येति साम्यता।
नौयायिनां भ्रमार्तानां वेदनाद्भूर्विवर्तते।।३०।।

These by their habitude of thinking, find everything in a state of positive rest; while the unthinking fall into the errors of the revolutionary world, as a boat-passenger thinks the land and objects on the shore, to be receding from and revolving around him.

अवेदनाभ्रमार्तानामपि नैषां विवर्तते।
शून्यमाकीर्णतामेति वेदनात्स्वप्नदृक्ष्विव।।३१।।

Thus the unthinking part of mankind, and those wandering in their error, think the world to be moving about them; but the thinking mind, sees the whole as an empty void, and full of phantoms, as one sees in his dream.

वेदनात्पीतमानीलं शुक्लं वाप्यनुभूयते।
आपद्वदुत्सवः खेदं करोति परिमोहतः।।३२।।

It is the thought (erroneous conception), that shows the white as black and blue; and it is the

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mistake of judgement, that makes one rejoice or sorrow at the events of life.

कुड्येऽपि ख इवाचारो दृष्टो नन्वविचारिणः।
असद्यक्षो विमूढानां प्राणानप्यपकर्षति।।३३।।

The unthinking are led to imagine a house where there is none; and the ignorant are infatuated to the belief of ghosts, as they are the killers of their lives.

वेदनात्स्वप्नवनिता जाग्रतीव रतिप्रदा।
यद्यथाभासमायातं तत्तथा स्थिरतां गतम्।।३४।।

It is reminiscence or memory, which raises the dream as her consort; and which represents things as they are presented to it, by the thoughts of the waking state.

असदेव नभश्चैव नभ एव चिदात्मनि।
शतहस्ताम्बुदच्छायानटनृत्तमिवाततम्।।३५।।

The dream is as unreal as the empty vacuity, abiding in the hollow receptacle of the intellectual soul; it overspreads the mind like the shadow of a cloud, and fills it with images like those of a puppet-show under the magic lantern.

गमने मानसं स्पन्दं जगद्विद्धि न वस्तुतत्।
मिथ्याज्ञानपिशाचस्य स्पन्ददर्शनमाकृति।।३६।।

Know the phenomena of the revolving worlds, to be no more in reality, than mere resultants of the vibrations of the mind, in the empty space of the soul; and as the motions and gestures of the fancied hobgoblins, to the sight of children.

मायामात्रकमेवेदमरोधकमभित्तिमत्।
इदं भास्वरमाभातं स्वप्नसंदर्शनं स्थितम्।।३७।।

All this is but a magical illusion, without any substance or basis of itself; and all these imposing scenes of vision, are but the empty and aerial sights of dreams.

अपूर्वमेवासुप्तस्य नरस्येवोदितं विदुः।
अचेता चेतति स्तम्भो यादृशं शालभञ्जिकाम्।।३८।।

Just as the waking man, beholds the wondrous world before him, so also does sleeping man see the same; and both of them resemble the insensible pillar, which finds the Images of statues engraved upon it: (because the soul is ever awake in every state of all living bodies).

परमार्थमहास्तम्भः सृष्टिं चेतति तादृशम्।
यादृशो मे नरः पार्श्वे स्वप्ने क्षुब्धो महाभटैः।।३९।।

The great monument of the Divine Spirit, has the figure of the created world, carved in itself in the same manner, as I see a troop of soldiers passing before me in my dream. (All these appear to be in action, in their true state of nullity and inaction).

तादृशो ब्रह्मणः स्वर्गो बुद्ध एव सुषुप्तवत्।
तृणगुल्मलतायुक्तः शिशिरान्ते यथा रसः।।४०।।

So is this waking world asleep in the soul of Brahmā, and rises in his mind as the vegetable world springs from the sap lying hid in the earth, which gives it its growth and vernal bloom.

वासन्तः संस्थितो भूमौ तथा सर्गः परे पदे।
यथा द्रवत्वं कनके स्थितमन्तरनुन्मिषत्।।४१।।

So likewise does the creation lie hid in, and spring from the Supreme Spirit; as the brightness of gold ornaments is contained in, and comes out of the material metal. (The Divine-Spirit is both the material and efficient cause of creation — (*exquo & a quo*).

तथा स्थितः परे सर्ग आत्मवर्गादणावणौ।
संनिवेशो यथाङ्गनामङ्गिनोऽनन्य आत्मनः।।४२।।

Every atom of creation, is settled in the plenum of Divine Spirit; as all the members of the body, are set in the person of their possessor.

जगदेवमनङ्गस्य स्वात्मनो ब्रह्मणस्तथा।
यादृगेकनरः स्वप्ने युद्धमन्यं नरं प्रति।।४३।।

The visible world has the same relation, to the bodiless and undivided spirit of God; as one fighting in a dream bears to his antagonist; (both believing in their reality, while both of them are unreal in their bodies).

तादृशं सदसद्रूपं स्वात्मेदं व्योमगं जगत्।
महाकल्पान्तसर्गादौ चित्स्वभावमिदं जगत्।।४४।।

Thus the real and unreal, the spirit and the world, all dwindled into vacuum, at the great *Kalpānta* annihilation of creation, except the intellect of God which comprises the world in itself.

कारणत्वं मिथः पश्चादसदेति न वास्तवम्।
मुक्तेऽस्मिन्ब्रह्मणि यदि ब्रह्मान्यः स्मृतिजो भवेत्।

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तत्स्मृतिज्ञप्तिजे सर्गे स्थितैव ज्ञप्तिमात्रता।।४५।।

The causality of the one (*i.e.* the spirit of God), and the unreality of the world can not be true; (since nothing unreal can comes out of the real). Except Brahmā— the all (*to pan*), there is no other cause, as a Brahmā or any other; the Divine Intelligence is the only cause and constituent of its productions.

श्रीराम उवाच

पौराणां मन्त्रिमुख्यानां विदूरथकुलक्रमः।

सममेव कथं तत्र सर्वेषां प्रतिभासितः।।४६।।

Rāma asked— But what cause was it that represented the citizens, counsellors and ministers of Vidūratha's royal house also to Līlā's vision, in the same manner as her lord the king, (who was alone the object of her thought)?

वसिष्ठ उवाच

चितः समनुवर्तन्ते मुख्यायाः सर्वसंविदः।

यथा विपुलवात्यायाः सामान्या वातलेखिकाः।।४७।।

Vasiṣṭha said : All other thoughts are associated with the principal one in the intellect, in the same manner as the high winds are accompaniments of the storm.

परस्परानुसारेण तथा रूपेण संविदः।

कचितास्ताः प्रजापालप्रजावास्तव्यमन्त्रिणः।।४८।।

The association of thoughts, follows one another in a long and perpetual train; and caused the succession of the sights of the ministers, citizens and subjects of the king, in Līlā's vision one after the other.

एवं रूपात्कुलाज्जातो राजास्माकमयं त्वसौ।

कचिता इव वास्तव्यविदो वैदूरथे पुरे।।४९।।

In this way the thought that the king was born of such and such a family, naturally introduced the thoughts of his palace and city, and of those that dwelt in them.

कचने चित्स्वभावस्य न च कारणमार्गणम्।

युक्तं महामणेर्भासामिवान्यत्र स्वभावतः।।५०।।

It is in vain to enquire into the cause and manner, of the intellect's being combined with its thoughts of all times; since it is called the gem of thoughts (*Cintāmani*), and must be always accompanied with its radiating thoughts, like a brilliant gem with its rays. (I.E. Thinking is the inseparable attribute of the mind).

अहमेवं कुलाचारे राजा स्यामेवमित्यपि।

विदूरथविंदो रत्नादुदिता प्रतिभा यथा।।५१।।

Padma thought to become a king like Vidūratha, in the proper discharge of the duties of his royal family; and this constant thought of himself as such, cast the mould of the mind and manner of Vidūratha upon him: (*i.e.* he looked himself in the light of that king).

यावन्तो जन्तवो यस्मिन्ये ये सर्गे यदा यदा।

ते सर्गगत्वाच्चिद्घातोरन्योन्यादर्शतां गताः।।५२।।

All animate beings of every kind, are but models of their own thoughts, like looking— glasses showing their inward reflexions to the sight. (The innate man appearing in his outward figure, is a verity in physiognomy).

तीव्रवेगवती या स्यात्तत्र संविदकम्पिता।

सैवायाति परं स्थैर्यमामोक्षं त्वेकरूपिणी।।५३।।

The mind which is fixed in the meditation of God, and remains unshaken amidst the turmoils of the world; is fraught with perfect rest, and preserves the composure of the soul, until its final liberation from the bondage of the body.

बलवच्चिद्विलासानामनुवृत्त्या परस्परम्।

स्वभावाः प्रतिबिम्बन्ति चिदादर्शे स्वभागतः।।५४।।

But the thoughts of the fluctuating enjoyments of this world, alternately represented in the mirror of the mind, like the shadows of passing scenes upon a looking glass.

तत्रातियत्नाज्जयति सत्याः संविद आत्मसात्।

कुर्वन्ति सरिदम्भोधिगामिनी सरितो यथा।।५५।।

It requires therefore a great force of the mind, to overcome its worldly thoughts, and turn them to the channel of truth; as the greater force of the main current of a river, leads its tributaries to the ocean.

ये समास्तत्र ते तावद्यतन्ते चित्स्वभावतः।

यावदेको जयत्यत्र द्वितीयः स निमज्जति।।५६।।

But the mind is greatly disturbed, when the worldly and spiritual thoughts, press it with equal force to both ways; and it is then, that the greater force leads it onward in either way.

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(There is no midway like that of the *Mādhyamikas* between this world and the next).

Gloss. The worldly and spiritual thoughts being equally focible, they naturally struggle in the mind, and that which is of greater force overcomes the other.

जायमानेषु नश्यत्सु वर्तमानेषु भूरिशः।
एवं सर्गसहस्रेषु परमाणुकणं प्रति।।५७।।

Such is the case with all the myriads of beings, whether are living, dead or to come to life; and the same accidents take place in the particles of all human minds; (like the concussions of atomic forces).

न किंचित्केनचिद्व्याप्तं न किंचित्केनचित्स्थितम्।
चिदाकाशमिदं शान्तमतः सर्वमभित्तिमत्।।५८।।

All this is the empty sphere of the Intellect, all quiet and without any basis or substratum. It is neither peopled nor filled by anything except its own native thoughts.

अयमाभासते स्वप्नो निर्निद्रो दृष्टिवर्जितः।
अवश्यंभाविबोधस्तु स्वप्नभूतोऽप्यसन्मयः।।५९।।

All these appear as dreams, even in our unsleeping states, and have no form or figure in the sight of the wise. The perception of their positive existence, is but a misconception of their negative in-existence.

पत्रपुष्पफलांशात्मा यथैकः स्वास्थितो द्रुमः।
अनन्तसर्वशक्त्यात्मा ह्येक एव तथा विभुः।।६०।।

There really exists but one omnipotent and all pervasive Spirit, which shows itself in diverse forms like the flowers, fruits, and leaves of trees, all appearing from the self-same woody trunk, (which like the great Brahmā is the origin of all its off-shoots).

मातृमेयप्रमाणादिमायात्मकमजं पदम्।
बुद्धं विस्मृतिमायाति न कदाचन कस्यचित्।।६१।।

He who knows the increate Brahmā to be the measurer, measure and the thing measured, (*i.e.* the creator, created and the creation), to be all one and himself, can never forget this certain truth of unity, nor ever fall into the error of dualism of the cause and effect.

शून्योदयास्तमयतस्तु तमःप्रकाशं
दिक्कालरूप्यपि सदैकमनादि शुद्धम्।
आद्यन्तमध्यरहितं स्थितमच्छमम्बु
सौम्यत्ववीचिवलनाढ्यमिवैकमेव।।६२।।

There is but one Being (SAT), who is Holy and without beginning; and who, though the appears to be of the forms of light and darkness, and of space and time, does never rise not set anywhere. He is without beginning, middle or end; and remains as a vast expanse of water, exhibiting itself in its waves and currents.

अहंत्वमित्यादिजगत्स्वरूपा
विशुद्धबोधैकविभा विभाति।
आकाशकोशे निजशून्यतेव
द्वैतेक्यसंकल्पविकल्पनाच्च।।६३।।

The notion of myself, yourself and the objective world, are but effusions of our perverted understandings; and it is ignorance only that shows the One as many within the Sheath of the mind, according as it imagines it to be.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये
मोक्षोपायेषूत्पत्तिप्रकरणे लीलो० प्रयोजनवर्णनं नाम
षष्टितमः सर्गः।।६०।।

CHAPTER 61

ON THE NATURE OF THE WORLD

Argument. Proofs of the unreality of the world, leading to the Quietesm of the Spirit.

श्रीराम उवाच

अहं जगदिति भ्रान्तिः परस्मात्कारणं बिना।
यथोदेति तता ब्रह्मन्भूयः कथय साधु मे।।१।।

Rāma said : Please sir, explain to me whence arises this error of our knowledge of the objective world, without a cause of this error. (The True God can not lead us to the knowledge of untruth).

वसिष्ठ उवाच

समस्ताः समतैवान्ताः संविदो बुध्यते यतः।
सर्वथा सर्वदा सर्वं सर्वात्मकमजस्ततः।।२।।

Vasiṣṭha said : Because we have the knowledge of all things (*i.e.* the objective), to be contained alike in our consciousness (as of the

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subjective self); it is plain that this eternal and increate self (or soul), is the cause and container of them all at all times.

सर्वा हि शब्दार्थदृशो ब्रह्मैवैताः पृथङ्ग तत्।
सर्वार्थशब्दार्थकला रूपमासां न विद्यते।।३।।

That which has an insight or intuitive knowledge of all things, which are expressed by words and their meanings, is Brahmā-the soul and no other; and nothing that is meant by any significant term, has a different form of its own. (It is the doctrine of nominalism that the notions conveyed by words have no realities corresponding them in the mind, and have no existence but as mere names).

कटकत्वं पृथग्घेम्नस्तरङ्गत्वं पृथग्जलात्।
यथा न संभवत्येवं न जगत्पृथगीश्वरात्।।४।।

As the quality of a bracelet is not different from its substance of gold, not that of a wave from the water; so the expansion of the world, is not distinct from the spirit of God. (The spirit inflated and produced the world out of itself *Śrūti*).

एष एव जगद्रूपं जगद्रूपं तु नेश्वरे।
हेमैव कटकादित्वं कटकत्वं न हेमनि।।५।।

It is Brahmā that is manifest in the form of the world, and not the world that appears as God; and so does gold display itself in the form of a bracelet, and not the bracelet that takes the nature of gold.

यथावयविनो रूपमनेकावयवात्मकम्।
तथाऽनवयवायास्तु चितः सर्वात्मकं च यत्।।६।।

As the whole is displayed in all its various parts, so the entire intellect shows itself in all the various operations of the mind composing the world. (The intellect displaying the mind, and this the world).

यत्तुल्यकालमखिलं तन्मात्रावेदनं परे।
अन्तस्थं तदिदं भाति जगदित्यहमित्यपि।।७।।

It is ignorance of the infinite and eternal Spirit of God, that exhibits itself as myself, yourself and the world itself in the mind. (*i.e.* The knowledge both of the subjective and objective results from ignorance of the only One-tanmātram).

लेखौघानां यथा भेदसंनिवेशः शिलोदरे।
तथानन्यज्जगदहं चेत्यन्तश्चिद्घने घनम्।।८।।

As the shades of different colours in gems, are not apart from the gems; so the notions of one's self and the world, are the shades inherent in the self-same intellect.

स्थितास्तरङ्गाः सलिले यथान्तरतरङ्गते।
सृष्टिशब्दार्थरहितास्तथान्तः सृष्टयः परे।।९।।

Like waves appearing on the surface of the undulated waters of the deep; this so-called and meaningless creation, is but a *phasis* in the Divine Intellect.

न सर्गे तिष्ठति परं सर्गस्तिष्ठति नो परे।
अवयवावयविवत्सत्तानवयवैस्तयोः।।१०।।

Neither does the Spirit of God reside in the creation, nor does the creation subsists in the Divine Spirit (like waves in the waters); nor is there such relation as of a part with the whole between them. (These are no parts of one undivided whole).

चिद्रूपेण स्वसंवित्त्या स्वचिन्मात्रं विभाव्यते।
स्वमेव रूपहृदयं वातेन स्पन्दनं यथा।।११।।

One should meditate on his intellect as the form of the Divine Intellect, in his own consciousness of it; and he will feel the Divinity stirring within himself, as it were stirred by the breath of a breeze. (There is a divinity stirring within us, Addition).

तत्कालमेष शब्दाणुश्चिच्चमत्काररूपधृक्।
चेतते खमिवैवान्तः संकल्प इव चेतसा।।१२।।

The minute particle of the vacuous intellect, will then appear in its wondrous form of a void, within the empty space of his conscious mind. (The primary hypostasis of the vacuous soul being but a void, its attributes of the intellect and mind, are of the same form).

तदेवानिलतां वेत्ति निजसत्तात्मिकां स्वयम्।
अन्तर्गतस्पर्शरसां पवनस्पन्दतामिव।।१३।।

He then finds this vacuous form stirring in himself as the airy spirit, with its property of feeling, as it is felt in the *flatus venti* or breath of air. (This is the Spirit of God).

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तदेवाभासतामेति निजसत्तात्मिकां स्वयम्।
कोशस्थितालोकलवां तेजः प्रगटतामिव।।१४।।

The God then assumes a luminous form as the state of his own substantiality; and this is posited in the sheath of the intellect as a spark of fire. (This is the holy light of the God of glory or glorious God).

तदेवं जलतां याति निजसत्तात्मिकां स्वयम्।
अन्तः स्थितास्वादलघां सलिलं द्रवतामिव।।१५।।

The light then melts into water as the self-same substance of itself; and this fluid substance contains in it the property of taste. (This is the liquid state of the floating spirit before creation).

तदेदावनितां वेत्ति स्वचित्तैकात्मतामयीम्।
अन्तः स्थगन्धतन्मात्रामुर्वी स्थैर्यकलामिव।।१६।।

The same is condensed in the form of a solid substance, which is the same with the Divine Mind. This becomes the earth bearing in its bosom the property of smell. (The earth being produced from the scum of water, is dissolved again into its watery form).

तुल्यकालनिमेषांशलक्षभागप्रतीति यत्।
निजं विदः प्रकचनं तत्सर्गौघपरम्परा।।१७।।

Again God represents himself to our intellect, as one infinite and uniform duration; and its measures in twinklings and other divisions, are but manifestations of the succession of our thoughts. (*Prakacanamvidah paramparā*— is the very doctrine of Locke and others).

शुद्धं सकृत्प्रभातान्तर्दृश्यमध्यमनामयम्।
उदयास्तमयोन्मुक्तं ब्रह्म तिष्ठत्यनिष्ठितम्।।१८।।

The other states in which God presents himself to our intellects are that, He is Holy, infinitely glorious, seen within us,* and without beginning, middle and end; that, He has no rising nor setting, and subsists of Himself without a substratum and as the substratum of all.

* (The intuition of his existence, is the best proof of the same. Śrūti. So says the mystic sufi— I sought him everywhere but found him nowhere; I then looked within myself, and saw him there-as his seat was there).

बुद्धं तदपवर्गं तत्ससर्गमपि सत्समम्।
अबुद्धं सर्गरूपात्म विसर्गमपि तत्सदा।।१९।।

This knowledge of God is bliss itself, and his creation is identic with himself. Ignorance of God leads to the knowledge of the objective world, and its extinction is the way to know the eternity of His existence.

चिद्ब्रह्म यद्यथा येन बुध्यते स्वात्मनात्मनि।
तत्तत्थानुभवति सर्वं सर्वाङ्गशक्तिमत्।।२०।।

Brahmā is conceived in the same manner in our souls, as He is represented to us by our intellects; just as we know all other things according to our ideas of them, in our all comprehensive minds.

तत्सत्यं चिद्विलासत्वान्नित्यानुभवरूपतः।
तदसत्यं मनःषष्ठात्सर्वाख्या निगतं यतः।।२१।।

Of these, those things only are true, the notions of which we derive from the dictates of our well-directed understandings; as all those are untrue, which the mind paints to us from the impressions of the senses and the meanings of words; which are incapable of expressing the nature of the undefinable an indescribable God, (whom no words can express— *Yato vāco nivartante ya prāpya manasā smaran.* (Śrūti)

यथैतत्सरणं वायौ तथा सर्गः स्थितः परे।
असत्यकल्पेऽपि संकल्पः सत्येऽसत्य इवापि च।।२२।।

Know the unreal world which appears as real, and the reality of God which appears as unreality, to be of the manner of the air in motion and at rest. The visible world like the current air, appears true to them, that have no knowledge of the invisible God, who is as calm as the still air underlying the ethereal air and its fluctuations.

अन्यरूपा यथानन्या तेजस्यालोकतोदरे।
तथा ब्रह्मणि विश्वश्रीः सत्यासत्यात्मिका चिति।।२३।।

A thing may appear different from another, and yet be the same with it; as the light in the fire is the selfsame fire. So the visible world arising from the invisible Brahmā, appears as another reality; though it is same with the reality of God.

अनुत्कीर्णा यथा पङ्के पुत्रिका चाथ दारुणि।
यथा वर्णा मषीकल्के तथा सर्गाः स्थिताः परे।।२४।।

All things whether in being or not being, subsist in God as their invisible and unknown

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source and cause; as the unscooped earth is the cause of the would be-doll, the unhewn tree of a future statue, and the soot of the ink not *inesse*. (So all future statues are contained in the unhewn marbles, according to Aristotle.)

अनन्यान्येव कचति ब्रह्मतत्त्वमरुस्थले।
असत्यात्मनि सत्येव त्रिजगन्मृगतृष्णिका।।२५।।

One thing is exhibited as another in the great desert of the Divine Mind, which shows the phenomena of the world as figures in the mirage.

ब्रह्मणा चिन्मयेनात्मा सर्गात्मैव विभाव्यते।
न भाव्यते चानन्यत्वाद्बीजेनान्तरिव द्रुमः।।२६।।

The wise soul thinks this world as one with its source— the Divine Intellect, as the considers the tree no way different from its parent seed.

यथा क्षीरस्य माधुर्यं तीक्ष्णत्वं मरिचस्य च।
द्रवत्वं पयसश्चैव स्पन्दनं पवनस्य च।।२७।।

As the sweetness of milk, the pungency of pepper, the fluidity of water, and the motion of winds, are the inseparable properties of their substances—

स्थितोऽनन्यो यथान्यः सन्नास्ति तत्र तथात्मनि।
सर्गो निर्गलचिद्रूपः परमात्मात्मरूपभृत्।।२८।।

So this creation is inseparable from the spirit of Brahmā, and is a mere form of the one Supreme soul, beside which there is nothing in reality. (Whose body nature is, and God the soul).

कचनं ब्रह्मरत्नस्य जगदित्येव यत्स्थितम्।
तदकारणकं यस्मात्तेन न व्यतिरिच्यते।।२९।।

This world is the manifestation of the lustre of the gem of Divine mind, and has no other cause except the essence of Brahmā, which is no other than its material cause— the Supreme soul itself.

वासना चित्तजीवादिवेदनं वेदनोदितम्।
नोदेत्यवेदनादेव यतनादेव पौरुषात्।।३०।।

The will, the mind, the living soul, and its consciousness, are all the offspring of Divine intellection; because there is nothing that can be produced by exertion of any power without direction of the Intellect.

नास्तमेति न चोदेति क्वचित्किंचित्कदाचन।
सर्वं शान्तमजं ब्रह्म चिद्घनं सुशिलाघनम्।।३१।।

There is nothing that rises or sets anywhere, nor appears or disappears at any time; but everything is unborn at all times, and lies quiet in the Divine Intellect, which is as solid as a massive rock.

पराणुं प्रति सर्गौघाश्चित्ताद्भ्रान्तिसहस्रशः।
तेष्वप्यणावणावन्तः कैवात्रावासना कथम्।।३२।।

To attribute the formation of these multitudes of the combination of atoms, and to suppose every particle to be composed of minutest infinitesimals; are but vagaries of imagination, as none of them could combine of themselves except by direction of the eternal mind. (Matter having no force nor design in itself).

यथा जलान्त ऊर्म्याद्या गुप्तागुप्ताश्च शक्तयः।
जाग्रत्स्वप्नसुषुप्ताद्यास्तथा जीवेऽन्तरास्थिताः।।३३।।

All force resides in some living principle, as the waking, sleeping and dreaming states appertain to the living soul; and as the undulation of waves subsists in the water; (or) as the current of the stream lies hidden in it.

जाता चेदरतिर्जन्तोर्भोगान्प्रति मनागपि।
तदसौ तावतैवोच्चैः पदं प्राप्त इति श्रुतिः।।३४।।

When the living soul feels its inappetency towards wordly enjoyments, it is then said to have reached to his highest perfection by the Śrūti: (such as— *niṣkāma* or abandonment of the desire of fruition, is the highest state of human felicity).

यतो यतो विरज्यते ततस्ततो विमुच्यते।
अतोऽहमित्यसंविदन्क एति जन्मसंविदम्।।३५।।

As the mind is freed from its choice and dislike of things, so is the soul liberated by avoiding its egoism and personality, and then it has no more to be conscious of the pain, attending upon a future birth and transmigration.

चितिं परापरामजामरूपिकामनामिकाम्।
चराचराऽधरामयीं विदन्ति ये जयन्ति ते।।३६।।

Whosoever comes to know in his understanding, this state of supreme and inexpressible felicity; he is sure to overcome all his worldly appetites, that bind him fast to this earth.

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परे चितिः स्वप्रकटाद्वितीया-
स्वावर्तलेखेव जले द्रवान्तः।
साहं तयेमानि जगन्ति धत्ते
न सन्ति नासन्ति परात्मकानि।।३७।।

But whosoever labours in his mind under his affections to this world, he has to rove continually in it as in the whirlpool of a stream, and destroys the supreme felicity of his soul in his continuous turmoil.

अहंमयी पद्मजभावना चित्
संकल्पभेदाद्वितनोति विश्वम्।
अन्तर्मुखैवानुभवत्यनन्त-
निमेषकोट्यंशविधौ युगान्तम्।।३८।।

It was the lotus-born Brahmā, that was conscious of his egoism at first, and who has by the will of his mind, spread out this universe. (He is eternally acting, and has not retired after his act of creation).

इत्यार्षे श्रीवासिष्ठमहारामायणे उत्पत्तिप्रकरणे लीलो० जगत्स्वरूपवर्णनं नामैकषष्टितमः सर्गः।।६१।।

CHAPTER 62

INTERPRETATION OF DESTINY

Argument. The erroneous conception of creation and of Destiny both as active and inactive.

वसिष्ठ उवाच

परमाणुनिमेषाणां लक्षांशकलनास्वपि।
जगत्कल्पसहस्राणि सत्यानीव विभान्त्यलम्।।१।।

Vasiṣṭha continued : These myriads of worlds and the millenniums of *kalpa* ages, are no more real in themselves than our false computation of the millionth part of an atom or the twinkling of an eye.

तेष्वप्यन्तस्तथैवान्तः परमाणुकणं प्रति।
भ्रान्तिरेवमनन्ताहो इयमित्यवभासते।।२।।

It is our error that represents them as true to us, though they are as false as our calculation of those infinitesimals.

वहन्तीमाः पराः सत्ताः शान्ताः सर्गपरम्पराः।
सलिलद्रवतेवान्तः स्फुटावर्तविवर्तिका।।३।।

These creations whether past or future, follow one another in endless succession, like the overflowing currents of water, with all the waves, eddies and whirlpools in them.

मिथ्यात्मिकैव सर्गश्रीर्भवतीह महामरौ।
तीरद्रुमलतोन्मुक्तपुष्पालीव तरङ्गिणी।।४।।

The prospect of these created worlds is as false, as the delusive mirage, which presents a stream of water, flowing with strings of flowers, fallen from the plants on the shore.

स्वप्नेन्द्रजालपुरवत्संकथेहापुराद्रिवत्।
संकल्पवदसत्यैव भाति सर्गानुभूतिभूः।।५।।

The conceptional creation is as baseless, as a city in a dream or magic show; or as mountain in fiction, or an imaginary castle in air.

(It is a *flatusventi,* and not based on any thing real; but has a mere psychological existence, depending on fancy and imagination).

श्रीराम उवाच

एकात्मैकतयैवं हि जाते सम्यग्विचारणात्।
निर्विकल्पात्मविज्ञाने परे ज्ञानवतां वर।।६।।

Rāma said : Sir, the drift of your reasoning, leads to the establishment of the identity of the conceptional creation with the creator; and that this unity of both is the belief of the learned and wise. (So says Hegel: "creation is the reality of God; it is God passing into activity" Lewe's Hist. Ph. II p. 626).

किमर्थमिह तिष्ठन्ति देहास्तत्त्वविदामपि।
दैवेनैव समाक्रान्ता दैवमत्र च किं भवेत्।।७।।

New tell me, what you have to say with regard to the material bodies, which these existence bear on earth; and what is the cause that the body is subject to the casualties unknown to the inward spirits. (*i.e.* The body is subject to material laws, but not so the immaterial spirit which has no change).

वसिष्ठ उवाच

अस्तीह नियतिर्ब्राह्मी चिच्छक्तिः स्पन्दरूपिणी।
अवश्यभवितव्यैकसत्ता सकलकल्पगा।।८।।

Vasiṣṭha replied : There is a supernatural and active energy of the Divine Intellect, called the predominant Decree, Fate or Destiny, which must come to pass, and bear its command over

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all our actions and desires.

(Destiny is irresistible, being the decree of Providence, governing all events and our free wills also. Fate is the personification of the female agency of god. Here Vasiṣtha is a fatalist also; but his fate is the Divine decree).

आदिसर्गे हि नियतिर्भाववैचित्र्यमक्षयम्।
अनेनेत्थं सदा भाव्यमिति संपद्यते परम्।।९।।

She is invested from the beginning with irresistible and multifarious powers; and destines the manner in which every thing is to take place and continue forever. (The philosophical destiny is the sun of the laws of universe, of matter and mind).

महासत्तेति कथिता महाचितिरिति स्मृता।
महाशक्तिरिति ख्याता महादृष्टिरिति स्थिता।।१०।।

She is the essential cause of all essence, and the chief mover of the intellect; she is styled as the great power of powers, and remains as the great viewer of all things.

महाक्रियेति गदिता महोद्भव इति स्मृता।
महास्पन्द इति प्रौढा महात्मैकतयोदिता।।११।।

She is called the great agency and the great producer of all events; She is known as the chief mover of occurences, and she is the soul and source of all accidents. (The mythological Destiny is superior to god and men, and rules over the great Jove himself).

तृणानीव जगन्त्येवमिति दैत्याः सुरा इति।
इति नागा इति नगा इत्याकल्पं कृतास्थितिः।।१२।।

She whirls the worlds as straws, and bears her sway over the deities and demons; she commands the Nāga dragons and the mountain monsters to the end of time.

कदाचिद्ब्रह्मसत्ताया व्यभिचारोऽनुमीयते।
चित्रमाकाशकोशे च नान्यथा नियतेः स्थितिः।।१३।।

She is sometimes thought to be an attribute of Divine essence, and to remain pictured in her ever varying colours in the hollow vacuity of the Divine Mind. (The theological destiny is the Almighty Will of God and his foreknowledge also; before which the fates float about, as if they are drawn up in variegated pictures).

विरिञ्चयाद्यात्मभिर्बुद्धैर्बोधायालिखितात्मनाम्।
ब्रह्मात्मैव सा नियतिः सर्गोऽयमिति कथ्यते।।१४।।

The learned have explained Brahmā the Demiurge, to be identic with the Spirit of Brahmā, for the understanding of those that are ignorant in spiritual knowledge; and by destiny they mean his creation. (*i.e.* Creation is destination of the preordaining and irrevocable will of God).

अचलं चलवद्दृष्टं ब्रह्मापूर्यं व्यवस्थितः।
अनादिमध्यपर्यन्तं सर्गो वृक्ष इवाम्बरे।।१५।।

The immovable spirit of Brahmā, appears to be full of moving creatures and the infinity of Divine existence, seems to teem with the finite creation in the midst of it, like a grove of trees growling under the concavity of the hollow sky.

पाषाणोदरलेखौघन्यायेनात्मनि तिष्ठता।
ब्रह्मणा नियतिः सर्गो बुद्धोऽबोधवतेव खम्।।१६।।

The unwaking spirit of God reflected various images in itself (as in a dream), likening to the reflection of a dense forest in the lens of a crystal stone: and these were understood by the demiurgus Brahmā, as the prototype of the destined creation, in the hollow sphere of the Divine mind.

देहे यथाङ्गिनोऽङ्गादि दृश्यते चित्स्वभावतः।
ब्रह्मणा पद्मजत्वेन नियत्याद्यङ्गकं तथा।।१७।।

The Intellect naturally exhibits a variety of forms in itself, as the body of an embodied person, shows its various members to view; and these were taken by the lotus-born Brahmā, as the several parts in the great body of the cosmos. (The Intellect is the phantasmagoria of the world, and the Demiurg is the formal framer of it).

एषा दैवमिति प्रोक्ता सर्वं सकलकालगम्।
पदार्थमलमाक्रम्य शुद्धा चिदिति संस्थिता।।१८।।

This foreknowledge of events imprinted in the Intellect of God, is called Destiny, which extends over all things at all times. (This is *Fatum crstianum*, that everything is regulated by foreknowledge and Providence).

स्पन्दितव्यं पदार्थेन भाव्यं वा भोक्तृतापदम्।
अनेनेत्थमनेनेत्थमवश्यमिति दैवधीः।।१९।।

The meaning of Destiny, comprises the

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knowledge of the causes, which move, support and sustain all things in their proper order; and that such and such causes, must produce such and such effects forever. (This is the Stoic Fate of Jewish Essences; or a concatenation of causes whence all things necessarily result).

एषैव पुरुषस्पन्दस्तृणगुल्मादि चाखिलम्।
एषैव सर्वभूतादि जगत्कालक्रियादि वा।।२०।।

This destiny is the force or mobile power, that moves all men and animals, and vegetable and inanimate creations; it is the beginning (or primary source) of the time and motion of all beings. (It is *fatum* from *fari*— the word or decree of Providence, that was the beginning of all existence).

अनया पौरुषी सत्ता सत्तास्याः पौरुषेण च।
लक्ष्यते भुवनं यावद्द्वे एवात्मतयैव हि।।२१।।

It is combined with Divine power, as the power divine is combined with it; and this combination of them into one, is the cause of the production and existence of the world.

नरेण पौरुषेणैव कार्ये सत्तात्मके उभे।
ईदृष्येतेन नियतिरेवं नियतिपौरुषे।।२२।।

It is the union or conformity of human exertion, with the course of destiny or decree of God, that is productive of certain ends, which are respectively called their destiny and destined effects. (Here Destiny is defined as the combination of human and superhuman powers; and that the co-operation of natural and supernatural agencies, are necessary to the production of effects).

प्रष्टव्योऽहं त्वया राम दैवपौरुषनिर्णयः।
मदुक्तं पौरुषं पाल्यं त्वयेति नियतिः स्थिता।।२३।।

What more have you to ask me, Rāma! with regard to destiny and self-exertion; when I tell you that it is destined to all beings to betake themselves to their proper actions, in the destined or prescribed manner, inorder to bring about the desired result? (There destiny is equal to *Vidhi* or fixed laws, which were combined in Brahmā).

भोजयिष्यति मां दैवमिति दैवपरायणः।
यत्तिष्ठत्यक्रियो मौनं नियतेरेष निश्चयः।।२४।।

When a predestinarian sits idle and quiet, under the belief of being fed by his fixed lot; he is then said to depend on his destiny alone: (as a fatalist).

न स्याद्बुद्धिर्न कर्माणि न विकारादि नाकृतिः।
केवलं त्वित्थमाकल्पं स्थित्या भाव्यमिति स्थिताः।।२५

By sitting idle in the manner of a waiter on Providence, for the whole of his lifetime, he gains nothing; but comes to lose his good sense and energy in a short time, and finally dies away in famine by his sole reliance on destiny. (Hence fate- fat and faut (in Arabic), is synonymous with death).

अवश्यंभवितव्यैषा त्विदमित्थमिति स्थितिः।
न शक्यते लग्रयितुमपि रुद्रादिबुद्धिभिः।।२६।।

It is quite certain that whatever is destined, must surely come to pass of its own accord; and that it is impossible to prevent it by the foresight of gods and men.

पौरुषं न परित्याज्यमेतामाश्रित्य धीमता।
पौरुषेणैव रूपेण नियतिर्हि नियामिका।।२७।।

Yet the intelligent ought not cease to exert their activity, by relying in their fates only; for they must know that it is our exertion that brings destiny into action. (Because it is, destined that destiny requires to be enforced by human exertion, in order to bring on its effect. It is operation which enforce the law, which is otherwise dormant and a dead letter).

अपौरुषं हि नियतिः पौरुषं सैव सर्गगा।
निष्फलाऽपौरुषाकारा सफला पौरुषात्मिका।।२८।।

Destiny is inactive and abortive, without and active power to enforce it to action; it is human activity, that is productive of any effect or production in nature by the help of destiny.

नियत्या मूकतामेत्य निष्पौरुषतयाऽक्रियम्।
यस्तिष्ठति प्राणमरुत्स्पन्दस्तस्य क्व गच्छति।।२९।।

Depend on destiny, and remain both deaf and dumb as a doll; be inactive, and become dull and torpid as a block. Say, what is the good of this vital breath, unless it has its vitality and activity? (Destiny has destined man to exertion in order to produce the destined end; and has so ordained all animated nature, in order to be productive).

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अथ प्राणक्रियारोधमपि कृत्वा विरामदम्।
यदि तिष्ठति तत्साधुर्मुक्त एव किमुच्यते।।३०।।

It is good to sit quiet; by restraining even the vital breath in *Yoga* meditation; whereby one can obtain his liberation; otherwise the inactive man is not to be called a *Yogī*, but an idler and a lazzarone.

पौरुषैकात्मता श्रेयो मोक्षोऽत्यन्तमकर्तृता।
आभ्यां तु सबलः पक्षो निर्दुःखैव महात्मनाम्।।३१।।

Both activity and inactivity are good for our liberation from pain; but the high minded esteem that as better, which saves them from the greater pain of regeneration: (*i.e.* the hybernation of *Yoga* meditation).*

* (Activity is attended with the pleasure of enjoyment with the pain of bondage; and inactivity with the pleasure of freedom, and the pain of poverty. The insensible are fond of fruition at the expense of their freedom; but the wise prefer their liberty with poverty, as it is said in the *Upaniṣad*—

नियतिर्ब्रह्मसत्ताभा तस्यां चेत्परिणम्यते।
नूनं परमशुद्धाख्यं तत्प्राप्तैव परागतिः।।३२।।

This inactive destiny is a type of the latent Brahmā; and who so leans to it by laying aside his busy course, is verily installed in the supremely holy state of highest felicity: (as in *ecstasis* and hypnotism).

एतैर्नियत्यादिमहाविलासै-
ब्रह्मैव विस्फूर्जति सर्वगात्मा।
तृणादिवल्लीतरुगुल्मजालैः
सत्तेव तोयस्य धरान्तरस्था।।३३।।

The inert destiny resides every where in the manner of Brahmā— the latent soul in all bodies, and evolves itself in various shapes, by means of activity in all its productions.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलो० दैवशब्दार्थनिरूपणं नाम द्विषष्टितमः सर्गः।।६२।।

CHAPTER 63

IMMUTABILITY OF THE DIVINE MIND

Argument. Expansion of the Divine Spirit, and its apparent variations in Nature.

श्रीवसिष्ठ उवाच

यदेतद्ब्रह्मतत्त्वं सर्वथा सर्वदैव सर्वत एव सर्वशक्ति सर्वाकारं सर्वेश्वरं सर्वगं सर्वमेवेति।।१।।

Vasiṣṭha continued : The essence of Brahmā is all in all, and ever remains in every manner in every thing in all places. It is omnipotence, omniform and the lord God of all.

(This is the to *pan* of Pantheism, that, God is All and All is God; that God and nature are one substance, and all its various modifications. (This is the doctrine of Vedānta, Plato and Plotinus, and lately of Sufism and German philosophy).

एष त्वात्मा सर्वशक्तित्वाच्च क्वचिच्चिच्छक्तिं प्रकटयति क्वचिच्छान्तिं क्वचिज्जडशक्तिं क्वचिदुल्लासं क्वचित्किंचित्र किंचित् प्रकटयति।।२।।

This Essence is the Spirit or Soul, whose omnipotence develops itself sometimes in the form of intellectual activity, and sometimes in the tranquility of soul. Sometimes it shows itself in the *momentum* of bodies, and at others in the force of the passions and emotions of the soul. Sometimes as something in the form of creation, and at another as nothing in the annihilation of the world.

(This is the to *on onton*— the All of all; the eternal source of all existence; the Subjective as well as Objective both together).

यत्र यदा यदेवासौ यथा भावयति तत्र तदा तदेवासौ प्रपश्यति।।३।।

Whenever it realises itself any where in any form or state, it is then viewed in the same manner at the same place and time. (The spirit realises itself in one form or other of its own free Will).

सर्वशक्तेर्हि या यैव यथोदेति तथैव सा।।४।।

The absolute Omnipotence manifests itself as it likes and appears to us; and all its powers are exhibited in one form or other to our view and understandings.

तदास्ति शक्तिर्नानारूपिणी सा स्वभावत इमाः शक्तयोऽयमात्मेति।।५।।

These powers are of many kinds, and are primarily concentrated in the Divine Soul or Spirit. The potentialities (or *potes esse*) are the Active and Passive powers, also the Rational and

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Irrational and all others.

एवं विकल्पजालं व्यवहारार्थं धीमद्भिः परिकल्पितं लोके नत्वात्मनि विद्यते भेदः।।६।।

These varieties of powers are the inventions of the learned for their own purpose and understanding; but there is no distinction of them in the Divine Spirit. (All diversities are one and the same to the unity of God: (*omne ens-to en-est unum*. And again, *Qua ens est indivisum inse, dirsum ab omnialio*).

यथोर्मितरङ्गपयसां सागरे कटकाङ्गदकेयूरैर्वा हेम्नः।
अवयवावयविनोः संवित्काल्पनिकी द्विता न वास्तवी।।७

There is no duality in reality, the difference consists in shape and not in substantiality. Thus the waves in the waters of the sea, the bracelets and wristlets formed of gold, area no more than modification of the same substances.

(All formal differences terminate in the material, and this again in the immaterial Spirit of God).

यथा यच्चेत्यते हि तथैव तत्र
बाह्यतो नान्तरतश्चैतत्समुदेति हि।।८।।

The form of a thing is said to be so and so, from its appearance only and not in its reality. The snake is affirmed of a rope, but we have neither the outward perception nor inward thought of a snake in it. Hence all appearances are delusions of sense.

सर्वात्मत्वात्समाभासं क्वचित्किंचित्प्रपश्यति।।९।।

It is the universal soul that shows itself in some form or other, to our deluded senses and understandings, and this also according to our different apprehensions of the samething: (as what appears as gold to one, seems as brass to another).

सर्वाकारमयं ब्रह्मैवेदं ततं मिथ्याज्ञानवद्भिः शक्तिशक्तिमत्त्वे अवयवावयविरूपे कल्पिते न पारमार्थिके।।१०।।

It is the ignorant only that understand the Omniform God, to be all forms of things; while the learned know the forms to be modifications of the various powers of the Almighty, and not the figures themselves.

सद्वा भवत्वसद्वा चिद्यत्संकल्पयत्यभिनिविशति तत्तत्पश्यति सकला तत्सद्ब्रह्मैव चिद्भाति।।११।।

Now whether the forms (of material things) be real or unreal, it is to be known that they appear to men according to their different apprehensions of those beings, which Brahmā is pleased to exhibit in any particular form to their minds and senses. (*i.e.* Some taking an abstract and other a concrete view of them, agreeably to their internal conceptions or external perceptions, of their various properties and qualities).

इत्यार्षे श्रीवसिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलो० चित्तविकारो नाम त्रिषष्टितमः सर्गः।।६३।।

CHAPTER 64

THE GERMINATING SEED

वसिष्ठ उवाच

योयं सर्वगतो देवः परमात्मा महेश्वरः।
स्वच्छः स्वानुभवानन्दस्वरूपोऽन्तादिवर्जितः।।१।।

Vasiṣṭha resumed : The supreme Deity is the all-pervading spirit and the great God and Lord of all. He is without beginning and end, and is self-same with the infinite bliss of his translucent self-cogitation.

एतस्मात्परमान्दाच्छुद्धचिन्मात्ररूपिणः।
जीवः संजायते पूर्वं स चित्तं चित्ततो जगत्।।२।।

It is this supreme felicity and purely intellectual substance, whence the living soul and mind have their rise, prior to their production of the Universe. (*i.e.* The eternal and inert bliss called Brahmā, became the living soul-anima, of and the active mind-mens, which created the world).

श्रीराम उवाच

स्वानुभूतिप्रमाणेऽस्मिन्ब्रह्मणि ब्रह्मबृंहिते।
कथं सत्ताभवाप्नोति जीवको द्वैतवर्जिते।।३।।

Rāma asked : How could the self-cogitation of Brahmā, as the infinite spirit and one without a second, conceive in it a finite living soul other than itself, and which was not in Being.

(The inactive and active souls, are not the one and the same thing, nor can the immutable and infinite be changed to one of a finite and changeful nature; nor was there a secondary being co-existent with the unity of the self-existent God).

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वसिष्ठ उवाच

असदाभासमच्छात्म ब्रह्मास्तीह प्रबृंहितम्।
बृहच्चिद्भैरववपुरानन्दाभिधमव्ययम्।।४।।

Vasiṣṭha replied : The immense and transparent Spirit of Brahmā, remained in a state of *asat*-none existence, a state of ineffable bliss as seen by the adept *Yogī*; but of formidable vastness as conceived by the uninitiated novice. (*i.e.* The meditation of the Infinite is a delight to the spiritualist, but it is a horror to the gross idolater, whose mind knows nothing beyond matter and material forms).

तस्य यत्सममापूर्णं शुद्धां सत्त्वमचिह्नितम्।
तद्वितामप्यनिर्देश्यं तच्छान्तं परमं पदम्।।५।।

This state of supreme bliss, which is ever tranquil, and full with the pure essence of God, is altogether undefinable, and incomprehensible, even by the most proficient in divine knowledge. (God is unknowable, is the motto of the wise Athenians and modern Agnoists).

तस्यैवोद्यदिवाशान्ति यत्सत्त्वं संविदात्मकम्।
स्वभावात्स्पन्दनं तत्तु जीवशब्देन कथ्यते।।६।।

Thence sprang a power (an hypostasis) like the germ of a seed, and possessed of consciousness and energy, that is called the living and conscious soul, and which must last until its final liberation. (This is the Demiurg, an emanation from God, and the source and soul of the world).

तत्रेमाः परमादर्शे चिद्व्योम्न्यनुभवात्मिकाः।
असंख्याः प्रतिबिम्बन्ति जगज्जालपरम्पराः।।७।।

The clear mirror of the mind of this being, reflected in its vast vacuous sphere, the images of innumerable worlds set above one another, like status engraved upon it.

ब्रह्मणः स्फुरणं किंचिद्यदवाताम्बुधेरिव।
दीपस्येवाप्यवातस्य तं जीवं विद्धि राघव।।८।।

Know Rāma! the living soul to be an inflation of Divine Spirit, like the swelling of the sea and the burning of a candle, when its flame is unshaken by the wind.

(The *psyce* or *anima* is the energy of the universal soul, or the finite rising from the Infinite).

शान्तत्वापगमेच्छस्य मनाक्संवेदनात्मकम्।
स्वाभाविकं यत्स्फुरणं चिद्व्योम्नः सोऽङ्ग जीवकः।।९

The living soul is possessed of a finite cognoscence as distinguished from the clear and calm consciousness of the Divine Spirit. Its vitality is a flash of the vacuous intellect of Brahmā and appertaining to the nature of the living God. *Divina particula aurae*. The Lord says; '*Aham asmi*— I am that I am'; but the living soul knows itself to be '*Soham asmi*'— I am He or of Him.

यथा वातस्य चलनं कृशानोरुष्णता यथा।
शीतता वा तुषारस्य तथा जीवत्वमात्मनः।।१०।।

Vitality is the essential property of the soul, resembling the inseparable properties of motion in the wind, warmth in the fire and coldness in the ice. (Animation is the natural faculty and necessary property of the soul).

चिदूपस्यात्मतत्त्वस्य स्वाभाववशतः स्वयम्।
मनाक्संवेदनमिव यत्तज्जीव इति स्मृतम्।।११।।

Our ignorance of the nature of the Divine Intellect and Spirit, throws us to the knowledge of ourselves by our self-consciousness, and this it is, which is called the living soul.

(Beyond our conscious or subjective knowledge of ourselves, we know nothing of the subjectivity of God, nor are we certain of any objective reality).

तदेव घनसंवित्त्या यात्यहंतामनुक्रमात्।
वह्न्यणुः स्वेन्धनाधिक्यात्स्वां प्रकाशकतामिव।।१२।।

It is by means of this positive consciousness, that we know our egoism or self-existence; it strikes us more glaringly than a spark of fire, and enlightens us to the knowledge of ourselves more than any other light.

(Our self-consciousness is the clearest of all knowledge, and the basis of all truth according to Descartes).

यथा स्वतारकामार्गे व्योम्नः स्फुरति नीलिमा।
शून्यस्याप्यस्य जीवस्य तथाहंभावभावना।।१३।।

As in looking up to heaven, its blue vault is presented to the sight, beyond which our eyes have not the power to pierce; so in our inquiry into the nature of soul, we see no more than the consciousness of ourselves, and nothing besides.

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(*i.e.* The subjective soul only is knowable, and naught beyond it).

जीवोऽहंकृतिमादत्ते संकल्पकलयेद्धया।
स्वयैतया घनतया नीलिमानमिवाम्बरम्।।१४।।

Our knowledge of the soul presents to us in the form of *Ego* known by its thoughts, like the vacuous sky appearing as a blue sphere by cause of the clouds. (The Ego is the subject of thoughts and self-cogitation).

अहंभावो हि दिक्कालव्यवच्छेदी कृताकृतिः।
स्वयं संकल्पवशतो वातस्पन्द इव स्फुरन्।।१५।।

Egoism differentiates the soul from our ideas of space and time, and stirs within it like the breath of winds, by reason of its subjectivity of thoughts. (Differentiation of the subjective Ego from the Objective space and time, is as the difference of Ego and Non-Ego, I and Not I, Le moi et non moi Das Ich und nicht ich, *Aham* and *tvam* etc).

संकल्पोन्मुखतां यातस्त्वहंकाराभिधः स्थितः।
चित्तं जीवो मनो माया प्रकृतिश्चेति नामभिः।।१६।।

That which is the subject of thoughts, is known as the Ego, and is various by styled as the intellect, the soul, the mind, the māyā or delusion and *Prakṛti* or nature. (The Ego personified is Rudra, the personification of *citta*-cogitation is Viṣṇu, of *Jīva* or the soul is Brahmā, and of the *manas* or mind is the *māyā* or Illusion).

तत्संकल्पात्मकं चेतो भूततन्मात्रकल्पनम्।
कुर्वंस्ततो व्रजत्येव संकल्पाद्याति पञ्चताम्।।१७।।

The mind (cetas) which is the subject of thoughts, contemplates on the nature of elementary matter, and thus becomes of itself the quintessence of the five elements.

(The mind is opposed to matter, but being the principle of volition produces matter at its will).

तन्मात्रपञ्चकाकारं चित्तं तेजःकणो भवेत्।
अजातजगति व्योम्नि तारका पेलवा यथा।।१८।।

The quintessential mind next becomes as a spark of fire (of itself), and remains as a dim star— a nebula, in the midst of the vacuity of the yet unborn universe.

(The nebulae are the primary formations of heavenly bodies called Brahmāṇḍas or mundane eggs).

तेजःकणत्वमादत्ते चित्तं तन्मात्रकल्पनात्।
शनैः स्वस्मात्परिस्पन्दाद्बीजमङ्कुरतामिव।।१९।।

The mind takes the form of a spark of fire by thinking on its essence, which gradually develops itself like the germ of a seed, in the form of the mundane egg by its internal force.

(The doctrine of evolution from fire, the *arce* of all things according to Heraclitus. Lewe's Hist. Ph. I 72).

असौ तेजःकणोऽण्डाख्यः कल्पनात्कश्चिदण्डताम्।
प्रयात्यन्तः स्फुरद्ब्रह्मा जलमापिण्डतामिव।।२०।।

The same fiery spark figuratively called the *Brahmāṇḍa* or mundane egg, became as a snowball amidst the water, and conceived the great Brahmā within its hollow womb.

कश्चिद्द्रागिति देहादिकलनाद्याति देहताम्।
भ्रान्तित्वं तदतदूपं गन्धर्वैश्च वसत्पुरम्।।२१।।

Then as sensuous spirits assume some bodily forms at pleasure, although they dissolve as a magic city in empty air; so this Brahmā appeared in an embodied form to view. (Spirits are at liberty to take upon them any form they like).

कश्चित्स्थावरतामेति कश्चिज्जंगमतामपि।
कश्चिद्याति खचार्यादिरूपं संकल्पतः स्वतः।।२२।।

Some of them appear in the form of immovable, and others in those of moving beings; while others assumes the shapes of aerials, as they are fond of choosing for themselves. (Hence the transmigration of souls in different bodies, depends on their own choice; and not on necessity or result of prior acts).

सर्गादावादिजो देहो जीवः संकल्पसंभवः।
क्रमेण पदमासाद्य वैरिञ्चं कुरुते जगत्।।२३।।

Thus the first born living being had a form, for himself as he liked in the beginning of creation, and afterwards created the world in his form of Brahmā or *Viriñci* (Vir-incipiens). (The Demiurge, maker, creator or architect of the visible world, had necessarily a personality of his own).

आत्मभूकलनात्मासौ यत्संकल्पयति क्षणात्।
तत्स्वभाववशादेव जातमेव प्रपश्यति।।२४।।

Whatever the self-born and self-willed soul,

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wishes to produce, the same appears immediately to view as produced of its own accord. (Everything appeared of itself at the Fiat of God).

चित्स्वभावात्समायातं ब्रह्मत्वं सर्वकारणम्।
संसृतौ कारणं पश्चात्कर्म निर्माय संस्थितम्।।२५।।

Brahmā, originating in the Divine Intellect, was by his nature the primary cause of all, without any cause of his own; though he appointed the acts of men; to be the cause of their transition from one state to another, in the course of the world.

(All the future, states of beings depend on their acts of past and present lives, except that of the Great creator who is uncreated and unchangeable).

चित्तं स्वभावात्स्फुरति चित्तः फेन इवाम्भसः।
कर्मभिर्बध्यते पश्चाड्डिण्डीरमिव रज्जुभिः।।२६।।

The thoughts naturally rise in the mind, like the foaming water, to subside in itself; but the acts done thereby, bind us, as the passing froth and flying birds are caught by ropes and snares.

.(The thoughts are spontaneous in their growth as grass, and they entail no guilt on us. Shakespeare).

संकल्पः कलनाबीजं तदात्मैव हि जीवकः।
कर्म पश्चात्तनोत्युच्चैरुत्थायाकर्मतः क्रमात्।।२७।।

Thoughts are the seeds of action, and action is the soul of life. Past acts are productive of future consequence, but inaction is attended with no result. (Our lives are reckoned by our acts, and there is no vitality without activity).

क्रोडीकृताङ्कुरं पूर्वं जीवो धत्ते स्वजीवितम्।
पश्चान्नानात्वमायाति पत्राङ्कुरफलक्रमैः।।२८।।

The living soul bears its vitality as the seed bears the germ in its bosom; and this sprouts forth in future acts, in the manner of the various forms of leaves, fruits and flowers of trees. (Thus the living soul of Brahmā was the seed of all animate and inanimate beings).

अन्ये स्व एव ये जीवा एवमेवाकृतिं गताः।
पूर्वोत्पन्ने जगति ते यान्ति भूताश्रयां स्थितिम्।।२९।।

All other living souls that appeared in the various forms of their bodies, had such forms given to them by Brahmā, according to their acts and desires in premundane creations in former *Kalpas*. (Hence the belief in the endless succession of creations).

स्वकर्मभिस्ततो जन्ममृतिकारणतां गतैः।
प्रयान्त्यूर्ध्वधस्ताद्वा कर्म चित्स्पन्द उच्यते।।३०।।

So the personal acts of people are the causes of their repeated births and deaths in this or other worlds; and they ascend higher or sink lower by virtue of their good or bad deeds, which proceed from their hearts and the nature of their souls.

चित्स्पन्दनं भवति कर्म तदेव दैवं
चित्तं तदेव भवतीह शुभाशुभादि।
तस्माज्जगन्ति भुवनानि भवन्ति पूर्वं
भूत्वा निजाङ्गकुसुमानि तरोरिवाद्यात्।।३१।।

Our actions are the efforts of our minds, and shape our good or bad destinies according to the merit or demerit of the acts. The fates and chances of all in the existing world, are the fruits and flowers of their past acts, and even of those done in prior *Kalpas*; and this is called their destiny.

(Śāstra; No act goes for naught even in a thousand Kalpas. Mā bhuktan kṣiyate Karma, kalpakotisatairapi).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने उत्पत्तिबीजाङ्कुरनिर्णयो नाम चतुःषष्टितमः सर्गः।।६४।।

CHAPTER 65

NATURE OF THE LIVING SOUL

Argument. The mind and its operations, the subjective and objective, and lastly the Divine Intellect.

वसिष्ठ उवाच

परस्मातकारणादेव मनः प्रथममुत्थितम्।
मननात्मकमाभोगि तत्स्थमेव स्थितिं गतम्।।१।।

Vasiṣṭha Continued : The Mind sprang at first from the supreme cause of all; this mind is the active soul which resides in the supreme soul (the Ens entium).

भावाभावलसद्दोलं तेनायमवलोक्यते।
सर्गः सदसदाभासः पूर्वगन्ध इवेच्छया।।२।।

The mind hangs in doubt between what is and what is not, and what is right and what is wrong.

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It forgets the past like the scent of a fleeting odor by its wilful negligence. (Unmindfulness is the cause of forgetfulness).

न कश्चिद्विद्यते भेदो द्वैतैक्यकलनात्मकः।
ब्रह्मजीवमनोमायाकृर्तृकर्मजगद्दृशाम्।।३।।

Yet there is no difference between these seeming contraries; because the dualities of Brahmā and the soul, the mind and māyā, the agent and act, and the phenomenal and nouminal worlds, all blend together in the unity of God. (All seeming differences converge in unvarying Mind).

अपारावारविस्तारसंवित्सलिलवल्गनैः।
चिदेकार्णव एवायं स्वयमात्मा विजृम्भते।।४।।

There is but one Universal soul displaying its Intellect as a vast ocean, and extending its consciousness as a sea of unlimited extent. (These extend to all beings in the universe).

असत्यमस्थैर्यवशात्सत्यं संप्रतिभा सतः।
यथा स्वप्नस्तथा चित्तं जगत्सदसदात्मकम्।।५।।

What is true and real shines forth amidst all that is untrue and unreal; so does the subjective essence of the mind subsist amidst all its airy and fleeting dreams in sleep. And thus the world is both true and untrue as regards its subsistence in God and its external phenomena. (The substance is real but the appearance is false).

न सन्नासन्न संजातश्चेतसो जगतो भ्रमः।
अथ धीसमवायानामिन्द्रजालमिवोत्थितः।।६।।

The erroneous conception either of the reality or unreality of the outer world, does not spring in the mind, which is conscious of its operations only, and of no outward phenomena. This conception is like the deception of a magic show, and is concomitant with all sensuous minds.

दीर्घः स्वप्नः स्थितिं यातः संसाराख्यों मनोबलात्।
असम्यग्दर्शनात्स्थाणाविव पुंस्प्रत्ययो मुधा।।७।।

It is the long habit of thinking the unreal world as real, that takes it appear as such, to the unthinking, as a protracted sleep makes its visionary scenes appear as true to the dreaming soul. It is the want of reflection, that causes us to mistake a man in a block of wood.

अनात्मालोकनाच्चित्तं चित्तत्वं नानुशोचति।
वेतालकल्पनाद्बाल इव संकल्पिते भये।।८।।

Want of spiritual light misleads the mind from its rationality, and makes it take its false imaginations for true; as children are impressed with a belief of ghosts in shadows, through their fear and want of true knowledge.

अनाख्यस्य स्वरूपस्य सर्वाशातिगतात्मनः।
चेत्योन्मुखतया चित्तं चित्ताज्जीवत्वकल्पनम्।।९।।

The mind is inclined of its own tendency, to assign a living soul (and also a body) to the Divine Spirit; which is devoid of appellation, form or figure, and our is beyond comprehension; (and is styled the Incomprehensible).

जीवत्वादप्यहंभावस्त्वहंभावाच्च चित्तता।
चित्तत्वादिन्द्रियादित्वं ततो देहादिविभ्रमः।।१०।।

Knowledge of the living state (personality), leads to that of Egoism which is the cause of intellection. This again introduces the sensations and finally the sensible body. (Ego is the subject of thoughts).

देहादिमोहतः स्वर्गनरकौ मोक्षबन्धने।
बीजाङ्कुरवदारम्भसंरूढे देहकर्मणोः।।११।।

This bondage of the soul in body, necessitates a heaven and hell for want of its liberation and then the acts of the body, become the seeds of our endless transmigrations in this world.

द्वैतं यथा नास्ति चिदात्मजीवयो-
स्तथैव भेदोऽस्ति न जीवचित्तयोः।
यथैव भेदोऽस्ति न जीवचित्तयो-
स्तथैव भेदोऽस्ति न देहकर्मणोः।।१२।।

As there is no difference between the soul, intellect and life, so there is no duality in the living soul and intellect, nor in the body and its acts, which are inseparable from each other.

कर्मैव देहो ननु देह एव
चित्तं तदेवाहमितीह जीवः।
स जीव एवेश्वरचित्स आत्मा
सर्वः शिवस्त्वेकपदोक्तमेतत्।।१३।।

Acts are the causes of bodies, and the body is not the mind; the mind is one with egoism, and

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the ego is the living soul. The living soul is one with the Divine Intellect and this soul is all and the lord God of all.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने जीवविचारो नाम पञ्चषष्टितमः सर्गः।।६५।।

CHAPTER 66

MEDITATION OF THE SUBJECTIVE AND OBJECTIVE

Argument. Origin and Nature of Duality and the manner of its Extinction.

वसिष्ठ उवाच

एवमेकं परं वस्तु राम नानात्वमेत्यलम्।
नानात्वमिव संजातं दीपाद्दीपशतं यथा।।१।।

Thus Rāma! there is one true essence, which appears many by our mistake; and this variety is caused by the production of one from the other, as one lamp is lighted from another.

यथाभूतमसदूपमात्मानं यदि पश्यति।
विचार्यतेऽन्तस्तदनुभावहीनं न शोचति।।२।।

By knowing one's self as nothing as it was before its coming to being, and by considering the falsity of his notions (of his reality), no one can have any cause of grief (at its loss). (The *Śrūti* : The knower of the true-self, is above all grief and sorrow).

चित्तमात्रं नरस्तस्मिन्गते शान्तमिदं जगत्।
उपानद्गूढपादस्य ननु चर्मास्तृतैव भूः।।३।।

Man is but a being of his own conception, and by getting rid of this concept, he is freed from his idea of the duality of the world (as a distinct existence); just as one with his shoes on, perceives the whole earth he treads upon, to be covered over with skin.

पत्रमात्रादृते नान्यत्कदल्या विद्यते यथा।
भ्रममात्रादृते नान्यज्जगतो विद्यते तथा।।४।।

As the plantain tree has no pith except its manifold coats, so there is no substantiality of the world beside our false conceptions of it.

जायते बालतामेति यौवनं वार्धकं ततः।
मृतिं स्वर्गं च नरकं भ्रमाच्चेतो हि नृत्यति।।५।।

Our births are followed by childhood, youth, old age and death one after the other, and then opens the prospect of a heaven or hell to our view, like passing phantoms before the flighty mind.

विचित्रबुद्बुदोल्लासे स्वात्मनो व्यतिरेकिणि।
यथा सुरायाः सामर्थ्यं तथा चित्तस्य संसृतौ।।६।।

As the clear eye sees bubbles of light in the empty sky, so the thoughtless mind views the firmament full of luminous bodies; (which are but phantoms of the brain).

यथा द्वित्वं शशाङ्कादौ पश्यत्यक्षिमलाविलम्।
चिच्चेतनकलाक्रान्ता तथैव परमात्मनि।।७।।

As the one moon appears as two to the dimsighted eye, so the intellect, vitiated by influence of the senses, sees a duality in the unity of the supreme spirit.

यथा मदवशाद्भ्रान्तान्क्षीबः पश्यति पादपान्।
तथा चेतनविक्षुब्धान्संसाराश्चित्प्रपश्यति।।८।।

As the giddiness of wine presents the pictures of trees before the drunken eye, so does the inebriation of sensation, present the phantoms of the world before the excited intellect.

यथा लीलाभ्रमाद्वालाः कुम्भकृच्चक्रवज्जगत्।
भ्रान्तं पश्यन्ति चित्तात्तु विद्धि दृश्यं तथैव हि।।९।।

Know the revolution of the visible world, to resemble the revolving wheel of a potters mill; which they turn about in play as the rotatory ball of a terrestrial globe.

यदा चिच्चैतति द्वित्वं तदा द्वैतैक्यविभ्रमः।
यदा न चेतति द्वैतं तदा द्वैतैक्ययोः क्षयः।।१०।।

When the intellect things of another thing (as matter) beside itself, it then falls into the error of dualism; but when it concentrates its thoughts in itself, it then loses the sense of the objective duality.

यच्चेत्यते तदितरद्व्यतिरिक्तं चितोऽस्ति न।
किंचिन्नास्तीति संशान्त्या चितः शाम्यति चेतनम्।।११

There is nothing beside the Intellect except the thoughts on which it dwells; and its sensations are all at rest, as it comes to know the nihility of objects.

चिद्घनेनैकतामेत्य यदा तिष्ठति निश्चलः।
शाम्यन्व्यवहरन्वापि तदा संशान्त उच्यते।।१२।।

When the weak intellect is quiet by its union

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with the Supreme, and by suppression of its functions, it is then called *sansānta*— or quiescent or insouciant.

तन्वी चेतयते चेत्यं घना चिन्नाङ्ग चेतति।
अल्पक्षीबः क्षोभमेति घनक्षीबो हि शाम्यति।।१३।।

It is the weak intellect that thinks of the thinkables, but the sound understanding ceases from all thoughts; as it is a slight intoxication that makes one rave and revel about, while deep drinking is dead to all excitements.

चिद्घनैकप्रपातस्य रूढस्य परमे पदे।
नैरात्म्यशून्यवेद्याद्यैः पर्यायैः कथनं भवेत्।।१४।।

When the sound and consummate understanding, runs in one course towards its main reservoir of the supreme; it becomes divested of its knowledge of the knowables, and of its self-consciousness also in the presence of the one and no other.

चिच्चेतनेन चेत्यत्वमेत्येवं पश्यति भ्रमम्।
जातो जीवामि पश्यामि संसरामीत्यसन्मयम्।।१५।।

The perfected understanding finds the errors, to which it is exposed by its sensation of the sensibles; and comes to know, that birth and life and all the acts and sights of the living state, are as false as dreams.

स्वभावाद्व्यतिरिक्तं तु न चित्तस्यास्ति चेतनम्।
स्पन्दादृते यथा वायोरन्तः किं नाम चेत्यते।।१६।।

The mind being repressed from its natural flight, can have no thought of any thing; and is lost in itself; as the natural heat of fire and motion of the wind being extinct, they are annihilated of themselves.

चेत्यत्वं संभवत्येवं किंचिद्यच्चेत्यते चिता।
रज्जुसर्पभ्रमाभासं तमविद्याभ्रमं विदुः।।१७।।

Without the suppression of mental operations, the mind must continue in its misconceptions, as that of mistaking a rope for a snake through ignorance.

संविन्मात्रचिकित्स्येऽस्मिन्व्याधौ संसारनामनि।
चित्तमात्रपरिस्पन्दे संरम्भो न च किंचन।।१८।।

It is not difficult to repress the action of the mind and rouse our consciousness; in order to heal our souls of the malady of their mistaken notion of the world.

यदि सर्वं परित्यज्य तिष्ठस्युत्क्रान्तवासनः।
अमुनैव निमेषेण तन्मुक्तोऽसि न संशयः।।१९।।

If you can succeed to suppress the desires of your restless mind at any time, you are sure to obtain your liberation even at the very moment and without fail.

यथा रज्ज्वां भुजङ्गाभा विनश्यत्येव वीक्षणात्।
संविन्मात्रविवर्तेन नश्यत्येव हि संसृतिः।।२०।।

If you will but turn to the side of your subjective consciousness only, you will get rid of the objective world, in the same manner as one is freed from his fear of snake in a rope, by his examination of the thing.

यत्राभिलाषस्तन्नूनं संत्यज्य स्थीयते यदि।
प्राप्त एवाङ्ग तन्मोक्षः किमेतावति दुष्करम्।।२१।।

If it is possible to get rid of the restless mind, which is the source of all our desires; it is no way impossible to attain to the chief end of liberation to any.

अपि प्राणांस्तृणमिव जयन्तीह महाशयाः।
यत्राभिलाषस्तन्मात्रत्यागे कृपणता कथम्।।२२।।

When high minded men are seen to give up their lives as straws (in an honourable cause), there is no reason why they should be reluctant to abandon their desires for the sake of their chief good of liberation.

यत्राभिलाषस्तत्त्यक्त्वा चेतसा निरवग्रहम्।
प्राप्तं कर्मेन्द्रियैर्गृह्णंस्त्यजन्नष्टं च तिष्ठ भोः।।२३।।

Remain unfettered by forsaking the desires of your greedy mind; for what is the good of getting sensible objects, which we are sure to lose (sometime or other).

यथा करतले बिल्बं यथा वा पर्वतः पुरः।
प्रत्यक्षमेव तस्यालमजत्वं परमात्मनः।।२४।।

The liberated are already in the sight of the immortality of their souls and of God, as one who has got a fruit in his hand, or sees a mountain palpable before him.

आत्मैव भाति जगदित्युदितस्तरङ्गैः
कल्पान्त एक इव वारिधिरप्रमेयः।
ज्ञातः स एव हि ददाति विमोक्षसिद्धिं
त्वज्ञात एव मनसे चिरबन्धनाय।।२५।।

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It is the Spirit of God alone, that abides in everything in these phenomenal worlds, which rise to view like the waves of the waters of the great deluge. It is his knowledge that is attended with the *summum bonum* of liberation, and it is ignorance of that Supreme Being, that binds the mind to the interminable bondage of the world.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये लीलोपाख्याने संसृतिपरमयोगो नाम षट्षष्टितमः सर्गः।।६६।।

CHAPTER 67

LECTURE ON TRUTH

Argument. Nature of the Active and Living Soul (Jīva) and its Sensations.

श्रीराम उवाच

मनस्त्वयोग्यो जीवोऽयं को भवेत्परमात्मनः।
कथं वास्मिन्समुत्पन्नः को वायं वद मे पुनः।।१।।

Rāma said : Leaving the mind please tell me more about the nature of the living soul; what relation it bears to the Supreme soul, how it sprang from the same and what is its essence.

वसिष्ठ उवाच

समस्तशक्तिखचितं ब्रह्म सर्वेश्वरं सदा।
ययैव शक्त्या स्फुरति प्राप्तां तामेव पश्यति।।२।।

Vasiṣṭha replied : Know Brahmā is omnipresent, and the Lord of all at all times; He manifests himself in whatever attribute the assumes to himself at his free will. Exarbitrio suo.

स्वयं यां वेत्ति सर्वात्मा चिरं चेतनरूपिणीम्।
सा प्रोक्ता जीवशब्देन सैव संकल्पकारिणी।।३।।

The attribute which the universal soul assumes to itself in the form of perception (*cetana*), is known by the term living soul, which possesses the power of volition in itself.

स्वभावात्कारणं द्वित्वं पूर्वसंकल्पचित्स्वयम्।
नानाकारणतां पश्चाद्याति जन्ममृतिस्थितेः।।४।।

There are two causal principles combined with the living soul, namely; its predestination resulting from its prior acts and volitions; and its later free will which branch forth severally into the various causes of birth, death and subsistence of beings.

श्रीराम उवाच

एवं स्थिते मुनिश्रेष्ठ दैवं नाम किमुच्यते।
किमुच्यते तथा कर्म कारणं च किमुच्यते।।५।।

Rāma said : Such being the case, tell me, O you greatest of sages, what this predestination means and what are these acts, and how they become the causal agents of subsequent events.

वसिष्ठ उवाच

स्पन्दास्पन्दस्वभावं हि चिन्मात्रमिह विद्यते।
खे वात इव तत्स्पन्दात्सोल्लासं शान्तमन्यथा।।६।।

Vasiṣṭha replied : The intellect (*cit*) is possest of its own nature of the properties of oscillation and rest, like the vacillation and stillness of the winds in the air. Its agitation is the cause of its action, otherwise it is calm and quiet as a dead lock-*quietus* itself.

चित्त्वं चित्तं भावितं सत्स्पन्द इत्युच्यते बुधैः।
दृश्यत्वभावितं चैतदस्पन्दनमिति स्मृतम्।।७।।

Its oscillation appears in the fluctuation of the mind, and its calmness in the want of mental activity and exertions; as in the nonchalance of *Yoga* quietism.

स्पन्दात्स्फुरति चित्सर्गो निःस्पन्दाद्ब्रह्म शाश्वतम्।
जीवकारणकर्माद्या चित्स्पन्दस्याभिधा स्मृता।।८।।

The vibrations of the intellect lead to its continual transmigration; and its quietness settles it in the state of the immovable *Brahma*. The oscillation of the intellect is known to be the cause of the living state and all its actions.

य एवानुभवात्मायं चित्स्पन्दोऽस्ति स एव हि।
जीवकारणकर्माख्यो बीजमेतद्धि संसृतेः।।९।।

This vibrative intellect is the thinking Soul, and is known as the living agent of actions; and the primary seed of the universe.

कृतद्वित्वचिदाभासवशाद्देहमुपस्थितम्।
संकल्पाद्विविधार्थत्वं चित्स्पन्दो याति सृष्टिषु।।१०।।

This secondary soul then assumes a luminous form according to the light of its intellect, and afterwards becomes multifarious at its will, and by means of the pulsations of the primary intellect all over the creation.

(This luminous form is represented by the red body of Brahmā and the red clay of which Adam was formed.

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नानाकारणतां यातश्चित्स्पन्दो मुच्यते चिरात्।
कश्चिज्जन्मसहस्रेण कश्चिदेकेन जन्मना।।११।।

The pulsative intellect or soul, having passed through many transformations (or transmigrations), is at last freed from its motion and migration. And there are some souls which pass into a thousand births and forms, while there are others which obtain their liberation in a single birth: (by means of their *Yoga* meditation or unification with God, which is the final aim of Platonism and of the Chinese Laosin).

स्वभावत्कारणाद्द्वित्वं चित्समेत्याधिगच्छति।
स्वर्गापवर्गनरकबन्धकारणतां शनैः।।१२।।

So also the human soul being of its own nature prone to assume its dualism of the motive intellect, becomes by itself the cause of its transmigration and sufferings, as also of its transient bliss or misery in heaven or hell. (There is no rest for the restless soul, until it rests in the bosom of the all— tranquil and Universal soul).

हेम्नीव कटकादित्वं काष्ठलोष्ठसमस्थितौ।
देहे तिष्ठति नानात्वं जडे भावविकारजम्।।१३।।

As the same gold is changed to the forms of bracelets and other things, and as the same gross matter appears in the different forms of wood and stone; so the uniform soul of God appears as multiform according to his various modes and attributes. (The soul modifies itself into many forms of activity and passivity).

अजातमप्यसद्रूपं पश्यतीदं मनोभ्रमः।
जातः स्थितो मृतोऽस्मीति भ्रमार्तः पत्तनं यथा।।१४।।

It is the fallacy of the human mind, that views the forms as realities, and causes one to think his soul which is freed from birth and form, to be born, living and dead, as a man sees a city to rise and fall in his delirium. (The appearances and forms of things are objective and false fabrications of the intellect).

अहं ममेत्यसद्रूपमेव चेतः प्रपश्यति।
अदृष्टपरमार्थत्वादाशाविवशसंस्थिति।।१५।।

The varying intellect erroneously conceives its unreal egoism and *meitatem* as realities, from its ignorance of its unity with the unchangeable reality of God, and also from its felicity of enjoyments peculiar to its varied state. (The *Bhogaṣ* or desire of fruition is the cause of the revolution of the soul in endless states of beings).

मथुराधिपते राज्ञो यथा श्वपचसंभ्रमः।
आसीदेवं हि चित्तस्य स्फुरतीयं जगत्स्थितिः।।१६।।

As Lavana the King of Mathura, falsely deemed himself as a *Candāla*, so the intellect thinks on its own different states of existence and that of the world ; (from its desire of enjoying its pleasures which are deeply rooted in itself).

सर्वमेव मनोमात्रभ्रान्त्युल्लासविजृम्भणम्।
इदं जगत्तया राम प्रस्फुरत्यम्बुभङ्गवत्।।१७।।

All this world is the phantom of an erroneous imagination, O Rāma! it is no more than the swelling of the waters of the deep. (The world is the expansion of the self-same soul and its evolution is the volition of Brahmā).

शिवात्प्राक्कारणात्पूर्वं चिच्चेत्यकलनोन्मुखी।
उदेति सौम्याज्जलधेः पयःस्पन्दो मनागिव।।१८।।

The intellect is ever busied with the intellection of its own intelligence, and the innate principles of its action; in the same manner as the sea is seen to swell with its waters moving in waves of themselves. (The continuation of the intellect in the association of its preconceived ideas, is carried on by law by continuity).

स्फुरणाज्जीवचक्रत्वमेति चित्तोर्मितां दधत्।
चिद्वारिब्रह्मजलधौ कुरुते सर्गबुद्बुदान्।।१९।।

The intellect is as the water in the wide expanse of Brahmā; its inflation raises the waving thoughts in the mind, resembling the bubbles of water, and produces the revolutions of living souls like eddies in the sea of this world.

स्वस्थः सौम्यसमस्यैतद्यत्सिहस्य विजृम्भणम्।
ब्रह्मणः संविदाभासस्तत्संचेत्यमिव स्वयम्।।२०।।

Know your soul, O gentle Rāma! as a phenomenon of the all pervading *Brahma*, who is both the subject and object of his consciousness, and who has posited in you a particle of himself, like the breath of a mighty lion.

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चित्संवित्त्योच्यते जीवः संकल्पात्स मनो भवेत्।
बुद्धिश्चित्तमहंकारो मायेत्याद्यभिधं ततः।।२१।।

The intellect with its consciousness, constitutes the living soul, and that with the will forms the mind; its knowing power is the understanding, and its retentiveness is called its memory: its subjectivity of selfishness is styled egoism, and its error is called *māyā* or delusion. (Consciousness is perception *qua mens de presenti suo statu admonitur*. The living soul is psyche or animus. The intellect is the mover of the will. *The intellectus est prior voluntate, non enimest voluntas etc*. The understanding has the power to the acquire knowledge, and memory has the power of retention etc.).

तन्मात्रकल्पना पूर्वं तनोतीदं जगन्मनः।
असत्यं सत्यसंकाशं गन्धर्वनगरं यथा।।२२।।

The mind by its imagination stretches out this world, which is as false as the phantom of Utopia *Gandharva-nagaram* or an air drawn city.

यथा शून्ये दृशः स्फारान्मुक्तावल्यादिदर्शनम्।
यथा स्वप्ने भ्रमश्चैव तथा चित्तस्य संसृतिः।।२३।।

The objective knowledge of the world in the mind, is as false as the appearance of chains of pearls in the sky, and as the visionary scenes in a dream. (The objective is the feigned fabrication of the mind, and therefore unreal).

शुद्ध आत्मा नित्यतृप्त इव शान्तः समस्थितः।
अपश्यन्पश्यतीवेमं चित्ताख्यं स्वप्नविभ्रमम्।।२४।।

The soul which is ever pure and self sufficient in its nature, and remains in its own state of tranquility; is not perceived by the perverted mind dwelling on its delusive dreams.

संसृतिर्जाग्रदित्युक्तं स्वप्नं विदुरहंकृतिम्।
चित्तं सुषुप्तभावः स्याच्चिन्मात्रं तुर्यमुच्यते।।२५।।

The objective world is referred to waking— *Jāgrat*, because it is perceived in the waking state of the soul; and the subjective mind is allied to sleep— *svapna*, because the mind is active during the sleeping and dreaming states. The ego is related to deep sleep— *suṣupta*, when we are unconscious of ourselves, and the fourth or pure Intellect— *turīya* or *turya*, is the trance of hybernation of the soul.

अत्यन्तशुद्धे सन्मात्रे परिणामनिरामयम्।
तुर्यातीतं पदं तत्स्यात्तत्स्थो भूयो न शोचति।।२६।।

That which is above these four conditions, is the state of ultimate bliss *ecstasis* ; and it is by reliance on that supremely pure essence of God, that one is exempted from all his causes of grief and sorrow (in his ecstatic delight).

तस्मिन्सर्वमुदेतीदं तस्मिन्नेव प्रलीयते।
न चेदं नच तत्रेदं दृष्टौ मुक्तावली यथा।।२७।।

Everything is displayed in (Him and all things are absorbed in Him also; this world is neither a reality here or there; it presents only the false appearance of strings of pearls in the sky. (Sensible forms are empty appearances, and are only believed as real by materialists).

अरोधकत्वात्खं हेतुर्यथा वृक्षसमुन्नतेः।
अकर्तापि तथा कर्ता चेतनाब्धिर्जगत्स्थितेः।।२८।।

And yet God is said to be the cause and substratum, of all these unobstructed phantoms rising to the view, as the empty air is said to be the receptacle of the rising trees. Thus the uncausal God is said to be the cause of this uncaused world, which only exists in our illusive conceptions, and presents itself to our delusive sensations of it.

संनिधानाद्यथा लौहः प्रतिबिम्बस्य हेतुताम्।
यात्यादर्शस्तथैवायं चिन्मयोऽप्यर्थवेदने।।२९।।

As a polished piece of iron gets the reflexion of a grosser piece, so do our finer or inner sensations take the representations of the gross forms of their particular objects; (though the senses and sensible objects are both untrue, as mere delusive and delusions).

बीजमङ्कुरपत्रादियुक्त्या यद्वत्फलं भवेत्।
चिन्मात्रं चित्तजीवादियुक्त्या तद्वन्मनो भवेत्।।३०।।

These sensations are conveyed to the mind, and thence again to the living soul and intellect, in the same manner as the roots supply the sap to the stem, and thence to the branches, and lastly to the fruits of trees. (*i.e*. The Divine Intellect is the last receptacle of the impressions of the senses).

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स्वतोबीजफला विप्रुड् यथा बीजं पुरर्भवेत्।
तथा चिच्चेत्यचित्तादि त्यक्त्वा स्वस्था न तिष्ठति।।३१

As the seed produces the fruit, and the same contains the seed in itself; so the intellect producing the mind and its thoughts cannot got rid of them; but is contained in, and reproduced by them in successive transmigrations.

यद्यप्यबोधे बोधे वा बीजान्तस्तरुबीजयोः।
इयान्भेदोऽस्ति न जगद्ब्रह्ममणोरपि चित्तयोः।।३२।।

There is some difference however in the simile of the insensible seed and tree; with the sensible intellect and mind (which are freed from reproduction by their attainment of liberation); but the thoughts of the creator and creation like the seed and tree, are reproductive of one another without end.

(Because the thought of the creator accompanies that of the creation, and so the *viceversa*; owing to the unbroken, chain and interminable concatenation of the ideas of causality and its effect. But there is this difference between the insensible seed and sensible intellect, that the former is continually productive of one another, while the latter ceases in its process upon its attainment of, liberation; yet the ideas of the creator and creation are reproductive of each other *adinfinitum*.

तथापि व्यज्यते बोधे सत्यात्मकमखण्डितम्।
रूपश्रीरिव दीपेन चिन्मात्रालोकरूपि यत्।।३३।।

Yet our understanding shows it as clearly— as the sun light sets forth the forms and colours of objects to view; that there is one eternal God of truth, who is of the form of intellectual light, which shows the forms of all things, that proceed from Him (as the colours of objects originate from the solar light, and are shown again by the same to our optical vision).

यद्यन्निखन्यते भूमेर्यथा तत्तन्नभो भवेत्।
या या विचार्यते विद्या तथा सा सा परं भवेत्।।३४।।

As the ground which is dug presents a hollow, so the reasoning of every system of sound philosophy establishes the existence of the transcendental void as the cause of all.

(An unknown first cause without any attribute, is the unanimous conclusion, arrived at every rational system of Philosophy. See *Kusumāñjali*. Here Vasiṣṭha establishes his vacuous rather than a personal cause).

स्फटिकान्तः सन्निवेशः स्थाणुताऽवेदनाद्यथा।
शुद्धेऽनानापि नानेव तथा ब्रह्मोदरे जगत्।।३५।।

As a prismatic crystal represents various colours in its prisms, without being tinged by the same; so the transparent essence of Brahmā shows the groups of worlds in its hollow bosom without its connection with them. (This variety of vision is caused by our optical deception).

ब्रह्म सर्वं जगद्वस्तु पिण्डमेकमखण्डितम्।
फलपत्रलतागुल्मपीठबीजमिव स्थितम्।।३६।।

The universal soul is the source, and not the substance of all these vast masses of worlds; just as the seed is the embryo, and not the matter of the trees and plants and their fruits and flowers that grow from the same. (The *to on* is the only principle called God, all other objective are but phenomenal modifications of his essence).

श्रीराम उवाच

अहो चित्रं जगदिदमसत्सदिव भासते।
अहो बृहदहो स्वस्थमहो स्फुटमहो तनु।।३७।।

Rāma said : Oh how wonderful is this world, which presents its unreality as a reality in all its endless forms unto us; and though situated in the Divine self, appears to be quite apart from it. O how it makes its minuteness seem so very immense to us.

(What are these worlds but as particles subsisting in the divine essence, when they are compared with the immensity of the Divine spirit and mind— the finite with the Infinite).

ब्रह्मणि प्रतिभासात्मा तन्मात्रगुणगोलकः।
अवश्यायकणाभासो यथा स्फुरति तच्छृतम्।।३८।।

I see how this shadowy scene of the world appearing in the Divine soul, and becoming as an orb, by virtue of the ideal *tanmatras* or an particles of the divine essence in it. I find it as a snow ball oricicle made of frozen frost.

यथाऽसौ याति वैपुल्यं यथा भवति चात्मभूः।
यथा स्वभावसिद्धार्थात्तथा कथय मे प्रभो।।३९।।

Now tell me Sir, how the spiritual particles increases in bulk, and in what manner the body

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of the self born Brahmā was produced from Brahmā. Say also in what manner do these objects in nature come to existence in their material forms.

(*Brahma* the Demiurgus was an emanation of God according to Gnostics; and *Vaiśvānara* was the same as the soul of the world according to Plotinus).

वसिष्ठ उवाच

अत्यन्तासंभवद्रूपमनन्यत्स्वस्वभावतः।
अत्यन्ताननुभूतं सत्स्वानुभूतमिवाग्रतः।।४०।।

Vasiṣṭha replied— Too incredible is this form and with out a parallel, which sprang of itself from its own essence. It is altogether inconceivable how some thing is produced of its own conception.

उल्लासफुल्लो फुल्लाङ्ग इति बालहृदि स्फुटम्।
यथोदेति तथोदेति परे ब्रह्मणि जीवता।।४१।।

Just fancy, O Rāma! how the unexpended phantom of a *Vetāla* or ghost, swells in bigness to the sight of fearful children; and conceive in the same manner the appearance of the living spirit from the entity of Brahmā.

(Evolution of the Living God from the inert *Brahma*, is as the springing of the moving spirit from the dormant soul).

मानमेयात्मिका शुद्धा सत्यैवासत्यवत्स्थिता।
भिन्नेव च न भिन्ना स्याद्ब्रह्मणो बृंहणात्मिका।।४२।।

This living spirit was a development of *Brahma*— the universal soul; it was holy and a commensurable and finite being, and having a personality of its own; it remained as an impersonal unreality in the essence of the self-existent God. Being separated afterwards from its source, it had a different appellation given to it.

(This is the Holy spirit or ghost in one sense, as also the Divine *Logos* in another, and in whom there was life).

यथा ब्रह्म भवत्याशु जीवः कलनजीवितः।
तथा जीवो भवत्याशु मनो मननवेदनात्।।४३।।

As Brahmā the all extended and infinite soul, became the definite living soul at will; so the living spirit, became the mind by its volition afterwards.

(There is a trinity or triple division of the soul into *soma* or the universal soul, the *pneuma* or anima or the living spirit, and the *nous* or mens or mind).

चित्तं तन्मात्रमननं पश्यत्याशु स्वरूपवत्।
एष सद्योऽनिललवप्रख्यः स्फुरति खान्तरे।।४४।।

The mind which was the principle of intellection, took a form of its own; and so likewise the life assumed an airy form in the midst of vacuity.

(The mind is the state of the impersonal soul with a sense of its personality, and life is animation or the vital principle in the form of the vital breath).

अस्तनिमेषोऽनुभवत्यवश्यायकणोपमम्।
संवेदनात्मकं कालकलितं कान्तमात्मनि।।४५।।

The wakeful living god (who had no twinkling of his eyes), whereby we measure time was yet conscious of its course by means of his thoughts; and had the notion of a brilliant icicle of the form of the future mundane egg in his mind. See Manu's Genesis of the World. I.

अहं किमिति शब्दार्थवेदनाभोगसंविदम्।
संविदं तत्त्वशब्दार्थं जीवः पश्यति सार्थकम्।।४६।।

Then the living soul felt in itself the sense of its consciousness, and by thinking 'what am I,' was conscious of its egoism. (Why is the non-ego of the objective world put before the ego? The objective orb of the world should follow the subjective consciousness).

तादृक्षवेदनात्सोऽथ रसशब्दार्थवेदनम्।
भाविजिह्वार्थनाम्नैकदेशेऽनुभवति क्षणात्।।४७।।

This god next found in his understanding the knowledge of the word taste, and got the notion of its becoming the object of a particular organ of sense, to be hereafter called "the tongue."

(*Rasanā* or the instrument of the perception of *rasa* or flavour. *Rasa* abiding in water is reckoned first of the elements on account the Spirit of God resting on it before creation, where fore God is himself called *rasa* in the *Śrūti— rasa vai tat.*

तादृक्षवेदनात्तेजःशब्दार्थोन्मुखतां गतः।
भविष्यन्नेत्रनाम्नैकदेशे भवति भासनम्।।४८।।

The living soul then found out in his mind the meaning of the word 'light,' which was afterwards to sparkle in the eye— the particular

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organ of sight.

(Vedas give Priority to water as in the passages *'apa eva sasarjādau' Manu. `Yāsṛṣṭiḥ Sraṣṭu-rādyā'. Śākuntala*).

तादृक्षवेदनात्सोऽथ घ्राणं तद्दृष्टिवेदनात्।
स्थितो यस्मिन्भवतीति तावद्दृश्यादिता स्थिता।।४९।।

Next the god come to know in his mind the property of smell, and the organ of smelling; as also the substance of earth to which it appertains as its inseparable property. (The *Nyāyà* says; *pṛthivī gandhavatī*— the earth is smelling. It followed the creation of light).

एवंप्रायः स जीवात्मा काकतालीयवच्छनैः।
विशिष्टसंनिवेशत्वं भावितं पश्यति स्वतः।।५०।।

In this manner the living soul, came to be acquainted at once with the other sensations, and the organs to which they appertain as their inseparable properties and objects. (The word *bhavitā* means the spontaneous growth of these faculties in the soul or mind, and *kākatālīya* signifies the simultaneous occurrence of the senses, and sensible objects, and their sensations in the mind).

स तस्य संनिवेशस्य त्वसतोऽपि सतः सतः।
शब्दभावैकदेशत्वं श्रवणार्थेन विन्दति।।५१।।

The unsubstantial living spirit which derives its being from the essence of the substantial *Brahma*, comes next to acquire the knowledge of sound, the object of the organ of hearing, and the property of air. (So *Nyāya* : "*ākāśaḥ śabdadharaḥ*; and "*yā śrūti viṣaya- guṇāḥ*— Śākuntala).

स्पर्शभावैकदेशत्वं त्वक्शब्दार्थेन विन्दति।
रसभावैकदेशत्वं रसनात्वेन विन्दति।।५२।।

It then comes to understand the meaning of the word touch (twak) as the medium of feeling, as also to know the tongue as the only organ of taste. (According to school-men, taste is the object of the palate and not of the tongue).

रूपभावैकदेशत्वं नेत्रार्थाकृति पश्यति।
गन्धभावैकदेशत्वं नासिकात्वेन पश्यति।।५३।।

It finds the property of colour to be the peculiar object of the eye— the organ of sight; and that of smell to be an object peculiar to the nose— the organ of the sense of smelling (*ghrāṇendriya*).

एवं भावमयैः सत्ताप्रकटीकरणक्षमम्।
भविष्यदिन्द्रियाख्यं स रन्ध्रं पश्यति देहके।।५४।।

The living soul is thus the common receptacle of the sensations, and source of the senses, which it develops afterwards in the organs of the senses in the body. It perceives the sensation of sensible objects through the perceptive holes, that convey their perceptions into the sensorium of the mind. (The common sensory is variously placed in Western philosophy, such as the heart, brain, pineal gland, the ventrialis etc.).

इत्येवमादि जीवस्य राघवाद्यतनस्य च।
उदेति प्रतिभासात्मा देह एवातिवाहिकः।।५५।।

Such, O Rāma! as it was with the first animated being, is still so with all living animals; and all these sensations are represented in the Soul of the world— *anima mundi*, in its spiritual form— *ātivāhika,* known as the *sūkṣma* or *liṅgadeha*— the subtle body. (The spiritual body has 17 organs of sense viz; 5 Internal, 5 External, the mind and Intellect and others: (called the *saptadaśa liṅgātmaka liṅga-śarīra*).

अनाख्येयं परा सत्तास्यातिवाहिकतामिव।
सा गच्छत्यप्यगच्छन्ती तादृकसत्यात्मभावनात्।।५६।।

The nature of this abstruse essence, is as undefinable as that of the spirit; it appears to be in motion, when it is really at rest, as in our idea of the soul. (Spiritual bodies are said to move and fly about, because the spirit is the motive, and life the animating principle as the soul is that of consciousness).

मातृमेयप्रमाणादि यदा ब्रह्मैव वेदनात्।
तदातिवाहिकोक्तीनां कः प्रसङ्गस्तदेव तत्।।५७।।

As measure and dimensions are foreign, to our notion of Brahma— the all conscious soul, so are they quite apart from that of the spirit also, which is no more than the motive power of the soul. (Magnitude, figure, motion, rest, number, place, distance, position, etc. are all objects of the senses).

अन्यत्ववेदनादन्यः परस्मादातिवाहिकः।
ब्रह्मत्ववेदनाद्ब्रह्म सा संवित्तिर्हि नान्यजा।।५८।।

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As the notion of the spiritual, is distinct from that of all others which are material and corporeal; so the notion of *Brahma* is quite apart from everything, except that of his self-consciousness.

(God says in the Scripture, "I am that I am," which proves his consciousness of himself to constitute his essence).

श्रीराम उवाच

असंभवादसंवित्तेर्ब्रह्मात्मैकतयाथवा।
को मोक्षः को विचारश्चेत्यलं भेदविकल्पनैः।।५९।।

Rāma said : If consciousness is self-same with *Brahma*, and our consciousness of ourselves as *Brahma*, make us identic with *Brahma* Himself; then what is the use of devising a duality of the soul,

(as the divine and human souls), or of talking of the liberation and final absorption of the one in the other? (If what the *Śrūti* says, *Brahmāsmi*— I am *Brahma*; as the scripture declares— "In Him we live and move," then what means our redemption or return to Him?).

वसिष्ठ उवाच

सिद्धान्तकाल एवैष प्रक्षस्ते राम राजते।
अकालपुष्पमाला हि शोभनापि न शोभते।।६०।।

Vasiṣṭha replied : Rāma, your question is irrelevant at this time, when I was going to prove another thing. Nothing can be appropriate out of its proper time and place, as the untimely offering of flowers to gods is not acceptable to them.

(A question beside the mark is *apropos de bottes*, and brought in by the head and shoulders).

सार्थैवानर्थिकाऽकालमाला विलसिता यथा।
तथैवाऽकालमिज्जन्तौ सर्वं काले हि शोभते।।६१।।

A word full of meaning, becomes meaningless out of its proper place; like the offering of flowers to gods and guests, out of their proper season. (So all intempestivous acts, go *mala propos*, unless they are done in proper time).

प्रतिबन्धाभ्यनुज्ञानां कालो दातेति दृश्यते।
ननु सर्वपदार्थानां कालेन फलयोगतः।।६२।।

There is a time for the introducing of a subject, and another to hold silence over it; so everything becomes fruitful in its proper season. (Tempus coronat opus).

एवमेव स जीवात्मा स्वप्नात्मा समुपस्थितः।
पितामहत्वमुच्छूनं पश्यन्नात्मनि कालतः।।६३।।

But to resume our subject; the living soul afterwards appeared from Him, as the human soul appears in dreaming; and thought in himself that he was the great father of created beings in time to come. (*i.e.* he would become the Maker of the world).

ॐमुच्चारणसंवित्तिवदनाच्च प्रपश्यति।
यत्करोति मनोराज्यं भवत्याशु स तन्मयः।।६४।।

He uttered the syllable Om (on or ens), and was conscious of the verification of its meaning in his mind, which soon displayed all forms of beings to his mental vision. (*i.e.* The All One became many, which displayed themselves in the mind of the living God as visions in a dream).

इदमेवमसत्सर्वमिव व्योम्नि तदात्मनि।
पर्वतोच्चाकृतिर्व्योम जगद्व्योम्नि विजृम्भते।।६५।।

All these were unrealities, that were displayed in the empty sphere of the divine mind; and the shadowy world seemed as a huge mountain, floating before him in the air.

नेह प्रजायते किंचिन्नेह किंचिद्विनश्यति।
जगद्नन्धर्वनगररूपेण ब्रह्म जृम्भते।।६६।।

It was neither born of itself, nor was made by *Brahma*; nor is it destroyed at any time by any other power. It was *Brahma* himself, appearing as the phantom of an aerial city.

यथैव पद्मजादीनां जीवानां सदसन्मयी।
सत्ता तथैव सर्वेषामासरीसृपमासुरम्।।६७।।

As the living Brahmā and other spiritual beings, are unreal in their nature; so also are the essences of other beings, from the big giant to the little emmet, but mere unrealities in their substance.

संवित्संभ्रम एवायमेवमभ्युत्थितोऽप्यसन्।
आब्रह्मकीटसंवित्तेः सम्यक् संवेदनात्क्षयः।।६८।।

It is our erroneous understanding, that represents these unrealities as real ones unto us; but the clear understanding will find all things,

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from the great *Brahma* down to the minutest insect, to vanish entirely from its sight. (Errors of the mind breed errors in the brain; and these lead to errors of vision again).

यथा संपद्यते ब्रह्मा कीटः संपद्यते तथा।
कीटस्तु रूढभूतौघवलनात्तुच्छकर्मकः।।६९।।

The same cause that produces Brahmā, produces the insects also; and it is the greater depravity of the mind, that causes its transmigration, into the contemptible forms of worms.

यदेव जीवनं जीवे चेत्योन्मुखचिदात्मकम्।
तदेव पौरुषं तस्मिन्सारं कर्म तदेव च।।७०।।

The living being that is possest of a rational soul, and is devoted to the cultivation of the mind, attains to the state of man; and then acts righteously for attaining a better state in after life. (These are the states of gods and angels in heaven).

ब्रह्मणः सुकृतात्पापात्कीटकस्य समुत्थितेः।
चित्तन्मात्रात्मिका भ्रान्तिः प्रेक्षामात्रं भवेत्क्षयः।।७१।।

It is wrong to suppose one's elevation, to be owing to the merit of his acts, and his degradation to the condition of worms, to result from his former acts of demerit; because there is the same particle of intellect in both of them, and this being known, will destroy the mistaken difference between the great and small.

मातृमानप्रमेयाणि न चिन्मात्रेतरद्यतः।
ततो द्वैतैक्यवादार्थः शशशृङ्गालिनीसमः।।७२।।

The notions of the measurer, measure and measurable, are not separate from the intellect (or mind); therefore the controversy of unity and duality, is as futile as the horns of a hare or a lake of lotuses in the air. (This means the ideas of the producer, production and product, are always one in the Absolute subjective. Schelling).

भावदाढर्यात्मकं मिथ्या ब्रह्मानन्दो विभाव्यते।
आत्मेव कोशकारेण लालादाढर्यात्मकं यथा।।७३।।

It is our misconception of the blissful *Brahma*, that produces the wrong notion of solid substances in us; and this imagination of our own making, binds us as fast as the silk-worms are fast bound in the cuckoons; formed by their own serum; or ichor or serosity).

मनसा ब्रह्मणा यद्यद्यथा दृष्टं विभावितम्।
तत्तथा दृश्यते तज्ज्ञैः स्वभावस्यैष निश्चयः।।७४।।

It is the case of the knower, to perceive everything in his mind, as it is revealed in it by Brahmā; and also to meet with every thing as it is allotted by God to his share. (God is the revealer and giver of all things. Or— Man meets his fate, as it is meted to him by his Maker).

यथा यदुदितं वस्तु तत्तत्तन्न विना भवेत्।
निमेषमपि कल्पं वा स्वभावस्यैष निश्चयः।।७५।।

It is the immutable law of nature, that nothing can be otherwise than what it is ordained to be; and there is nothing in nature, which can change its nature for a minute in a whole *kalpa*-age. (Nature derives her power from the will of her Maker, and her course is, according to the immutable order, fixed by the ordainer of all).

अलीकमिदमुत्पन्नमलीकं च विवर्धते।
अलीकमेव स्वदते तथालीकं विलीयते।।७६।।

And yet this creation is a false phantom, and so is the growth and dissolution of all created beings, as also our enjoyment of them. (All visible Nature is the working of the invisible Spirit).

शुद्धंसर्वगतं ब्रह्मानन्तमद्वितीयं दुःखबोधवशादशुद्ध-मिवासदिवानेकमिवासर्वगमिवावबुध्यते।।७७।।

Brahma is pure, all pervading, infinite and absolute. It is for our misery only, that we take him for the impure matter and unreal substance; and as the definite and limited pluralities.

जलमन्यत्तरङ्गोऽन्य इति बालकुकल्पनया भेदः कल्प्यत एवमवास्तवस्तस्माद्यो योऽयमाभाति भेदः स केवलमतत्त्वविद्भिः परिकल्पितो रज्ज्वां सर्प इव एवं भेदाभेदशक्त्योररिमित्रयोरेव ब्रह्मण्येव संभवेत्।।७८।।

It is the vitiated imagination of boys, that fancies the water and its waves as different things; and makes a false distinction between them which are really the same things. (Hence whatever differences there appear in objects, they are all as the fallacy of a snake in the rope with the unknowing. There is no difference of antagonistic powers felt in the spirit of *Brahma*,

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who is equal in all, and to whom all things are equal; though there seems a constant opposition in the natures of things.

तेनात्मनाऽद्वितीयेनैव द्वित्वमिवाततं यथा सलिलेन तरंगकल्पनया सुवर्णेन कटककल्पनयैवमिति अतस्तेन स्वयमेवात्मनात्मान्य इव चेत्यते।।७९।।

It is His undivided self which expanded itself in visible nature, and which appears as a duality, like that of the waves and the sea, and the bracelets and gold. Thus He of himself appears as other than himself. (*i.e.* The difference appearing in the visible, disappears in the indifference of the Divine Mind).

अतः कलना जाता सैव स्फारतां प्राप्य मनः संपन्नं तेनाहंभावः कल्पितो निर्विकल्पप्रत्यक्षरूपमेतत्प्रथमं तन्मनस्तदहं भवति क्षिप्रमहंशब्दार्थभावनात्।।८०।।

We are led to imagine the visible and mutable world, to have sprung from the invisible and immutable spirit, which manifested itself in the form of the mind that produced the Ego. Thus we have the visible from the invisible, and the mind and the ego from the same source.

(The absolute *Brahma* manifesting itself in two forms, the mind or ego and nature or non-ego. The Ego of the mind is infinite, which produced the finite ego or human soul, personified as the first male (*Ādimapuruṣa* or Adam).

ततो मनोहंकाराभ्यां स्मृतिरनुसंहिता तैस्त्रिभिस्तदनुभूत-तन्मात्राणि कल्पितानि तन्मात्रेषु जीवेन चित्तात्मना स्वयं काकतालीयवद्ब्रह्मोपादानादियान्संनिवेशः कल्पितो दृश्यते।।८१।।

The mind joined with the ego, produced the notions of elementary principles or elemental particles; which the living soul combined with its intellect, derived from the main source of Brahmā, and of which it formed the phenomenal world.

(These notions were the intentive concepts of the formal and reflexive world, existing primordially in the essence of *Brahma*, as its material cause or (*upādanam*). So says the Vedānta— *Yato viśvānīva imāni bhūtani* etc.

एवं यदेव मनः कल्पयति तदेव पश्यति।
सद्वा भवत्वसद्वा चित्तं यत्कल्पयत्यभिनिविष्टम्।
तत्तत्पश्यति यास्यति सदिव प्रतिभासमुपगतं सद्यः।।८२

Thus the mind being realised from *Brahma*, sees before it whatever it imagines; and whatever the intellect thinks upon, whether it is a reality or unreality, the same comes to take place. The reflexion verily passes into reality.

(The imagination is the faculty representative of the phenomena of internal and external worlds. It is both productive and reproductive. *Sir Wm. Hamilton.* Here intellect means the Supreme Intellect, the wisdom of God and his design in the works of creation. All beings and things are manifestations of one Eternal and original mind God.

इत्यार्षे श्रीवासिष्ठमहारामायणे मोक्षोपाये उत्पत्तिप्रकरणे सत्योपदेशो नाम सप्तषष्टितमः सर्गः।।६७।।

CHAPTER 68

DESCRIPTION OF A RĀKṢASĪ (OR FEMALE FIEND) *

Argument. Story of *Karkaṭī* the female fiend, and her austerities for expiration of Human Kind.

(* The black *Rākṣasas* were believed to have been a colony of African Negros in southern India and Ceylon. The Rakhs is Rax, as Syco rax of Shakespere.

Note— The whole story of the fiendish Sūci is an allegory of the human mind, and its rapacity. The transformation of the huge to the thin pinnate body, and again its assumption of the big form, are allegorical of the change of the corporeal and spiritual bodies— the *Sthūla* and *Sūkṣma śarīras*, in the course of the repeated transmigrations of the soul from its gross to subtle forms by the desire of the mind. Tired of the world the mind forsakes the gross body upon death, and assumes the finer spiritual form, but being soon dissatisfied with it reverts to its former gross form again. It is also explained to be the two states of *anīmā* and *garimā*, the minutenes's and balkiness, which the *Yogi* attains by his *yoga*.)

वसिष्ठ उवाच

अत्रैवोदाहरन्तीममितिहासं पुरातनम्।
राक्षस्योक्तं महाप्रश्नजालमावलिताखिलम्।।१।।

Vasiṣṭha said : Hear me relate to you, Rāma! an old anecdote bearing upon this subject, and

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relating to a difficult proposition adduced by the *Rākṣasī* for solution.

अस्ति कज्जलपङ्काद्रेरिवोग्रा शालभञ्जिका।
हिमाद्रेरुत्तरे पार्श्वे कर्कटी नाम राक्षसी।।२।।

There lived on the north of Himālaya a heinous Rākṣasī, by name of *Karkaṭī*— a crooked crab; who was as dark as ink and stalwart as a rock, with limbs as strong as could split the sturdy oak.

विषूचिकाभिधाना च नाम्नाप्यन्यायबाधिका।
विन्ध्याटवीव देहेन शुष्का कार्श्यमुपागता।।३।।

She was also known by the title of Viṣūcī or cholic pain, by which she was ever afflicted, and which had reduced her frame like that of the Vindhya hill, which was cowered down (by the curse of Agastya).

महाबलाग्नियना रोदोरन्ध्रार्धपूरणी।
नीलाम्बरधरा कृष्णा देहबद्धेव यामिनी।।४।।

Her eye-balls were as blazing as fires; and her stature reaching half way to the sky, was girt by a blue garment, like the shade of night wrapping the atmosphere.

नीहारवसनच्छन्ना मेदुराभ्रशिरःपटा।
लम्बाभ्रबिम्बोल्लसिता नित्योत्थतिमिरोर्ध्वजा।।५।।

A white mantle formed the covering of her head, like the fragment of a cloud; and the long erect hairs of her head, stood like a sable cloud on her crest.

स्थिरविद्युल्लतानेत्रा तमालतरुजानुका।
वैदूर्यशुर्पाग्रनखी भस्मनीहारहासिनी।।६।।

Her eyes flashed as lightnings, and her sharp hooked nails glistened as saphires; her legs were as long as tamāla trees, and her loud laughter was as a burst of frost.

निर्मांसनरदेहौघपुष्पस्रग्दामभूषिता।
सर्वाङ्गोदात्तसंप्रोतशवमालाविराजिता।।७।।

A string of dried bones decorated her body, like a wreath of flowers; and the relics of dead bodies, adorned every part of her body.

वेतालावेशविचलत्कालकङ्कालकुण्डला।
अर्कादानोत्कदीर्घाग्रभीमोग्रभुजमण्डला।।८।।

She frolicked in the company of *Vetālas*, with human skulls hanging down her ears as earrings; and stretched out her arms aloof, as if she was going to pluck the sun from his sphere.

तस्या विपुलकायत्वाद्दुर्लभत्वान्निजान्धसः।
अतृप्तोऽर्णवलेखाया इवाभूज्जाठरोऽनलः।।९।।

Her huge body being in want of its necessary aliment, caused her culinary fire to blaze like the submarine flame, which the waters of the deep are unable to quench. (The latent heat in water).

न कदाचन सा तृप्तिमुपयाता महोदरी।
वडवानलजिह्वेव चिन्तयामास चैकदा।।१०।।

Nothing could ever satiate the insatiable hunger, of his big bellied monster; nor satisfy her lickerish tongue, which was always stretched out like a flame of fire.

जम्बूद्वीपगतान्सर्वान्निगिरामि जनान्यदि।
अनारतमनुश्वासं जलराशिमिवार्णवः।।११।।

She thought in herself saying— Oh! if I could but once go to the Jambu— dwipa— the land of Asia, I would devour all its men in one swoop, and feast on them continually, like the submarine fire upon the waters.

मेघेन मृगतृष्णेव तन्मे क्षुदुपशाम्यति।
अविरुद्धैव सा युक्तिर्यायापदि हि जीव्यते।।१२।।

As the clouds cool the burning sands by their rain, so will I allay the burning fire of my hunger there. It is settled as the best plan to support my life, at this critical moment.

मन्त्रौषधतपोदानदेवपूजादिरक्षितम्।
सममेव जनं सर्वं निर्बाधं कः प्रबाधते।।१३।।

All men are well guarded by means of their *mantras*, medicines, austerities, devotions and charities, from all evils of the world; whence it is impossible for any body to destroy the indestructible devotee. (My all destructive devotion will destroy all; but render me indestructible).

तपः करोमि परममखिन्नेनैव चेतसा।
तपसैव महोग्रेण यद्दुरापं तदाप्यते।।१४।।

I will perform the most rigorous austerities, with an unflinching heart and mind; because it is by intensity of painstaking, that we may gain what is otherwise hard to be had. (*Industriavincit omnia*. — Labour conquers all).

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इति संचिन्त्य सा सर्वजन्तुजातजिघांसया।
तपोर्थमथ सस्मार पर्वतं भूतदुर्गमम्।।१५।।

Having thought so, she repaired to an inaccessible mountain, for the purpose of destroying all animal beings. (The *Rākṣasa* cannibals are devourers of all flesh; and are of the omnivorus kind).

आरुरोह च तच्छृङ्गं स्थिरविद्युद्विलोचना।
हस्तपादादिमद्देहा श्यामलेवाभ्रमण्डली।।१६।।

She climbed to the top of the mountain, by scrambling over it with her hands and feet; and stood on it with her body resembling a cloud, and her eye-balls flashing as lightning. (*i.e.* Her body and eyesight, were similar to the cloud and lightning on the mountain top).

तत्र गत्वाथ सा स्नात्वा तपः कर्तुं कृतस्थितिः।
अतिष्ठदेकपादेन चन्द्रार्कास्पन्दलोचना।।१७।।

Having got to the summit, she made her ablution and then sat at her devotion; with her steadfast eyeballs resembling he two orbs of the sun and moon, and fixed on one object.

क्रमेण दिवसाः पक्षास्तस्या मासर्तवो ययुः।
शीतातपेषु लीनायाः कृताया इव शैलतः।।१८।।

She passed there many a day and month, and saw the course of many a season and year. She exposed her huge body to the rigor of heat and cold, like the hill itself (on which she sat).

सा बभूवाभ्रमालायाः समासं स्तम्भिताकृतिः।
कृष्णोर्ध्वगोर्ध्वकेशी च खमाहर्तुमिवोद्गता।।१९।।

She with her huge black body, remained unmoved as a thick sable cloud, on the mountain top; and her jet black hairs stood up as if to touch the sky.

आलोक्य तां पवनजर्जरिताङ्गकत्वक्
चीराङ्गणाकृतिरणत्पवनावधूतैः।
ऊधर्वस्थमूर्धजतमःपटलैर्दधानां
तारौघमौक्तिकमजः समुपाजगाम।।२०।।

Seeing her body beaten by the blasts, and covered with nothing but her ragged skin; and her hairs standing up to their end, to be tossed to and fro by the raging winds; while the twinklings of her eyelids, shed a whitish glare on her sable frame, the God Brahmā made his appearance before her.

इत्यार्षे श्रीवसिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे लीलोपाख्याने राक्षसीवर्णनं नाम अष्टषष्टितमः सर्गः।।६८।।

CHAPTER 69

STORY OF VIṢŪCIKĀ— Continued) *

Argument. Brahmā's boon to Visūci, and the *mantra* against her Power.

(* It is a curious fact in the theological works of Vedānta, that princes and ladies, employed themselves much more to the cultivation of their minds, and to the investigation of mental and spiritual Philosophy, than other persons and tribes. So we see Suruci, Līlā, Viṣūci and Sarasvatī were all female interlocutors in this work and some Upaniṣads also, though female education was subsequently abrogated by law.)

वसिष्ठ उवाच

अथ वर्षसहस्रेण तां पितामह आययौ।
दारुणं हि तपः सिद्ध्यै विषाग्निरपि शीतलः।।१।।

Vasiṣṭha resumed : After the lapse of a thousand years, Brahmā appeared to her, in order to put an end to the ardour of her austerities, and crown her with success or the reward of her devotion. (Ardent devotion has the power of displacing even the gods from their heavenly seats).

मनसैव प्रणम्यैनं सा तथैव स्थिता सती।
को वरः क्षुच्छमायालमिति चिन्तान्विताभवत्।।२।।

She saluted him internally in her mind, and remained fixed in her position; thinking about the boon she should beg of him, for allaying her keen appetite.

आ स्मृतं प्रार्थयिष्येऽहं वरमेकमिमं विभुम्।
अनायसी चायसी च स्यामहं जीवसूचिका।।३।।

She soon recollected a certain request, which she should prefer to her complying god; and it was to transform her soft and flexible form to the shape of an inflexible iron-nail, where with she could torment all living beings. (*i.e.* To make her fleshy form as stiff as a poker, so as to be able to pierce all others without being pierced herself).

अस्योक्त्या द्विविधा सूचिर्भूत्वा लक्ष्या विशाम्यहम्।
प्राणिनां सह सर्वेषां हृदयं सुरभिर्यथा।।४।।

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At Brahmā's bidding, she be thought in herself; "I will become as thin as a minute pin, in order to enter imperceptibly into the hearts of animals, as the odour of flowers enters the nostrils."

यथाभिमतमेतेन ग्रसेयं सकलं जगत्।
क्रमेण क्षुद्विनाशाय क्षुद्विनाशः परं सुखम्।।५।।

By this means will I suck the heart-blood of beings, to my heart's satisfaction; in this way will my hunger be satiated, and the gratification of my appetite, will give the greatest delight to my soul.

इति संचिन्तयन्तीं तामुवाच कमलालयः।
अन्यादृश्यास्तथा दृष्ट्वा स्तनिताभ्रारवोपमम्।।६।।

As she was thinking in this manner, the God discovered her sinister motives, contrary to the character of a *Yogī*; and accosted her in a voice resembling the roaring of clouds.

ब्रह्मोवाच

पुत्रि कर्कटिके रक्षःकुलशैलाभ्रमालिके।
उत्तिष्ठ त्वं तु तुष्टोऽस्मि गृहाणाभिमतं वरम्।।७।।

Brahmā said : Daughter Karkaṭī, of the Rakṣ asa race, that sit here like a cloud on the inaccessible top of this mountain; know that I am pleased with your devotion, and bid you now to raise yourself, and receive the boon that you desire of me.

कर्कट्युवाच

भगवन्भूतभव्येश स्यामहं जीवसूचिका।
अनायसी चायसी च विधेऽर्पयसि चेद्वरम्।।८।।

Karkaṭī answered : "O Lord of the past and future! If you are inclined to grant my request, then please to confer on me the boon, of transforming my unironlike body to the form of an iron needle."

वसिष्ठ उवाच

एवमस्त्विति तामुक्त्वा पुनराह पितामहः।
सूचिका सोपसर्गा त्वं भविष्यसि विषूचिका।।९।।

Vasiṣṭha said— The God pronounced "Be it so," and joined, "you will be as a pin, and shall be called the colic pain, for your giving pain to all bodies."

सूक्ष्मया मायया सर्वलोकहिंसां करिष्यसि।
दुर्भोजना दुरारम्भा मूर्खा दुःस्थितयश्च ये।।१०।।

You shall be the cruel cause of acute pain and pang to all living being; and particularly to the intemperate and hard-working fools, and loose libertines, who are destined to be your devoted victims.

दुर्देशवासिनो दुष्टास्तेषां हिंसां करिष्यसि।
प्रविश्याऽऽहृदयं प्राणैः पद्मप्लीहादिबाधनात्।।११।।

Moreover shall you molest the dwellers of unhealthy districts, and the practicers of malpractices; by entering their hearts with your infectious breath, and by disturbing their sleep, and deranging the lever and other intestinal parts of the body.

वातलेखात्मिका व्याधिर्भविष्यसि विषूचिका।
सगुणं विगुणं चैव जनमासादयिष्यसि।।१२।।

"You shall be of the form of wind (in the bowels), and cause bile and flatulence under the different names of colic diseases, and attack the intemperate both among the wise and unwise."

गुणान्वितचिकित्सार्थं मन्त्रोऽयं तु मयोच्यते।

ब्रह्मोवाच

The wise when attacked by you, will be healed by repeating this runic *mantra,* which I will here propound for their benefit.

हिमाद्रेरुत्तरे पार्श्वे कर्कटी नाम राक्षसी।।१३।।
विषूचिकाभिधाना सा नाम्नाप्यन्यायबाधिका।
तस्या मन्त्रः —
ॐह्रींह्रांरींरां विष्णुशक्तये नमः। ॐनमोभगवति विष्णुशक्तिमेनां ॐहरहर नयनय पचपच मथमथ उत्सादय दूरेकुरु स्वाहा हिमवन्तं गच्छ जीव सःसःसः चन्द्रमण्डलगतोऽसि स्वाहा।
इति मन्त्री महामन्त्रं न्यस्य वामकरोदरे।
मार्जयेदातुराकारं तेन हस्तेन संयुतः।।१४।।

The mantra runs thus— "There lives Karkaṭī, the Rākṣasī, in the north of the snowy mountain; her name is Viṣūcikā, and it is for repelling her power that I repeat this *mantra*; "Om, I bow to *hring*, *hrang* and *ring*, *rang*— the powers of Viṣ ṇu, and invoke the Vaiṣṇavī powers to remove, destroy, root out, drive away this colic pain, far

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beyond the Himālaya, and afar to the orb of the moon. Om, (amen) and *svāhā* (soho), be it so." Let these lines be held on the left arm as an amulet.

हिमशैलाभिमुख्येन विद्रुतां तां विचिन्तयेत्।
कर्कटीं कर्कशाक्रन्दां मन्त्रमुद्गरमर्दिताम्।।१५।।

Then rub the painful part with the palm of that hand, and think the colic *Karkaṭī* to be crushed under the mallet of this amulet, and driven back beyond the hills with loud wailing.

आतुरं चिन्तयेच्चन्द्रे रसायनहृदि स्थितम्।
अजरामरणं युक्तं मुक्तं सर्वाधिविभ्रमैः।।१६।।

Let the patient think the medicinal moon to be seated in his heart, and believe himself to be freed from death and disease; and his faith will save his life and heal his pain.

साधको हि शुचिर्भूत्वा स्वाचान्तः सुसमाहितः।
क्रमेणानेन सकलां प्रोच्छिनत्ति विषूचिकाम्।।१७।।

The attentive adept, who having purified himself with sprinkling the water in his mouth, repeats this formula he succeeds in a short time to remove the colic pain altogether.

इति गगनगतस्त्रिलोकनाथो
गगनगसिद्धगृहीतसिद्धमन्त्रः।
गत उपगतशक्रवन्द्यमानौ
निजपुरमक्षयमायमुज्ज्वलश्रीः।।१८।।

The lord of the three worlds then disappeared in the air, after delivering this efficacious amulet to the *Siddhas* attending upon him. He went to his splendid seat in heaven, where he was received by the god Indra, who advanced to hail him with his hosannas.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे सूच्युपाख्याने विषूचिकामन्त्रकथनं नाम एकोनसप्ततितमः सर्गः।।६९।।

CHAPTER 70

CONDUCT OF VIṢŪCĪ, OR THE ADVENTURES OF THE NEEDLE

Argument. The gradual leanness of Sūcī, and her entrance in Human bodies.

वसिष्ठ उवाच

अथ भूधरशृङ्गाभा सा महाकृष्णराक्षसी।
कज्जलाम्बुदलेखेव तानवं गन्तुमुद्यता।।१।।

Vasiṣṭha continued : Now this Sūcī, who had been as tall as a mountain-peak, and a *Rākṣasī* of the blackest kind, resembling a thick and dark cloud of the rainy season; began gradually to fade away, and grow leaner and leaner day by day.

बभूवाभ्रोपमाकारा ततो विटपरूपिणी।
पुंस्प्रमाणा ततोऽप्यासीदथाभूद्धस्तमात्रिका।।२।।

Her gigantic cloud-like form, was soon reduced to the shape of the branch of a tree, which afterwards became of the figure of a man, and then of the measure of a cubit only.

ततः प्रादेशमात्रा सा ततोऽप्यङ्गुलिरूपिणी।
ततो माषशमीतुल्या ततः सूची बभूव ह।।३।।

It next became of the length of a span in its high, and then of a finger's length in all. Growing by degrees thinner and thinner like a corn or grain, it became at last as lean as a needle or pin.

ततः कौशेय सूचित्वं पद्मकेसरसुन्दरी।
प्राप सा शिखराकारा संकल्पाद्रिरिवाणुताम्।।४।।

She was thus reduced to the thinness of a needle, fit only to sew a silken robe; and became as lean as the filament of the lotus flower by her own desire; which can change a hill to a grain of sand. (This passage bears reference to the microcosm of human soul).

रराज सूचिका कृष्णा सूक्ष्मायसमनायसी।
पुर्यष्टकेन चलिता व्योमगा व्योमवासिनी।।५।।

The unmetalic Sūcī, was thus transformed to the form of a black and slender iron needle; which containing all her limbs and organs of her body in it, conducted her in the air and everywhere as she liked. (Thus the gross human body being reduced to its subtle *ativāhika* or spiritual form, it is possible for the *Yogī* to traverse through the air, as we perceive in the course of our minds).

सूची दृश्यत एवासौ नत्वयो नाम विद्यते।
संविद्भ्रमकुले चैषा स्वल्पसूचीव लक्ष्यते।।६।।

She viewed her person as an iron pin, and

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having neither any substance nor length or breadth of her body.

(The false idea of length and breadth of the soul is a fallacy of our understanding; because the soul like a geometrical line, has no dimension nor substances whatever in it).

रत्नसूचीव मसृणा मनोमननसंयुता।
वैदूर्यरश्मिलेखेव भानुसंतानसुन्दरी।।७।।

Her mind with its power of thought, appeared as bright as a golden needle (pointing to the point); and as a streak of the saphire impregnated by solar ray.

कज्जलाम्भोदसंकल्कलतेव पवनाहता।
सूक्ष्मरन्ध्रेक्षणस्वच्छदृष्टज्योतिःकनीनिका।।८।।

Her rolling eye-balls, were as dark as the spots of black clouds, moved to and fro by the winds; and her sparkling pupils were gazing at the bright glory (of God); piercing through their tenuous pores.

(It is explained also as fixing the eye-sight to some chink (as that of a wall or other, and then penetrates into the soul as in *Yoga* imeditation).

सुमुखग्राह्यरूपेण श्लक्ष्णपुच्छशिखाणुना।
तदा वैपुल्यशान्त्यर्थं परं मौनव्रतं गता।।९।।

She had observed the vow of her taciturnity (*mauna-vrata*), for reducing the plumpness of her person, and was gladdened in her face, to become as lean as the filament of a feather.

(The vow of keeping silence is said to be of great good, by increasing the power of thought; for he who speaks little thinks much, and who— so talks much, must talk in vain. It is the practice of *munis* or saints to remain silent, whence the vow has its name).

सुदूरादीपवद्दृष्टं खतन्मात्रत्वमागता।
दूरादेव मनोज्ञेन प्रोद्गिरन्ती मुखेन खम्।।१०।।

she beheld a light alighting on her, from the air at a distance; and she was glad in her face to find her inward spirit, to be sublimated the air. (The internal light and lightness of the body are results of *yoga* practice).

कुञ्चितेक्षणसंदृश्या दीर्घतीपांशुकोमला।
सद्यःस्नातसमुत्सन्नबालबालविलासिनी।।११।।

With her contracted eye brows, she beheld the rays of light extending to her from afar; which caused the hairs on her body, to stand up like those of babies at bathing.

तन्तुर्विसादिवोड्डीना बाह्यसंचारकौतुकात्।
ब्रह्मनाडिरिवोद्युक्ता बहीरन्ध्रं सुसुन्दरी।।१२।।

Her grand artery called *Brahmanādi* or *susumnā*, was raised about its cavity in the head called the *Brohma-randhra*; inorder to greet the holy light, as the filaments of the lotus, rise to receive the solar light and heat.

नियतेन्द्रियशक्तिः सा जीवेनैव बहिःस्थिता।
बौद्धतार्किकविज्ञानसंतानवदलक्षिता।।१३।।

Having subdued the organs of her senses and their powers, she remained as one without her organic frame, and identified with her living soul; and resembled the intelligent principle of the Bauddhas and Tārkikas, which is unseen by others. (*i.e.* in her spiritual form only).

शून्यसिद्धार्थसविका रन्ध्रानीलमयारवा।
अदृश्यया जीवसूच्या संततानुसृता स्थिता।।१४।।

Her minuteness seemed to have produced the *minutiae* of minute philosopher, called the siddhārthas; and her silence was like that of the wind confined in a cave. Her slender form of the puny pin, resembled the breath of animal life, which is imperceptible to the eye.

कलाकलनधर्मिण्या वासनामात्रसारया।
क्षीणदीपांशुसूचीवत्तीक्ष्णयानुपलभ्यया।।१५।।

The little that remained of her person, was as thin as the last hope of man (which sustains his life). It was as the pencil of the extinguished flame of a lamp; that has its heat without the light.

ग्रासार्थं सूचितां याता सैवास्था नोपयुज्यते।
विचारितं तया नैतदहो मौर्ख्यविजृम्भितम्।।१६।।

But alas! how pitiable was her folly, that she could not understand at first, that she was wrong to choose for herself the form of a slender pin, in order to gratify her insatiable appetite.

(This is a ridicule to Yogis and students, that emaciate themselves with intense study and *Yoga*, only with a desire to pamper their bodies afterwards, with luxuries and carnal enjoyments).

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साग्रा संचिन्तयामास न सूचीरूपतुच्छताम्।
चित्तमीहितमेवैकं पश्यन्त्यास्ते निरर्थकम्।।१७।।

Her object was to have her food, and not the contemptible form of the pin; her heart desired one thing, and she found herself in another form, that was of no use to her purpose.

अविचार्यैव सूचित्वं तया मूढधियाऽऽस्थितम्।
नानर्थबुद्धैः स्फुरति पूर्वापरविचारणा।।१८।।

It was her silliness, that led her make the injudicious choice of needleship for herself; and so it is with the short witted, that they lack the sense of judging beforehand, about their future good.

स्वार्थक्रियोग्रसामर्थ्याद्याति भावनयान्यताम्।
पदार्थोऽभिमतांशाढ्यो निःश्वासेनेव दर्पणः।।१९।।

An arduous attempt to accomplish the desired object, is often attended by a different result; and even success on one hand, becomes a failure on another; just as the mirror is soiled by the breath, while it shows the face to the looker. (Disappointment lurks in many a shape, and often stings us with success).

सूचीभावं प्रपन्नायास्त्यजन्त्याः पीवरं वपुः।
महामरणमप्यस्या राक्षस्याः सुसुखं स्थितम्।।२०।।

How be it, the Rakṣasī seen learnt to be content with her needleship, after she had relinquished her gigantic form; although she viewed her transformation as worse, than her dissolution itself. (Utter annihilation is more desirable to the *Yogī* than his metamorphosis to meaner forms).

एकवस्त्वतिरागाणामहो नु विषमा गतिः।
देहोऽपि तृणवत्त्यक्तो राक्षस्या निजयेच्छया।।२१।।

Lo! the contrariety in the desires of the infatuated, who distaste in a trice, what they fondly wished to one time; as this fiend was disgusted at her pinship in lien of her monstrous figure. And so they wilfully shun the object of their former fondness, as the suicides and dying people quit their fond bodies without remorse.

एकवस्त्वतिगन्धेन भ्रश्यन्त्यन्या हि संविदः।
राक्षस्या ग्रासगन्धेन देहनाशोऽपि नेक्षितः।।२२।।

As one dish of food is easily replaced by another, suiting the taste of the voluptuary; so this fiend did not hesitate to shun her gigantic body, which she took to taste the heart blood of animals in her pinnate form.

नाशोऽपि सुखयत्यज्ञमेकवस्त्वतिरागिणम्।
सूचीभूता विदेहापि परितुष्टैव राक्षसी।।२३।।

Even death is delectable to the giddy headed, when they are overfond of something else; as the minim of a meagre needle was desirable to the monstrous fiend for the gratification of her fiendish desire.

अन्या बभूव लग्ना सा तथा जीवविषूचिका।
व्योमात्मिका निराकारा व्योमवृत्तिशरीरका।।२४।।

Now this needle took the rarified form of air, and moved about as the colic wind (colica flatulenta), after all living beings, in quest of her suction of animal gore.

तेजस्तनुप्रवाहाभा प्राणतन्तुमयात्मिका।
मूलसंवेदनाकारा चन्द्रार्कांशुकसुन्दरी।।२५।।

Its body was that of fiery heat, and its life the vital breath of animals; its seat was in the sensitive heart, and it was as swift as the particles of solar and lunar beams.

पृथगेवासिधाराभा परमाण्ववलीय सा।
कौसुमी गन्धलेखेव कला कलनरूपिणी।।२६।।

It was as destructive as the blade of the deadly sword, and as fleet as the effluvia flying in air. It penetrated into the body in the form of the *minutiae* of odour.

पापात्मिका मनोवृत्तिः सा हि तस्यास्तस्था स्थिता।
परप्राणवशादेव परमार्थपरायणा।।२७।।

It was ever bent to do evil, like an evil spirit, as she was now known by that name; and her sole object was to kill the lives of others at her pleasure.

एवमस्यास्तनुर्जाता सूचीद्वयमयी हि सा।
नीहारांशुकवत्तन्वी कार्पासांशुसुपेलवा।।२८।।

Her body was afterwards divided into two halves; one of which was as fine as a silken thread, and the other as soft as a thread of cotton.

तनुद्वयेन तेनासौ प्रविश्य हृदयं नृणाम्।
वेधयन्ती ततः क्रूरा प्रबभ्राम दिशो दश।।२९।।

Sūcī ranged all about the ten sides of the

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world, in these two forms of hers; and pierced and penetrated into the hearts of living beings, with all her excruciating pains.

सर्वः स्वसंकल्पवशाल्लघुर्भवति वा गुरुः।
कर्कट्योग्रं वपुस्त्यक्त्वा सूचीत्वमुररीकृतम्।।३०।।

It was for the accomplishment of all these purposes of her's, whether they be great or little; that Karkaṭī forsook her former big body, and took the form of the acute and small needle. (Because humbleness and acuteness are the means of success in every project).

तुच्छोऽप्यर्थोऽल्पसत्त्वानां गच्छति प्रार्थनीयताम्।
सूचीवृत्तपिशाचीत्वं राक्षस्या तपसा स्थितम्।।३१।।

To men of little understanding, a slight business becomes an arduous task; as the foolish fiend had recourse to her austerities, in order to do the mean work of the needle.

अपि पुण्यशरीराणां जातिबन्धो न शाम्यति।
तनुसूचीपिशाचीत्वं राक्षस्या तपसार्जितम्।।३२।।

Again men however good and great, can hardly get rid of their natural deposition; and it was for this reason that the great Rakṣasi, performed her austere devotion, in order to become a vile pin for molesting mankind.

तस्यां दिगन्तभ्रमणे प्रवृत्तायां महानिलैः।
तत्रैव सा तनुः स्थूला गलिता शरदभ्रवत्।।३३।।

Now as Sūcī was roving about in the sky, her aerial form which was big with her heinous ambition, disappeared in air like vapour, or as a thick cloud in autumn.

कस्यचिद्विवशाङ्गस्य क्षीणस्य विपुलस्य च।
प्रविश्यान्तर्वातसूचिर्भवत्यतिविषूचिका।।३४।।

Then entering in the body of some sensualist or weak or too fat a person, this inward colic flatulence of Sūcī, assumed the shape of Visūcikā or cholera.

कस्यचित्तनुदेहस्य स्वस्थस्य सुधियोऽपि वा।
प्रविश्य जीवसूचित्वे भवत्यन्तर्विषूचिका।।३५।।

Sometimes she enters in the body of some lean person, as also in those of healthy and wise people; and appearing at first as a colic pain, becomes a real cholera at last.

एवं क्वचित्तृप्यति सा दुर्बुद्धिहृदयास्थिता।
क्वचिदुच्छेद्यते पुण्यैर्मन्त्रौषधितपःक्रमैः।।३६।।

She is often delighted, to take her seat in the hearts of the ignorant; but is driven back afterwards by the good acts and prayers, and *mantras* and medicines of the wise.

आसीद्बहूनि वर्षाणि भ्रमणैकपरायणा।
देहद्वयेन गच्छन्ती व्योम्नि भूमितले तथा।।३७।।

In this manner she continued many years in her rambles; her bipartite body kept sometimes flying up in the air, and often times creeping low on the ground.

रजस्तिरोहिता भूमौ हस्तेऽङ्गुलितिरोहिता।
प्रभातिरोहिता व्योम्नि वस्त्रे सूत्रतिरोहिता।।३८।।

She lies concealed in the dust of the ground, and under the fisted fingers of hands; she hides herself in the sun-beams, in air and in the threads of cloths. (All this refers to the pestilential air).

अन्तःस्थस्नायुसरिति दुर्भगे पांशुपाण्डुरे।
शुष्करेखासरित्खाते सूक्ष्मरेखाजरत्तृणे।।३९।।

She is hid in the intestines, entrails and genitals, and resides in the bodies of pale and ash coloured persons; she abides in the pores, lines and lineaments of the body; as also in dry grass and in the dried beds of rivers (All these are abodes of malaria).

अर्थहीने गतच्छाये शून्या उच्छ्वासकारिणी।
मक्षिकावातहरिते श्रीवृक्षपरिवर्जिते।।४०।।

She has her seat among the indigent, and in the naked and uncovered bodies of men; as also in those which are subject to hard breathings. She dwells in places infested by flies and of obstructed ventilation, as also in green verdures excepting only of the mango and wood apple (bel) trees.

स्थूलास्थिग्रन्थिवलिते नित्यकम्पस्फुरत्तमे।
अनात्मीयाच्छनीहारेऽशुद्धांशुककृतभ्रमे।।४१।।

She lurks in places scattered with bones and joints of animal bodies, and such as are disturbed by violent winds, and gusts of air, she lies in dirty places, and in cold and icy grounds and likewise in polluted cloths and places polluted by them.

किणस्थाण्वङ्गविश्रान्तमक्षिकापिकवायसे।
रौक्षरूढरसद्राते विलोलाङ्गुलिशाखिनि।।४२।।

She sits in holes and hollow places, withered

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trees, and spots infested by crows, flies and peacocks. Also in places of dry, humid and high winds, and in benumbed fingers and toes.

मालाभ्रलेखासंसारे स्वाङ्गुलिव्रणगर्तके।
स्पन्दावश्यायपृषति पदवल्मीकपर्वते।।४३।।

As also in cloudy regions, in cavernous districts of the form of rotten bodies; in regions of melting and driving snows, and in marshy grounds abounding in ant hills and hills of *mālūra* trees.

(*mālūra* is *Kapitha* or kath-bel, which is deemed unwholesome).

कचत्याशु जलभ्रान्तौ नखाजगरकर्कशे।
क्वाचित्कविसरद्भीतभीतयूककुपान्थके।।४४।।

She exhibits herself in the mirage of desert sand, and in wildernesses abounding with ravenous beasts and snakes. Sometimes she is seen in lands infested by venomous reptiles, and disgusting leeches and worms.

विरूपाशुष्कसंदष्टवीटिकापूतिपल्वले।
मध्यस्थलेखमार्गौघशीतश्वसनगोचरे।।४५।।

She frequents the stagnate pools, soiled by dry leaves and those chewed by the Piśācas; and haunts the hovels beside the cross ways, where passengers halt and take shelter from cold.

ग्रस्तयूकानरौघासृक्पूर्णसृक्किकनखास्यताम्।
दधताङ्गुष्ठपक्षेण क्रान्ते सर्वत्र यायिनी।।४६।।

She rambles in all places, everywhere the leeches suck the blood of men, and vile people tear them with their nails and hold them in their fists for feeding upon them. (Here is a relation between the blood sucking Sūcī or Needle and the leeches).

नानाविरचनाचित्रपटपत्तनगामिनी।
गमागमपरिश्रान्ता तत्रात्यन्तचिराध्वगा।।४७।।

In this manner she passes in all places, that we view in the landscape of cities in drawings; until she is tired with her long journey through them.

नगरानगरे व्यस्तसूत्रभाण्डैकभारिणी।
तप्ते कलेवरारण्ये वलीवर्दापवर्तिनी।।४८।।

She then stops in her course like a tired bullock, whose body is heated by travelling through towns, with loads of cotton and utensils on their backs.

गुप्ता विश्रमणायैव मनाक्करपरिच्युता।
तन्तुप्रोता मुखाकृष्टिः खिन्ना क्वापि विलीयते।।४९।।

She afterwards lays her down to rest in some hidden place, like a needle tired with continued sewing; and there drops down like it, from its bridling thread in the hand of the sewer.

वेधनं कर्मसंश्लिष्टा कठिनापि न साकरोत्।
नहि तीक्ष्णो बहिः कार्यो निजत्वं विजहाति चेत्।।५०।।

The hard needle held in the hand of the sewer, never hurts his finger; because a servant however sharp he may be, is never faithless or is injurious to his master.

सायःसूची मनःसूच्या बलिता विजहार ह।
दिक्ष्वाशेव शिलागुर्वी नावाङ्गपलिता सती।।५१।।

The iron needle growing old in its business of stitching, was at last lost by itself; like the rotten plank of a boat, bearing the burthensome ballast of stones in it.

विससार दिगन्तेषु सान्तःकरणसत्तया।
तुषलेखेव पवनशक्त्या संसृतिरूपया।।५२।।

It wandered about on all sides of its own accord, and was driven to and fro like chaff by the driving winds, according to the course of nature (with all things).

मुखेन सूक्ष्मसूत्रान्तं चरन्तीव परोम्भितम्।
परपूरोद्यमेनाशु जातेव हृदयान्विता।।५३।।

Being taken up by some one, it is fed with the fag end of a thread put into its mouth, as the malady of cholera is caught by those human parasites, who glut themselves with food supplied by the sap of another.

परपूररसेनैव सूच्या हृत्सुविकासितम्।
अनारतपतत्सूक्ष्मसूत्रान्त इव स्तम्भिता।।५४।।

The malady of colic, like the needle, is ever fond of feeding on the pith of others its open mouth; and continually finds the thread-like heart-strings of some body put into its hole.

तीक्ष्णैरपि चिरक्षीणं पूर्यते निर्विचारणा।
दृष्टान्तोऽत्र क्षणात्सूच्या पूरितो जर्जरः पटः।।५५।।

Thus the strong bodies of greedy and heinous beings, are nourished by the sap of the weak and

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innocent, as the colic disease preys on the lean bodies of the poor; and the sharp needle is supported by the thin thread of the needy (who can not afford to buy new suits).

सूत्रांशुनिर्गमे योग्यं सूच्या हृदयमर्जितम्।
परपूरणयैवाशु तेजश्च कवितार्करुक्।।५६।।

Though the heart of Sūcī like the hole of the needle, was to receive the thread-like sap of the patient's heart; yet her power to pierce it, was like that of the sewing needle, which is as potent as the piercing sun-beams, to penetrate into the toughest substances.

अकस्मात्तेन रूढेन क्षीणपूरेण रूपिणी।
हृदये राक्षसी सूचिः कर्मणा तप्यते च सा।।५७।।

At last Sūcī came to find on a sudden, the fault of her wrong choice of the puny body (of the needle); which was to be filled with her scanty fare of a bit of thread, and then she began to repent for her folly.

वधं पूररयेणेव करोति स्वं प्रचारिता।
प्रकृतेन निजेनापि वेधाय व्यवहारिता।।५८।।

She continued however with all her might, to trudge on in her wonted course, of pricking and piercing the bodies of others; and notwithstanding her great regret, she could not avoid the cruelty of her nature.

संचारयति वस्त्रेषु सूत्रं चतुरवेधनात्।
आदीर्घवासनातन्तुः शरीरेष्विव चेतनाम्।।५९।।

The sewing man cuts and sews the cloth; agreeably to his own liking; but the weaver of destiny weaves the long loom of lengthened desires in all bodies, and hides their reason under the garb of her own making.

संचार्यमाणवेधेन धावन्तीवाक्षिपातने।
अदर्शितमुखा एव दुर्जना मर्मवेधिनः।।६०।।

The colic Sūcī went on like the sewing needle, is her business of piercing the hearts of people by hiding her head; as it is the practice of robbers to carry on their rogueries, by covering their faces. (All the three are sly boots, and carry on their trades under the seal of secrecy).

कण्ठवस्त्रदलप्रोता वेधाक्ष्णा मुखमीक्षते।
कथमेता भिनद्मीति तीक्ष्णनामेतदीप्तिसतम्।।६१।।

She like the needle with the sewing thread behind it, raises her head to make and loot at the loop-hole, that she should penetrate in the manner of burglars, making and marking the holes in the wall for their entry.

सममेव च कौशेये क्षौमे च वसने सृता।
जडः क इव वा नाम गुणागुणमपेक्षते।।६२।।

She entered alike in the bodies of the weak and strong, like the needle stitching cloths of all textures, (whether silken, linen or fibrous); as it is the custom of the wicked to spare neither the just nor unjust (from their calumny and villainy).

सा दधाना ततं सूत्रमङ्गुष्ठाङ्गुलिपीडिता।
आन्त्रतन्तुमिवामान्तमुद्विरन्ती निरीक्षते।।६३।।

The colic pain like the piercing needle, being pressed under the fingers, lets off its griping, like the tread of the needle in its act of sewing. (So the wicked when caught in the act, let out and give up their wickedness).

तीक्ष्णाप्यहृदययत्वेन सरसेष्वरसेष्ववित्।
सूत्रितापि पदार्थेषु विशत्यरसगामिनी।।६४।।

The acute and unfeeling colic, being as ignorant as the stiff and heartless needle, of the softness or dryness of the object; pierces the hardiest breast, without deriving any sweetness from it. (So the unfeeling ruffians molest the moneyless, to no benefit to themselves).

अगर्दती मुखप्रोता सुतीक्ष्णापि च तापिधीः।
सुवेधिताप्यहृदया राजपुत्र्यापि दुर्भगा।।६५।।

The needle is compared with a rich widow, being both equally stern and full of remorse; both equally veiled and speechless, and with their eye of the needle, are empty in their joyless hearts.

विना परापकारेण तीक्ष्णा मरणमीहते।
वेदनाद्रोधिता सूची कर्मपाशे प्रलम्बते।।६६।।

The needle hurts no body (but rather does good in clothing mankind, by mending their tattered habits); and yet she is dragged by the thread, which is no other than the thread of her fate (woven by the fatal sisters for her drudgery).

शेते किंश्याममैत्र्येव दूरे करपरिच्युता।
स्वरूपसदृशं मित्रं कस्मै नाम न रोचते।।६७।।

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Slipt from the finger of her master, the needle sleeps in peace after her trudging, in company with her fellows of dirt and dregs; for who is there that does not deem himself blest, in the company of his equals, when he is out of employ?

मिश्रिता मूढचित्तानां वृत्तिभिः प्राकृते जने।
तिष्ठत्यात्मसमां को हि संगतिं त्यक्तुमिच्छति।।६८।।

The herd of common people, is ever fond of mixing with the ignorant rabble in their modes of life; because there is no body that can avoid the company of his equals. (Kind flies with its own kind; or, Birds of one feather fly together).

भवत्ययस्कारवित्तौ संत्यज्यान्तर्धिगामिनी।
भस्त्रावातैर्विचलिता गगनादुत्पतोन्मुखी।।६९।।

The lost needle when found by a blacksmith and heated in the hearth, flies to heaven by the breath of the bellows, after which it disappears in the air. (So the society of the good elevates one to heaven, which leads at last to his final liberation).

प्राणापानप्रवाहस्थहृत्पद्मान्तरचारिणी।
दुःखशक्तिर्महाघोरा जीवशक्तिरिवोदिता।।७०।।

In this manner the current of vital airs, conducts the breath of life in to the heart; which becomes the living spirit, by force of the acts of its prior states of existence.

समानवैपरीत्येन समानसमगामिनी।
उदानविपरीतत्वादुदानसमगामिनी।।७१।।

The vital airs being vitiated, in the body, cause the colic pains known by different names; such as flatulence, bile and the like.

व्यानस्था व्याधिजननी सर्वाङ्गरसचारिणी।
हृत्कण्ठे शूलपवने वैवर्ण्योन्मादकारिणी।।७२।।

The colic caused by vitiation of the Vyāna air produces many diseases, and effects all the members of the body with a watery fluid. When it comes by breathing of the lungs, it causes the *Vāya sūla* or pulmonary colic of lungs, and is attended by disfigurement of the body, and insanity or hysteria known as the hysteric colic.

प्रायशोऽविकहस्तस्था सुप्तोर्णा गन्धकोटरे।
बालहस्ताङ्गुलीतल्पवेधनैकविलासिनी।।७३।।

Sometimes it comes from the hands of sheepkeepers, and by the smell of the sheep's wool in blankets; and at others it seizes the fingers of children, and causes them to tear their bed cloths therewith.

पादप्रविष्टा रुधिरपानोपार्जनविस्मिता।
तुष्यत्यतितरां गुच्छभोजना तुच्छभोजनैः।।७४।।

When it enters the body by the foot, it continues in sucking the blood; and with all its voracity, becomes satisfied with very little food.

शेते कर्दमकोशस्था चिरकालमधोमुखी।
इच्छानुरूपमासाद्य क इवास्पदमुज्झति।।७५।।

It lies in the glandular vessel of the faces, with its mouth placed downward; and takes at pleasure any form, it likes to assume as its prerogative.

क्रौर्येणापहतात्मानं दर्शयत्युपवेधनैः।
उत्सवादपि नीचानां कलहोऽपि सुखायते।।७६।।

It is the nature of the malicious, to show the pervertedness of their hearts by doing injury to others; as it is characteristic of the base people to raise a row for their pleasure, and not for any gain or good to themselves.

कपर्दकार्धलाभेन कृपणो बहु मन्यते।
दुरुच्छेदा हि भूतानामहंकारचमत्कृतिः।।७७।।

The miserly think much of their gain of even a single cowry: so deep-rooted is the avaricious selfishness of human nature. (All little gain is no gain, compared with the wants of men).

सूचिकायुग्मलभ्येन मोहितेनात्मना नृणाम्।
मृतिमाशङ्कते चित्रा स्वार्थे नोदेति मूढता।।७८।।

It was but for a particle of blood, or as much as could be picked out by the point of a pin, that the colic Sūcī was bent on the destruction of men: so the wise are fools in their own interests: (and so do cut-throats kill others for a single grote).

वस्त्रतन्तुविभेदेन परमारणमाशु मे।
इदं संपद्यत इति भवत्यन्तर्हि निर्मला।।७९।।

How great is my master-stroke, says the needle, that from stitching the shreds of cloth, have come to the pitch of piercing the hearts of men, so soon; and I am happy at my success.

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स्थापिता मलमादत्ते यथा मृद्धर्षणं विना।
परापराधविरहाद्व्याधिस्तस्याः प्रवर्तते।।८०।।

As the rust of the lazy needle passes off in sewing, without being rubbed with dust; so must it takes the rust, unless it is put in the action of piercing the patient and passive shreds. The rolling stone gathers no moss).

सूक्ष्माऽदृश्या चैव दात्री क्षणाद्विस्मृतिमेति सा।
तीक्ष्णभेदकरी क्रूरा सूची चेष्टेव दैविकी।।८१।।

The unseen and airy darts of fate, are as fatal as the acts of the cruel *Vīsūcī*; though both of them have their respite at short intervals of their massacres.

तन्तुवेधनमात्रेण हतोऽन्य इति तोषिता।
दुर्जनो येन तेनैव नाशितेनैति हृष्टताम्।।८२।।

The needle is at rest after its act of sewing is done; but the wicked are not satisfied, even after their acts of slaughter are over.

पङ्के मज्जति याति खं विहरति व्योमानिलैर्दिक्तटे
शेते पांसुषु भूतलेष्विव वने पट्टेः गृहेऽन्तःपुरे।
हस्ते श्रोत्रसरोरुहेऽथ मृदुनि स्वेच्छोर्णिकाखण्डके
रन्ध्रे काष्ठमृदां च माति हृदये द्रव्यात्मशक्यैवसा।।८३

It dives in the dirt and rises in the air, it flies with the wind and lies down wherever it falls; it sleeps in the dust and hides itself at home and in the inside, and under the cloths and leaves. It dwells in the hand and ear-holes, in lotuses and heaps of woollen stuffs. It is lost in the holes of houses, in clefts of wood and underneath the ground.

श्रीवाल्मीकिरुवाच

इत्युक्तवत्यथ मुनौ दिवसो जगाम
सायंतनाय विधयेऽस्तमिनो जगाम।
स्नातुं सभा कृतनमस्करणा जगाम
श्यामक्षये रविकरैश्च सहाजगाम।।८४।।

Vālmīki added : As the sage was speaking in this manner, the sun went down in the west, and the day departed to its evening service. The assembly broke after mutual salutations, to perform their sacred ablution; and joined again on the next morning with the rising beams of the sun to the royal palace.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे सूचिव्यवहारवर्णनं नाम सप्ततितमः सर्गः।।७०।।

CHAPTER 71

REMORSE OF SŪCĪ

Argument. Remorse of *Karkaṭī* at her transformation to a Needle from her former gigantic form.

अथ सा बहुकालेन कर्कटी नाम राक्षसी।
सर्वेषां नरमांसानां नतु तृप्तिमुपाययौ।।१।।

Vasiṣṭha continued— After the carnivorous fiend-Karkaṭī, had feasted for a long period on the flesh and blood of human kind; she found her insatiable voracity to know no bounds, and never to be satisfied with anything.

पूर्वेणैव किलाह्ना सा तृप्ता रुधिरबिन्दुना।
सूच्याः किमिव मात्यन्तस्तृष्णासूची सुदुर्भरा।।२।।

She used to be satisfied erewhile, with a drop of blood in her form of the needle; and she now became sorry, at the loss of the insatiable thirst and appetite of her former state.

चिन्तयामास हा कष्टं किमहं सूचितां गता।
सूक्ष्मास्मि हतशक्तिश्च अपि ग्रासो न माति च।।३।।

She thought in herself, O pity it is! that I came to be a vile needle; with so weak and slender a body, that I can take nothing for my food.

क्व मे तानि विशालानि गतान्यङ्गानि दुर्धियः।
कालमेघविशालानि वने शीर्णानि पर्णवत्।।४।।

How foolish I have been to forego my former gigantic form, and change my dark cloudy figure something as the dry leaf of a forest tree.

मय्यस्यां मन्दभाग्यायां मनागपि न माति हि।
स्वादुमांसरसग्रासो वसावासित आसयन्।।५।।

O wretch that I am, to have foregone my dainty food of flesh flavoured with fat. (The Rāskṣasa cannibals are raw flesh-eaters and feeders on the fat of animals).

पङ्कान्तर्विनिमज्जामि पतामि धरणीतले।
हतास्मि जनपादौघैः शुक्रेण मलिनास्मि च।।६।।

I am doomed to dive in dirt, and drop down on the ground; to be trodden and trampled over under the feet of people, and soiled and sullied in the filth.

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हा हताहमनाथहमनाश्वासा निरास्पदा।
दुःखादुःखे निमज्जामि संकटात्संकटेऽपि च।।७।।

O me miserable, helpless and hopeless thing, and without any support or status of mine; from one woe I fall to another, and one danger is succeeded by another unto me!

न सखी न च मे दासी न मे माता न मे पिता।
न मे बन्धुर्न मे भृत्या न मे भ्राता न मे सुतः।।८।।

I have no mistress nor maid-servant, nor my father nor mother; I have got no son nor brother, nor any one to serve or befriend me.

न मे देहो न मे स्थानं न मे कश्चित्समाश्रयः।
नैकस्थाने समावासो भ्राम्यामि वनपर्णवत्।।९।।

I have no body nor abode, nor any refuge nor asylum anywhere; nor have I a fixed dwelling in any spot, but an driven about, like the fallen leaves of forest trees by the driving winds.

आपदां धुरि तिष्ठामि निविष्टास्मि सुदारुणे।
अभावमपि वाञ्छामि सोऽपि संपद्यते न मे।।१०।।

I am subject to all accidents, and exposed to every kind of calamity; I wish for my extinction, but it wishes not to approach unto me. (Death flies from the destitute).

स्वको देहः परित्यक्तो मूढचेतनया मया।
काचबुद्ध्या विमूढेन हस्ताच्चिन्तामणिर्यथा।।११।।

What else have I done to have given away my own big body, in the foolishness of my heart; than parted like a madman, with a precious jewel for a paltry piece of glass.

आपतद्धि मनो मोहं पूर्वमापत्प्रयच्छति।
पश्चादनर्थविस्ताररूपेण परिजृम्भते।।१२।।

One calamity is enough to turn the brain out of order; but what will be my case when it is followed by other calamities in endless succession.

धूमेषु परितिष्ठामि मार्गे विलुलितास्मि च।
तृणेषु प्रेषितास्म्यन्तर्हा मे दुःखपरम्परा।।१३।।

I am hung up (with the cloth) to be suffocated by the smoke, and dropped down in the streets to be trodden under foot; I am cast away with the dirt, and hid under the grass to my great distress.

परप्रैषकरी नित्यं परसंचारचारिणी।
परं कार्पण्यमायाता जाता परवशास्म्यलम्।।१४।।

I serve at another's will, and am guided by my guide; I am stark naked while I sew for others, and am ever a dependant on another's guidance.

भ्रान्तिं करोमि तुच्छे च सापि वेधनरूपिणी।
अहो ममाल्पभाग्याया दौर्भाग्यमपि दुर्भगम्।।१५।।

Long do I drudge and trudge for a paltry gain, and stitching alone is all the work that I have to perform for life. O unlucky that I am, that my ill luck even is so very luckless.

उत्थितः स्फारवेतालः कुर्वत्याः शान्तिमद्य मे।
सर्वनाशोऽवदातेन प्रवृत्ताया ममोदिता।।१६।।

I see the demon of despair rising before me, upon my penitence of this day; and threatening to make an end of this body, of which I have made an offering to him.

किं मन्दया मया तादृक्संत्यक्तं तन्महावपुः।
यथा नाशेन वा भाव्यं तथोदेत्यशुभा मतिः।।१७।।

What better fate can await on me, after my loss of so big and bulky a body by my foolishness; than to be annihilated into nothing, rather than be a thing which is good for nothing.

मामवान्तरनिर्मग्नां सूक्ष्मां कीटतनोरपि।
उद्धरिष्यति को नाम पांसुराशिभिरावृताम्।।१८।।

What man will pick me up, who am as lean as a mollusk (or thread worm); from the heap of ashes, under which I lie buried by the wayside.

विविक्तमनसां बुद्धौ क्व स्फुरन्ति हताशयाः।
ग्राममार्गतृणानीव गिरेरुपरिवासिनाम्।।१९।।

No keen-sighted man will take into his consideration a wretched and a forlorn being; as nobody living on a high hill, ever stoops to take notice of the grass growing on the ground below.

स्थिताया अज्ञताम्भोधौ क्व ममाभ्युदयो भवेत्।
अन्धस्योदेति प्राकाश्यं नखद्योतानुसेविनः।।२०।।

I cannot expect to raise myself higher, while I am lying in the sea of ignorance; what blind man can perceive the glorious sun-light, who is guided by the flash of fireflies?

अतः कियन्तं नो जाने कालमावलितापदम्।
मयापच्छभ्रगर्तेषु लुठितव्यं हत्तेहया।।२१।।

I know not therefore how long I shall have to labour under my difficulties, when I find myself already drowned in a sea of misery.

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कदा स्यामञ्जनमहाशैलपुत्रकरूपिणी।
द्यावापृथिव्योर्वैधुर्ये स्तम्भतामनुतिष्ठती।।२२।।

When shall I be restored again to the form of the daughter of *Aüjanāgiri* mountain; and will stand as a pillar over the ruins of the nether and upper worlds?

मेघमालासमभुजा चिरं विद्युत्पदेक्षणा।
नीहारजालवसना प्रोच्चकेशमिताम्बरा।।२३।।

When shall I have my arms reaching to the clouds, and my eyes flashing as lightning; my garb becoming as white as snow and my hairs touching the sky.

लम्बोदराभ्रसंदर्शप्रनर्तितशिखण्डिनी।
लम्बलोलस्तनी श्यामा देहवातद्रवत्स्तनी।।२४।।

My big belly resembling a huge cloud, and my long breasts hanging below as pillows; shaking with the motion of my body, in its dancing like the pinions of a peacock.

हासभस्मच्छटाच्छन्नसूर्यमण्डलरोधिनी।
कृतान्तग्रसनोद्युक्तकृत्यैकाकृतिधारिणी।।२५।।

The ash-white light emitted by my laughter, cast the light of the sun into the shade; and my former high stature, threatened to devour the terrible god of death.

कृशानूलूखलदृशा सूर्यस्रग्दामहारिणी।
पर्वतात्पर्वते शृङ्गे न्यस्य पादौ विहारिणी।।२६।।

My hollow sockets deep as the holes of mortars, flashed erewhile with living fire; like the rays of the sun; and my large legs moved as two monumental pillars in my rambling.

कदा मे स्यादुरुश्वभ्रभासुरुं तन्महोदरम्।
कदा मे स्याच्छरन्मेघमेदुरा नखरावली।।२७।।

When shall I have my big belly, with its large cavity like a pot-belly; and when shall I have again my soft black nails, resembling the dark and humid clouds autumn.

कदा मे स्यान्महारक्षोविद्रावणकरं स्मितम्।
स्वस्फिग्वाद्यैररण्यान्यां कदा नृत्येयमुन्मदा।।२८।।

When will those tender smiles return to me, whereby I moved the great Rākṣāsas to my favour; and when shall I dance in my giddy circles, at the music of the tabor amidst the forests.

वसासवमहाकुम्भैर्मृतमांसास्थिसंचयैः।
कदा करिष्येऽविरतं मेदुरोदरपूरणम्।।२९।।

When will that big belly of mine, be filled with potfuls of fattened liquor; and be fed with heaps of the flesh and bones of dead bodies.

कदा पीतमहालोकरुधिरा क्षीबतां गता।
भवेयं मुदिता दृप्ता मुद्रिता निद्रया ततः।।३०।।

When shall I get me drunk, with drinking the blood of human gores; and become merry and giddy, until I fall fast asleep.

मयैव कुतपो वह्नौ तदङ्गयं भासुरं वपुः।
भस्मत्वं कनकेनेव सूचित्वमुररीकृतम्।।३१।।

It was I who destroyed my former brilliant body, by my bad choice of austerities; and accepted this petty needlish form, like one taking the sulphate of gold, instead of that precious metal.

क्व किलाञ्जनशैलाभं वपुर्भरितदिक्तटम्।
क्व प्राचिकाखुरसमं सूचित्वं तृणपेलवम्।।३२।।

Ah! where is that huge body which filled all sides, and shone as the sable hill of Anjanāgiri; and what is this puny and pinny form of the shape of a spider's leg, and as thin and lean as a tender blade of grass.

त्यजत्याशु मृदित्यज्ञः प्राप्यापि कनकाङ्गदम्।
मया सूचित्वलोभेन संत्यक्तं भासुरं वपुः।।३३।।

The ignorant are found to throw away a golden jewel, as useless on the ground as a piece of glass; and so have I cast aside my shining body, for a bit of this blackest needle.

हा महोदर विन्ध्याद्रिसनीहारगुहोपम।
अद्य नान्तं करोषि त्वं कथं सिंहेन हस्तिनाम्।।३४।।

O great Vindhyā with your hollow and snow covered caves! why do you not destroy your dull elephants by your native lions? It is I that am as silly as an elephant— *gaja mūrkha*.

हा भुजौ भरनिर्भग्नशिखरौ शशभृन्नखैः।
पुरोडाशधिया चन्द्रं कथमद्य न बाधतः।।३५।।

O my arms! which used to break down mountain peaks, why do you fail to pluck the butter-like moon with your moony nails?

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हा वक्षः काचवैधुर्यगिरीन्द्रतटसुन्दर।
नाद्य सिंहादि यौकं तद्धृतं रोमवनं तथा।।३६।।

O my breast! which was as fair as the side of the snowy mountain, even without my glassy ornaments; why do you not show your hairs, which were as large as leeches that feed on lion's flesh?

हा नेत्रे कृष्णरजनीरजःशुष्केन्धनैजने।
कस्मान्न मे भूषयतो दृग्ज्वालामालया दिशः।।३७।।

O my eyes! that used to dispel the darkness of the darkest night, and kindle the dry fuel with your glaring fire; why do you cease to lighten the air with your effulgence?

हा स्कन्ध बन्धो नष्टोऽसि निषिद्धोऽसि महीतले।
कालेन विनिपिष्टोऽसि निघृष्टोऽसि शिलातले।।३८।।

O my shoulder blades! are you broken down and levelled with the earth? or are you crushed and smashed or mouldered and worn out by age?

हा मुखेन्दो तपसि किं नाद्य त्वं मम रश्मिभिः।
कल्पान्तदावसंशान्तचन्द्रबिम्बमनोहर।।३९।।

O my moon-bright face! why do you not shine over me with your bright beams; resembling the everlasting light of the orb of the moon, now at an end forever?

हा हा हस्तौ महाकारौ तावद्य क्व गतौ मम।
संपन्नास्मि महासूचिर्मक्षिकाखुरदोलिता।।४०।।

O my hands! where is your strength fled today? See you not, how I am transformed to an ignoble needle, that is moved about by the touch of the foot of a fly?

हा भगोग्रकरञ्जाढ्यसत्कन्दश्वभ्रशोभन।
विन्ध्याद्वरेण्यविपुलनितम्बामलबिम्बक।।४१।।

Alas! the cavity of my navel, which was as deep as a well, and beset by hairs resembling rows of beautiful plants about it; and my protuberant posteriors, which likened to the bottom of the Vindyā hills.

क्काकारोऽम्बरपूरकः क्व च नवं तुच्छात्मसूचीवपु-
रोदोरन्ध्रसमं क्व वास्य कुहरं क्वेदं च सूचीमुखम्।
क्व ग्रासो बहुमांसभारबहुलः क्वाब्बिन्दुना भोजनं
सूक्ष्मास्म्येतदहो मयैव रचितं स्वात्मक्षये नाटकम्।।४२

Where is that towering stature reaching to the sky, and what is this new-earned contemptible form of the needle; where is that mouth, hollow as the vault of the sky, and what is this hole of the needle? Where is that heap of my flesh meat, and what is this drop of watery food? Ah! how lean have I grown, but who is to be blamed for an act of my own doing?

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये उत्पत्तिप्रकरणे क० सूचिकापरिदेवनं नामैकसप्ततितमः सर्गः।।७१।।

CHAPTER 72

FERVOUR OF SŪCĪ'S DEVOTION

Argument. Ardour of Sūcī's austerities and Indra's Inquiry of it.

वसिष्ठ उवाच

सूची सा संभवद्वाणी चिन्तयित्वेत्यकम्पनम्।
पुनस्तद्देहलाभाय भवाम्याशु तपस्विनी।।१।।

Vasiṣṭha continued : Afterwards Sūcī became silent and motionless, and thought of resuming her austerities for the sake of regaining her long lost body.

इति संचिन्त्य चित्तस्थं संहृत्य जनमारणम्।
तदेव हिमवच्छृङ्गं जगाम तपसे स्थितम्।।२।।

With this intention she returned to the Himālayas; and there abstaining from her desire of human gore, she sat reiterating her castigations.

अपश्यदेव सूचित्वं सा तन्मानसमात्मनि।
प्राणवातात्मिका प्राणैः प्रविश्य हतमानसम्।।३।।

She saw in her mind her form of the needle, entering into her heart with her breathing.

अथात्मन्येव सूचित्वं पश्यतेव मनोमयम्।
प्राणवातशरीरासौ जगाम हिमवच्छिरः।।४।।

Thus meditating on her mental form of the needle, she was wafted by her vital breath to the top of the hill, and alighted on it like a vulture from high.

दृढदावानले तत्र सर्वभूतविवर्जिते।
महामहाशिलाभाभारूक्षे पांसुविधूसरे।।५।।

There she remained alone and apart from all living beings, and sat amidst burning fires, with her form of an ash-coloured stone (*i.e.* besmeared by ashes like a *yogi*).

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तस्थावभ्युदितेऽवासौ निस्तृणे विपुले स्थले।
मरावकस्मात्संजातशुष्का तृणशिखा यथा।।६।।

She sat there as a sprout of grass, springing in that dry and grassless spot; but soon faded away, to a blade of withered hay in the sandy desert.

सुसूक्ष्मस्यैकपादस्य सार्धेनैवाश्रितोर्वरा।
स्वसंविदेकपादात्म तपः कर्तुं प्रचक्रमे।।७।।

She remained standing on tip-toe of her only one foot, and continued in the castigation of her own self. (Standing of the one legged needle, represented the posture of devotees standing on one leg).

सूक्ष्मपादतलेनैषा वसुधा रेणुसंकटी।
निवार्य त्रिपदीं कृत्स्नाद्यत्नेनोर्ध्वमुखी स्थिता।।८।।

She lightly touched the ground with her tiptoe stature, and avoiding all sidelong looks, gazed on the upper sky with her upraised face and uplifted eyes.

कृष्णत्वहिंस्रतातैक्ष्ण्यव्याप्तयास्यपवनाशनैः।
यत्नात्पदं निबध्नन्ती रेण्वणूपलसंकटे।।९।।

The acute point of the black iron needle, firmly preserved its standing posture by penetrating the ground; while it fed itself upon the air, which it inhaled by its uplifted mouth.

अरण्ये क्षुभितां संपद्दूरालोकार्थमुत्थिताम्।
पुच्छाकोटिस्थितां वातालोलामनुचकार सा।।१०।।

The scarcity of food in the forest, made it look up as inquest of some prey coming from a distance ; while its lower part shaking with the wind, enticed the unwary to approach towards it.

मुखरन्ध्रविनिष्क्रान्ता तस्या भास्करदीधितिः।
सखी बभूव सूच्याभा पश्चाद्भागैकरक्षिणी।।११।।

The ray of light issuing as a pencil from the needle hole, became like its attendant guard on the hinder part.

क्षुद्रेऽपि स्वजने भूतेऽप्येति वत्सलतां जनः।
दीधित्यापि सखीवृत्तं सूच्यां शुचितया भृतम्।।१२।।

As men are kindly disposed towards the mean, that are favourites to them; so was the needle attached to the pencil of ray, that became its constant attendant.

बभूव तस्याः स्वच्छाया द्वितीया तापसी सखी।
एवं सूचीव मलिना तया पश्चात्कृतेक्षणा।।१३।।

The needle had another constant companion, of its devotion in its own shadow; but the blackness of its person, made it always to remain behind the back. (The shadow of a thing ever remains behind it).

सूच्या तया सुनिर्गत्य सुपाताक्ष्या स्म कूणितैः।
पश्चात्सख्याभया साधुरन्योन्याचारकेवलम्।।१४।।

Thus the shadowy needle and pencil of ray, having firmly adhered themselves to the iron needle; these three have always become intimate friends, like all good people mutually assisting one another.

सूच्याभिप्रेक्षिते याता मतिं द्रुमलतादयः।
महातपस्विनीं सूचीं दृष्ट्वा नोत्कण्ठयन्ति के।।१५।।

The trees and plants of the mountain forest, felt compassion for Sūcī on seeing her in this plight; for who is there, that bears no sympathy for the pious devotee, or her penances and austerities?

स्थिरबद्धपदामेनां स्वमनोवृत्तिमुत्थिताम्।
अनिलं भोजयांचक्रुर्मुखनिर्गतभांकृतैः।।१६।।

The needle that was thus stuck fast to the ground by its foot, and had sprung up like some faculty of the mind; was fed with the fragrance of the fruitage, blown and borne by the breeze to its uplifted mouth.

प्रसूतानि भविष्याणि गीर्वाणान्यानि वा चिरम्।
कौसुमानि रजांस्यस्या इत्यास्यं पर्यपूरयन्।।१७।।

The woodland gods and demigods, continued to fill its mouth with the dust; of blown and unblown flowers in the woods.

ततो महेन्द्रप्रहितं वातनुन्नामिषं रजः।
तया त्वभ्रत्वव्याजेन न निगीर्णं मुखे विशत्।।१८।।

But it did not swallow the powdered dust of meat; which the God Indra had caused to be thrown into its mouth, for the purpose of frustrating the efficacy of its devotion.

न निगीर्णवती तानि रजांसि दृढनिश्चयात्।
अन्तःसारतया कार्यं लघवोऽप्याप्नुवन्ति हि।।१९।।

Its fixity of purpose, did not permit it to swallow the delicious powder; because a person however mean he may be, is sure of success by his firmness of mind.

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न पिबत्यास्यसंस्थानि तथा पुष्परजांस्यपि।

विस्मयं पवनः प्राप सुमेरून्मूलनाधिकम्।।२०।।

The God of winds, with his power of uprooting the mountains; was astonished to find the needle, averse to swallow the food, ministered to it in the form of the pollen of flowers.

आशिरः पिहिता पङ्कैः पूरितापि महाजलैः।

विधूतापि बृहद्वातैर्दग्धापि वनवह्निभिः।।२१।।

The resolute devotee is never to be shaken from his purpose, though he is plunged in the mud or drowned in water, or scattered by the winds and thrown into the burning fire.

भिन्नापि करकापातैर्भ्रामितापि तडिद्भ्रमैः।

उद्वेजितापि जलदैः क्षोभिताप्यतिगर्जितैः।।२२।।

Or when he is shattered by showers of hailstones, or struck by the lightning or battered by rain drops, and intimidated by thunder claps.

अपि वर्षसहस्रैः सा चित्तस्थदृढनिश्चया।

पादाग्रं तु कुसुप्तेव नाकम्पत तपस्विनी।।२३।।

The resolute mind is not changed in a thousand years, and the feet of the firm, like those of the drowsy and dead drunk, never move from their place.

निवृत्ताया बहिःस्पन्दाद्देशकाले बहौ गते।

विचारयन्त्यास्तस्याः स्वमात्मा सत्यं सुचेतनम्।।२४।।

The holy hermit who is devoted to his purpose, loses in time the motion of his external organs; but obtains by the exercise of his reason, the light of true knowledge in his soul.

ज्ञानालोकः समुदभूत्सा परावरदर्शिनी।

बभूव निर्मला सूचिर्विषूची पावनं परम्।।२५।।

Thus did Sūcī gain the light of knowledge, and become a seer of the past and future. She became cleansed of the dross of her sins, and her Visūcī or impurity was turned to Sūcī or purity.

जाता विदितवेद्या सा स्वयमेव तया धिया।

तपसा दुष्कृते क्षीणे सूची स्वसुखसूचिनी।।२६।।

She came to know the truly knowable, in her own understanding ; and she felt true bliss in her soul, after the removal of her sins by devotion.

इति वर्षसहस्राणि साकरोद्दारुणं तपः।

सप्तसप्तमहालोकसंतापकरमुन्मुखी।।२७।।

She continued for many thousand years in her austere devotion, to the great astonishment of seven times seven worlds, that got affrighted at her austerities. (The cause of their fright was, lest she should take possession of their happy states, by the merit of her devotion).

तस्याः कल्पाग्निभीमेन तपसा हि महागिरिः।

बभूव तेन ज्वलितो जज्वालेव ततो जगत्।।२८।।

The great mountain was set in a blaze, by the fervour of her devotion; and that flame spread to all the worlds, like the blaze of a portentous meteor.

कस्येदं तपसाक्रान्तं जगदित्यथ वासवः।

नारदं परिपप्रच्छ स तस्याकथयच्च तत्।।२९।।

This made Indra the God of heaven, to ask Nārada respecting the cause of this intense devotion; saying "Who is it that engrosses to her the fruition of worlds, by her austere devotion"? To whom Nārada thus replied:

सप्तवर्षसहस्राणि सूची दीर्घतपस्विनी।

महाविज्ञानदेहासौ तेनेदं ज्वलितं जगत्।।३०।।

"It is Sūcī, who by her continued devotion of thousands of years, has attained her highest state of enlightenment; and it is that light that now enflames all the worlds.

नागाः श्वसन्ति विचलन्ति नगाः पतन्ति
वैमानिका जलधिवारिधराः प्रयान्ति।
शोषं दिशोऽर्कसहिता मलिनीभवन्ति
सूच्याः सुरेन्द्र तपसा क्षयमाययेव।।३१।।

It is Sūcī's devotion, O lord of gods that makes the Nāgās to sigh and the hills to tremble. It causes the celestials to fall down, and the sea to overflow on earth. It dries up all things, and casts to shade the bright orb of the sun itself.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे क० सूचीतपःप्रभावो नाम द्विसप्ततितमः सर्गः।।७२।।

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CHAPTER 73

NĀRADA'S RELATION OF SŪCĪ'S DEVOTION

Argument. Description of Sūcī's austerities, and Indra's Inquiry about them.

वसिष्ठ उवाच

कर्कटीकटुवृत्तान्तं सर्वमाकर्ण्य वासवः।
नारदं परिपप्रच्छ पुनर्जातकुतूहलः।।१।।

Vasiṣṭha related : Indra having learnt about the austere devotion of Karkaṭī, had the curiosity to know more of her through Nārada, whom he asked about the matter.

शक्र उवाच

सूचीवृत्तपिशाचत्वं तपसोपार्ज्य तत्तया।
कर्कट्याहिममर्कट्या के भुक्ता विभवा मुने।।२।।

Indra said— I know Sūcī to have acquired her fiendish practice (of blood sucking), by means of her devotion; but who is this apish Karkaṭī that is so greedy of her gain (of flesh and bones).

श्रीनारद उवाच

जीवसूच्याः पिशाचत्वं गतायाः शक्र पेलवम्।
आसीत्काष्णायसी सूची तस्याः समवलम्बनम्।।३।।

Nārada replied : It is Karkaṭī the malevolent fiend, that became *Jīva Sūcī* or colic pain of the living, and assumed the shape of an iron needle as its support or fulcrum.

तत्समालम्बनं त्यक्त्वा व्योमवातरथस्थया।
प्राणमारुतमार्गेण तया देहप्रविष्टया।।४।।

Having afterwards forsaken that prop, it entered into the human body as its landing place; and then it flew up to the heart of the vehicle of vital breath, and is seated in the car of the current air in atmosphere. (The resting place *locus standi, point d' appui or powsto* of the diseases of life).

सर्वेषामान्त्रतन्त्रीणां स्नायुमेदोवसासृजाम्।
रन्ध्रेण पक्षिणेवान्तर्निलीनं मलिनात्मनाम्।।५।।

This colic of life— *Jīva Sūcī*, having entered into the bodies of vicious lives, passes through the canals of their entrails and the pores of their flesh, fat and blood, and then nestles as a bird in the interior part.

यस्यां नाड्यां नभोवायुर्माति तत्तामुपेतया।
तत्र शूलं कृतं स्थूलन्यग्रोधाग्र इवोत्कटम्।।६।।

It enters the intestines with the breath of the air, and there settles in the form of flatulent colic; afterwards being seated at the end of the *nyagrodha* artery, it forms the plethoric colic with fullness of blood and inflammation.

तच्छरीरेन्द्रियैस्तानि तथान्यानि बहूनि च।
भुक्तानि नरमांसानि भोजनान्युचितानि च।।७।।

It also enters the body through other parts and organs and receives different names according to its situation; and then feeds itself upon their flesh and marrow; (as the best food for living beings).

सुप्तं विवलितानल्पमालया मुग्धबालया।
कान्तवक्षःस्थलस्यूतसृष्टपत्रकपोलया।।८।।

Fastened to the knots of wreathed flowers and stuck to the leafy garlands, decorating the breasts and cheeks of fond damsels, she steeps enraptured with them, on the bosoms of their loving spouses. (i.e. the menial needle is blessed in the company of her mistress).

विद्रुतं वीतशोकासु विहङ्ग्या वनवीथिषु।
कल्पद्रुमौघपुष्पाग्रद्विगुणाम्भोजपङ्क्तिषु।।९।।

She flies to the bodies of birds in wood-land retreats, which are free from worldly sorrow and strife; and flutters on the tops of flowers of the *Kalpa* arbours of Paradise, or rolls on beds of lotuses in the lakes.

पीत आमोदमन्दारमकरन्दकणासवः।
वनेष्वमरशैलानामलिन्यामलिलीलया।।१०।।

She flies over the high hills of the gods, in the forms of fluttering bees; and sips the honey drops, perfumed with the fragrance of the pollen of *mandāra* flowers.

चर्वितानि शवाङ्गानि गृध्याऽऽगर्तानि वृद्धया।
खड्गपृष्ठेव संग्रामे वीराङ्गानि जवेद्वया।।११।।

She devours in the form of vultures, the entrails of the dead bodies of warriors, through the notches made in them, by blades of swords in warfare.

सर्वाङ्गकोशनाडीषु दिक्ष्विवानिललेखया।
उड्डीनमवडीनं च काचौघव्योमवीथिषु।।१२।।

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She flies up and down in the pellucid and glassy paths of the firmament, and pierces through all the pores and arteries or inlets into the human body; as the inflated winds pass in every creek and corner on all sides.

विराडात्महृदि प्राणवातस्पन्दाः स्फुरन्ति तु।
यथा तथा प्रस्फुरितं प्रतिदेहगृहं तया।।१३।।

As the universal vital air (*prāna-vāyu*), runs in the heart of every living being, in the form of the pulsation of air; so does Sūcī oscillate in every body, as it were her own habitation.

सर्वप्राणिशरीरेषु भान्ति चिच्छक्तयस्तथा।
दीपप्रभाभासितया गृहिण्येव स्वसद्मसु।।१४।।

As the intellectual powers are lodged in every person, in the manner of blazing lamps in them; so does she reside and blaze as the mistress of everybody; answering her dwelling house.

विहृतं रुधिरेष्वन्तर्द्रवशक्त्येव वारिषु।
अब्धिष्वावर्तवृत्त्येव जठरेषु विवल्गितम्।।१५।।

She sparkles as the vital spark in the particles of blood, and flows as fluidity in liquid bodies; she rolls and trolls in the bowels of living beings, as whirlpools whirl about in the bosom of the sea.

सुप्तं मेदःसु शुभ्रेषु शेषाङ्गेष्विव शौरिणा।
स्वादितश्चङ्गन्धोऽन्तः पीतशक्त्यामृतं यथा।।१६।।

She rests in the milk white mass of flesh, as Viṣṇu reclines on his bed of the serpent Vāsuki; she tastes the flavour of the blood of all hearts, as the goddess (Kālī) drinks the liquor of her goblet of wine.

तरुगुल्मौषधादीनां हृदौजान्यनिलश्रिया।
परिभुक्तान्यशुक्लानि हिंसयोधीकृतानि च।।१७।।

She sucks the circulating red hot blood of hearts, as the winds absorb the internal and vivifying juice, from the hearts of plants and trees.

अथो जीवमयी सूची स्यामिति स्थावरेण सा।
संपन्ना तापसी सूची चेतना पावनी सिता।।१८।।

Now this living Sūcī, intending to become a devotee, remains as motionless as an immovable substance, and as fixed and steady in her mind.

अदृश्यया तथा चेह मारुतोग्रतुरंगया।
अयःसूच्याऽनिलतया वहन्त्या दिक्ष्वरुद्धया।।१९।।

The iron-hearted needle, being now rarified as the invisible air, is traversing to all sides, on the swift wings of winds resembling its riding horses.

पीतं भुक्तं विलसितं दत्तं दापितमाहृतम्।
नर्तितं गीतमुषितमनन्तैः प्राणिदेहकैः।।२०।।

It goes on feeding on the flesh and drinking the blood of all living beings; and carrying on its various acts of giving and receiving, and dancing and singing all along.

अदृश्ययाऽशरीरिण्या मनःपवनदेहया।
कृतमाकाशरूपिण्या न तदस्ति न यत्तया।।२१।।

Though the incorporeal *Sūcī* has become aeriform and invisible as vacuum, yet there is nothing which she is unable to accomplish by the powers of her mind, outstripping the swiftness of the winds.

मत्तया शक्तयास्वादरसाच्चलितमेतया।
कालमालानमाश्रित्य करिण्येव विवल्गितम्।।२२।।

But though she runs mad with her meat, and turns about giddy with her drink; yet she is curbed by fate, like an elephant in chains from running at random.

कल्लोलबहुलाधूतदेहदृष्टनदीष्वलम्।
वेगैर्वैधुर्यकारिण्या मत्तया मकरायितम्।।२३।।

The living body like a running stream, moves apace with billows in its course; and the painful and destructive diseases under which it labours, are as greedy sharks lying hid underneath.

अशक्तया निगिरितुं मेदोमांसं तथा हृदि।
नूनं रुदितमर्थाढ्यवृद्धातुरधिया यथा।।२४।।

This frail body like the formless Sūcī, being disabled by infirmity to gorge its fleshy food, beings to lament its fate, like old and sickly rich folks, for their want of hunger and appetite.

अजोष्ट्रमृगहस्त्यश्वसिंहव्याघ्रादिनर्तितम्।
नर्तक्येव चिरं रङ्गे वलयाङ्गदमङ्गके।।२५।।

The body with its members, moves about like the beasts of the forest (for their prey); and it plays its parts like an actress in the stage, with goodly apparel and ornaments on her person.

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बहिरन्तश्च वायूनामेकत्वमनुजातया।
गन्धलेखिकयेवान्तःस्थितं दुर्बलया तथा।।२६।।

The body is moved to and fro by its internal and external winds, and its natural weakness (immobility), is always in need of being moved by the vital airs, as the immovable fragrance requires to be wafted by the breeze.

मन्त्रौषधितपोदानदेवपूजादिभिर्हता।
बहिर्गिरिनदीतुङ्गतरङ्गवदुपद्रुता।।२७।।

Men in vain rely in mantras and medicines, in austerities and charities, and in the adoration of idols for relief; while their bodies are subject to diseases like the sea to its surges.

दीपप्रभेवाविज्ञातगतिर्गत्याशु लीयते।
अयःसूच्यां मातरीव तत्र निर्वृतिमेति सा।।२८।।

The unseen force of mobility, is soon lost in the solid body, as the light of the lamp is lost in darkness. So the living Sūcī came to be lost in the iron needle, in which she had her rest. (*i.e.* The living body is lost and transformed to a spirit, wherein it finds its rest after death).

स्ववासनानुसारेण सर्व आसपदमीहते।
सूचित्वमेव राक्षस्या सूचीत्वेनास्पदीकृतम्।।२९।।

Every one aspires to a state according to his natural propensity; as the inclination of the Rākṣasi led her to choose the needleship upon herself.

सर्वा विहृत्यापि दिशः स्वमेवास्पदमापदि।
जीवसूची लोहसूचीमिवायाति जडो जनः।।३०।।

A man being tired by travelling far and wide, returns at last to take his rest at home; so the big and living Sūcī turned to the form of the *thin* iron Sūcī to execute her repose; but like ignorant people, who prefer the grosser pleasure of the body to the nicer delights of the soul; she still panted for her grosser enjoyments, that were now lost to her.

एवं प्रयतमाना सा विहरन्ती दिशो दश।
मानसीं तृप्तिमायाता न शारीरीं कदाचन।।३१।।

With the intention of satisfying her thirst, she travelled to all parts and quarters (in her form of the poor needle); but derived more of the mental pleasure of experience, than the satisfaction of her corporeal appetites.

सति धर्मिणी धर्मा हि संभवन्तीह नासति।
शरीरं विद्यते यस्य तस्य तत्किल तृप्तति।।३२।।

When the container is in existence, it is possible to fill it with its contents and not otherwise; so one having his body, can seek and get every pleasurable object to give it delight.

अथ तृप्तस्य देहस्य स्मरणात्प्राक्तनस्य सा।
बभूव दुःखितस्वान्ता पूर्णोदरसुखार्थिनी।।३३।।

Remembering now the past enjoyments of her former body, she became sorrowful in her mind, that was so highly pleased and satisfied with filling its belly before.

ततः प्राक्तनदेहार्थं करिष्ये विपुलं तपः।
इति संचिन्त्य तपसे देशं निर्णीय सात्मना।।३४।।

She was then resolved to betake herself to austere devotion, for the purpose of recovering her former body; and with this object in view, she chose for herself the proper situation for her castigations.

विवेशाकाशगृध्रस्य हृदयं तरुणस्य सा।
प्राणमारुतमार्गेण खं खगीव बिलेशया।।३५।।

The living soul of Sūcī, thought of entering into the heart of a young vulture flying in the air; and thus soared to it and rested herself in the air like that bird, by the help of her vital breath. (*i.e.* The greedy spirit was turned to the form of a hungry vulture to shriek and seek for carrion).

गृध्रः स्वामयसूचित्वं कश्चिदेतत्समाश्रितः।
नितान्तप्रेरितः सूच्या कर्तुं मन उपाददे।।३६।।

The vulture being thus filled with the malevolent spirit of the colic Sūcī in itself, began to think of executing the purposes that Sūcī had in her mind.

सूचीमादाय गृध्रोऽसौ ययौ तच्चिन्तितं गिरिम्।
अन्तःसूचिपिशाच्यन्ते नुन्नोऽब्द इव वायुना।।३७।।

Thus the vulture bearing the insatiate Sūcī within its body, flew to its intended spot on the mountain. It was driven there like a cloud by the wind, and it was in this place and that Sūcī was to be released from her needleship.

तत्राजने महारण्ये स्थापयामास तामसौ।
सर्वसंकल्परहिते पदे योगीव चेतनाम्।।३८।।

It sat there on a spot of the solitary forest in its state of asceticism, seeming to be freed from all

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desires of the world.

एकेनैवाशु सा तेन पादप्रान्तेन सुस्थिता।
संप्रतिष्ठापितेवाद्रिमूर्ध्नि गृध्रेण देवता।।३९।।

It stood there on one of its legs, supported on the tip of its toe and appeared as the statue of some deity, consecrated on the top of the mountain by some one in the form of *Garuḍa*.

रजःकणगृहस्थाणुशिरस्येकेन सानुना।
पादेनातिष्ठदुद्ग्रीवं शिखीव गिरिमूर्धनि।।४०।।

There standing on one leg, supported on an atom of dust; she remained as the mountain peacock, that stands on one leg with the head raised to the sky.

उत्थितां स्थापितां सूचीं गृध्रेण जीवसूचिका।
दृष्ट्वा बहिर्विनिर्गन्तुं खगदेहात्प्रचक्रमे।।४१।।

The bird seeing the living Sūcī coming out of his body, and standing on the mountain as a statue, fled away and disappeared from that place.

खगदेहान्निर्जगाम सूची प्रोन्मुखचेतना।
पवनाद्गन्धलेखेव घ्राणवातलवोन्मुखी।।४२।।

Sūcī issued from the body of the bird, in the manner of the spirit coming out of it, and the intellect a spring to higher regions; and as the particles of fragrance fly upon the wings of winds, inorder to meet the breath of the nostrils to be borne into the nose.

जगाम गृध्रः स्वं देशं भारं त्यक्त्वेव भारिकः।
निवृत्तव्याधिरिव स बभूवान्तरनाकुलः।।४३।।

The vulture fled to his own place after leaving Sūcī at that place, like a porter disburthening himself of his load; and found himself relieved of his lickerish diseases on his return.

अतः सूचिस्तयाधारस्तपसे परिकल्पिता।
दृढः सुसदृशोऽर्थानां विनियोगो हि राजते।।४४।।

Now the iron Sūcī, being seated in her devotion, in the form of the living Sūcī; appeared as graceful as a right man engaged in the performance of his proper duty.

न ह्यमूर्तस्य सिद्ध्यन्ति विनाधारं किल क्रियाः।
इत्याधारैकनिष्ठत्वमाश्रित्यासौ तपःस्थिता।।४५।।

And as the formless spirit is unable to do anything, without a formal support or instrument; so the living Sūcī supported herself on the tip of her toe, for performance of her devotion.

जीवसूची लोहसूचीं पिशाची शिंशपामिव।
सर्वतो वलयामास वात्येवामोदलेखिकाम्।।४६।।

The living Sūcī has sheathed the iron needle (in her heart), as an evil spirit (*Pīsācī*) enwraps a Sinsapā tree; and as the winds enfold the particles of odour, which they bear away in their bosom.

ततस्ततः प्रभृत्येषा सूची दीर्घतपस्विनी।
अरण्यान्यां स्थिता शक्र तत्र वर्षगणान्बहून्।।४७।।

Thenceforwards, O Indra! has she betaken herself to her protracted devotion, and passed many years in the solitary wilderness in her steady position and posture of body.

तस्या वरार्थं यत्नं त्वं कुरु कर्तव्यकोविद।
चिरेण संभृतं लोकमलं दग्धुं हि तत्तपः।।४८।।

It now behoves you, O Indra! that are skilled in stratagems, to devise some plan, inorder to delude her from her object, or else her devotion will destroy the people, you have so long preserved.

वसिष्ठ उवाच

इति नारदतः श्रुत्वा शक्रः सूचीनिरीक्षणे।
मारुतं प्रेषयामास दशदिङ्मण्डलान्यथ।।४९।।

Vasiṣṭha said : Indra having heard these words of Nārada, sent Maruta (Eolus) the god of winds to her search, in all quarters of the globe.

जगामाथ मरुत्संविदात्मना तामवेक्षितुम्।
अथामुच्य नभोमार्गं विचचार त्वरान्वितः।।५०।।

The God Maruta then proceeded inquest of her, in his spiritual form of intelligence; and having traversed the etherial regions, alighted upon the nether world. The winds and all other elemental and physical powers, are believed to be endued with intelligence also; and not as mere brute forces, on account of the regular discharge of their proper functions, which they could never do without intelligence.

(Hence the imagination and adoration of the Marutgaṇa in the elemental worship of the Veda).

सा तस्य संवित्क्षिप्रार्धेनैव सर्वगता सती।
परमार्चिरिवाविघ्नं सहसैव ददर्श ह।।५१।।

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He beheld everything instantly at a glance of his intelligence; which perceived all things at one view; as the sight of the Supreme Spirit; sees through all bodies without exception or hindrance. (*i.e.* The sight of the spirit like its breath, sees through and supports all things).

भूमेः सप्तसमुद्रान्ते निबद्धां विपुलस्थलीम्।
लोकालोकाद्रिरसनां ततो मणिमयोपमम्।।५२।।

His sight stretched to the Lokāloka mountain in the polar circle, far beyond the seven seas of the earth, where there is a large tract of land abounding with gems. (It is doubtful whether the polar mountain or sea abounds with gems).

स्वादूदकाब्धिवलयं सकोटरककुब्भाणम्।
पुष्करद्वीपवलयं तदन्तर्गिरिमण्डले।।५३।।

He viewed the circle of the Puṣkara continent, surrounded by a sea of sweet water; and containing mountains with their dales and valleys.

मदिराम्भोधिवलयं तज्जलेचरसंस्थितम्।
गोमेदद्वीपकटकं तन्मध्यविषयव्रजम्।।५४।।

He next saw the Gomeda islands, surrounded by the sea of liquor with its marine animals; and the land abounding with cities and towns.

इक्षूदकाब्धिपरिखं शान्तं गिरिगणान्तरम्।
क्रौञ्चद्वीपोर्वरापीठं शान्तं गतगिरिक्रमम्।।५५।।

He beheld also the fertile and peaceful continent of Krauücadvīpa, bounded by the sweet Saccharine sea, and beset by a range of mountains.

क्षीराब्धिमुक्तावलयं समध्यगतनायकम्।
श्वेताख्यद्वीपवलयं सभूतप्रविभागकम्।।५६।।

Further on was the Svetadvīpa (Albion island), with its subsidiary isles surrounded by the Milky (Atlantic) ocean, and having the temple of Viṣṇu in the midst of it; (Meaning perhaps the ancient Kelts to be colony of the Hindus).

ततो घृतोदवलयस्वान्तस्थपुरमन्दिरम्।
कुशद्वीपवृतिव्याप्तं समहाशैलकोटरम्।।५७।।

After that appeared the sea of butter, surrounding the Kuśadvīpa island; and having chains of mountains and cities with buildings in them. (Butter milk etc., are fictitious name and not this really).

दध्यम्भोराशिरशनासान्ताम्बरपुरोदरम्।
शाकद्वीपोर्वराकारं सान्तस्थविषयान्तरम्।।५८।।

Then came the Sākadvīpa in view amidst the ocean of curds, containing many countries and many large and populous cities in them. (The *sākadvipa* is said to be scythia or the land of the saccae of sakas).

क्षाराम्भोराशिपरिधिं सान्तस्थविषयान्तरम्।
जम्बूद्वीपे महामेरुं कुलपर्वतसंकुलम्।।५९।।

Last appeared the Jambudvīpa girt by the sea of salt, having the Meru and other boundary mountains, and many countries in it.

वातस्कन्धेभ्य एवादौ पतितानिलवेदना।
क्रमेणानेन पर्यन्ते तेनैव प्रसृतोऽञ्जसा।।६०।।

Thus the intelligence of air (Marut), having alighted on earth upon the wings of winds, spread himself afterwards to its utmost ends with rapidity; (or spread himself rapidly to its utmost limits afterwards).

वायुरालोकयन्नद्वा जम्बूद्वीपं निरीक्ष्य च।
तत्प्राप हिमवच्छृङ्गं यत्र सूची तपस्विनी।।६१।।

The god of air then directed his curse to Jambudvīpa (Asia), and having arrived there, he made his way to the summit of the snowy mountain. (Himālaya, where Sūcī was performing her devotion).

शृङ्गमूर्ध्नि महत्युग्रे सारण्यानीमवाप ताम्।
द्वितीयाकाशविततां वर्जितां प्राणिकर्मभिः।।६२।।

He saw a great desert on the highest top of the summit, which was as extensive as the expanse of the sky, and devoid both of living creatures and the vestiges of animal bodies. (*i.e.* There were neither any living being nor fossil remains to be found on the mountain peak).

असंजाततृणव्यूहां निकटत्वाद्विवस्वतः।
रजोमयीमेव ततां संसाररचनामिव।।६३।।

It was unproductive of greens or grass owing to its nighness to the sun; and was covered over with dust, like that composing this earth.

मृगतृष्णानदीसार्थपूरणीयाब्धितां गताम्।
शक्रकोदण्डसंकाशमृगतृष्णासरिच्छताम्।।६४।।

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There spread a wide ocean of the mirage to excite the thirst like the lucid waters of a river; and allure the longings of men by its various hues, resembling the variegated colours of rainbow.

अमितानन्तपर्यन्तां लोकपालेक्षितैरपि।
केवलं पवनस्पन्दप्रवहद्धूलिकुण्डलाम्।।६५।।

Its wide expanse reaching almost to infinity, was unmeasurable even by the regents of the quarters of heaven, and the gusts of wind, blowing upon it, served only to cover it with a canopy of dust.

सूर्यांशुकुङ्कुमालिप्तां लग्नचन्द्रांशुचन्दनाम्।
विलासिनीमिव व्योम्नो वातसूत्कारपायिनीम्।।६६।।

It resembled a want woman, besmeared with red powder as the sunbeams, and sandal paste like the moon-beams; and attentive to the whistlings of the breeze. (Thinking them to be hissings of men).

सप्तद्वीपसमुद्रमुद्रणसमुच्छन्नैकदेशाश्रयं
भूपीठं परितो विहृत्य पवनो दीर्घाध्वना जर्जरः।
तां प्राप्योग्रगिरिस्थलीमलिवपुर्व्योमाङ्गलग्रामिव
व्याप्तानन्तदिगन्तपूरकवृहद्देहो विशश्राम सः।।६७।।

The god of the winds having travelled all over the seven continents and their seas, and being tired with his long journey on the surface of the earth; rested his gigantic body which fills the infinite space in all directions, on the top of that mountain; like a butterfly resting on the twig of a tree, after its wearied flight in the air.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे सूचीतपोवर्णनं नाम त्रिसप्ततितमः सर्गः।।७३।।

CHAPTER 74

CONSUMMATION OF SŪCĪ'S DEVOTION

Argument. Return of the god of winds to the Indra, and his narration of the Devotion of Sūcī and her desired Boon.

वसिष्ठ उवाच

तस्य तत्रोर्ध्वशृङ्गस्य तस्यां भुवि महावनौ।
ददर्श मध्यमां सूचीं प्रोत्थितां सशिखामिव।।१।।

The god of the winds beheld Sūcī standing erect, like a crest on the summit of the mountain, amidst that vast tract of the desert all around.

एकपादं तपस्यन्तीं शुष्यन्तीं शिरऊष्मणा।
सततानशनां शुष्कपिण्डीभूतोदरत्वचम्।।२।।

She stood upon one leg fixed in her meditation and roasted by the burning sun over her head; she was dried up to a skeleton by her continued fasting, and her belly was contracted to the shrunken skin. (*i.e.* she was thread-bear as skin in all her body and belly).

सकृद्विकसितास्येन गृहीत्वेवातपानिलान्।
पश्चात्त्यजन्तीं हृदये मे न मान्तीत्यनारतम्।।३।।

Now and then, she inhaled the hot air with her open mouth, and then breathed it out, as her heart could not contain the repeated influx of air. (Respiration of air is practised by Yogis, to sustain their lives therewith for want of solid food).

शुष्कां चण्डांशुकिरणैर्जर्जरां वनवायुभिः।
अचलन्तीं निजात्स्थानात्स्नापितामिन्दुरश्मिभिः।।४।।

She was withered under the scorching sunbeams, and battered in her frame by the hotter winds of the desert; yet she moved not from her stand-point, as she was relieved every night by the cold bath of moon-beams.

पूर्वं रजोणुनैकेन संविष्टच्छन्नमस्तकाम्।
कृतार्थत्वं कथयतीं ददतान्यस्य नास्पदम्।।५।।

She was content with covering her head under the particles of dust, and did not like to change her state for a better fortune. (*i.e.* She preferred her poverty to high dignity).

अरण्यान्येव दत्त्वार्थं चिरं जातशिखामिव।
मूर्ध्न्यवस्थापितप्राणजटाजूटलीमिव।।६।।

She gave up the possession of her forest to other living beings, and lived apart from all in the form of a crest of hair. Her breathings being withdrawn to the cranium, appeared out of it as a tuft of hairs or bushes clapped on her head. (Air confined in the cranium, is said to keep the body alive for ages).

तां प्रेक्ष्य पवनः सूचीं विस्मयाकुलचेतनः।
प्रणम्यालोक्य सुचिरं भीतभीत इवागतः।।७।।

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The god of air was astonished to see Sūcī in this state; he bowed down to her and was struck with terror as he beheld her more earnestly. (The countenance of the holy is awful to the sight of the unholy).

महातपस्विनी सूची किमर्थं तप्यते तपः।
नेति प्रष्टुं शशाकासौ तत्तेजोराशिनिर्जितः।।८।।

He was to overawed by the blaze of her person, that he durst not ask her anything, such as— "O saintly Sūcī! why do you undertake yourself to these austerities"?

भगवत्या महासूच्या अहो चित्रं महातपः।
इत्येव केवलं ध्यायन्मारुतो गगनं ययौ।।९।।

He only exclaimed, O holy Sūcī, how wondrous is this sight of your devotion! Impressed with veneration for her holiness, the God made his departure to heaven whence he came.

समुल्लङ्घ्याभ्रमार्गं तु वातस्कन्धानतीत्य च।
सिद्धवृन्दानधः कृत्वा सूर्यमार्गमुपेत्य च।।१०।।

He passed the region of the clouds, and reached the sphere of the still air (*sthira-vāyu*); and then leaving the realm of the *Siddhas* behind him, he arrived to the path of the sun— the ecliptic.

ऊर्ध्वमेत्य विमानेभ्यः प्राप शक्रपुरान्तरे।
सूचीदर्शनपुण्यं तमालिलिङ्ग पुरंदरः।।११।।

Then rising higher in his airy car, he got into the city of Indra, where he was cordially embraced by the lord of Gods, for the merit of his sight of Sūcī. (Visit to sacred persons and holy shrines, is believed to impart a share of holiness to the visitant).

पृष्टश्च कथयामास दृष्टं सर्वं मयेत्यसौ।
सहदेवनिकायाय शक्रायास्थानवासिने।।१२।।

Being asked what he saw, he related all that he had seen, before the assembled gods in the synod of Sakra or Indra.

वायुरुवाच

जम्बूद्वीपेऽस्ति शैलेन्द्रो हिमवान्नाम सूनृतः।
जामाता यस्य भगवान्साक्षाच्छशिकलाधरः।।१३।।

Vāyu said : There is the King of mountains the high Himālaya, situate in the midst of Jambudvīpa (in Asia); who has the lord Śiva, that bears the crescent of the moon on his forehead, for his son-in-law.

तस्योत्तरे महाशृङ्गपृष्ठे परमरूपिणी।
स्थिता तपस्विनी सूची तपश्चरति दारुणम्।।१४।।

On the north of it, is a great peak with a plain land above it, where the holy Sūcī holds her hermitage, and performs her rigorous devotion.

बहुनात्र किमुक्तेन वाताद्यशनशान्तये।
यया स्वोदरसौषिर्यं पिण्डीकृत्वा निवारितम्।।१५।।

What more shall I relate of her, than that she has abstained herself even of her sustenance of air, and has made a mess of her entrails coiled up together.

शान्तसंकोचसूक्ष्मार्थं विकास्यास्यं रजोणुना।
तयाद्य स्थगितं शीतवाताशननिवृत्तये।।१६।।

She has contracted the opening of her mouth to a needle hole, and stopped even that with a particle of dust, inorder to restrain it even from the reception of a cold dewdrop for its food.

तस्यास्तीव्रेण तपसा तुहिनाकरमुत्सृजन्।
अग्न्याकारमयो गृह्णन् देव दुःसेव्यतां गतः।।१७।।

The fervour of her devotion, has made the snowy mountain to forsake its coldness; and assume an igneous form which it is difficult to approach. (The blaze of holiness is said to set mountains on fire, as the presence of the Holy spirit set the sacred mount of Sinae on flame).

तदुत्तिष्ठाशु गच्छामः सर्व एव पितामहम्।
तद्वरार्थमनर्थाय विद्धि तत्सुमहत्तपः।।१८।।

Therefore let all of us rise and repair soon to the great father of creatures for redress; or know this fervent devotion of hers must prove to our disadvantage in its result.

इति वातेरितः शक्रः सहदेवगणेन सः।
जगाम ब्रह्मणो लोकं प्रार्थयामास तं विभुम्।।१९।।

Hearing these words pronounced by Pavana, the lord Indra is company with the other gods, proceeded to the abode of Brahmā, and prayed unto him for their safety.

सूच्या वरमहं दातुं गच्छामि हिमवच्छिरः।
ब्रह्मणेति प्रतिज्ञाते शक्रः स्वर्गमुपाययौ।।२०।।

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Brahmā answered : "I am going even now to the summit of the snowy Himālaya, to confer to Sūcī her desired boon." Upon this assurance of Brahmā, the gods all returned to their celestial abodes.

एतावताथ कालेन सा बभूवातिपावनी।
सूची निजतपस्तापतापितामरमन्दिरा।।२१।।

During this time Sūcī became perfect in her holiness, and began to glow with the fervour of her devotion on the mountain of the immortals.

मुखरन्ध्रस्थितार्कांशुदृशा स्वच्छाययैव सा।
विकासिन्या विवर्तिस्था चोदितान्तमवेक्षित।।२२।।

Sūcī perceived very clearly the revolution of the time (of her castigation), by fixing her open eyes on the sun, and by counting the days by the rays of solar light penetrating the opening of her mouth— the needle hole.

कौशेयरूपया सूच्या मेरुः स्थैर्येण निर्जितः।
मज्जनं नैति वृद्ध्वैवं मुक्तमाद्यन्तयोर्दिने।।२३।।

Sūcī though flexible as a bit of thread, had yet attained the firmness of the mountain Meru, by her erect posture.

मध्याह्ने तापभीत्येव विशन्त्या मारुतान्तरम्।
अन्यदा गौरवाद्वृष्ट्वा दूरतः प्रेक्षमाणया।।२४।।

She beheld by the ray of sun light, which penetrated the eye of the needle, that the shadowy attendant upon her erect posture, was the only witness of her upright devotion.

सा तामवेक्षते क्षारात्तापादङ्गे निमज्जति।
संकटे विस्मरत्येव जनो गौरवसत्क्रियाम्।।२५।।

The shadow of Sūcī which was the only attendant on her devotion, hid herself under her feet for fear of the midday heat, so do people in difficulty find their best friends forsake their company in times of adversity.

छायासूची तापसूची यश्चात्मा स तृतीयया।
त्रिकोणं तपसा पूतं वाराणस्या समं कृतम्।।२६।।

The union of the three persons of the iron, the ascetic and shadowy Sūcī, like the meeting of the three rivers (Asi, Varaṇā and Gaṅgā from three sides), described a triangle in the form of the sacred city of Varanasi (or a delta of Gaṅgā or the triune divinity).

गतास्तेन त्रिकोणेन त्रिवर्णपरिखावता।
वायवः पांसवो येऽपि ते परां मुक्तिमागताः।।२७।।

This union of the three, like the confluence of three rivers of a Trivenī (as Gaṅgā, Yamunā and Sarasvatī), purifies the sins of men by the three different hues of their waters. *viz.* the blue, black and white.

विदितपरमकारणाद्य जाता
स्वयमनुचेतनसंविदं विचार्य।
स्वमननकलनानुसार एक-
स्त्विह हि गुरुः परमो न राघवान्यः।।२८।।

A person becomes acquainted with the unknown cause of all, only by *sucana* or reasoning in his own mind; and by means of his self-consciousness (of the truth or untruth of a thing). It is the cogitation of one's own mind that is best guide in all things or else, O Rāma! there is no other better preceptor for men.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये
उत्पत्तिप्रकरणे सूचीतपःपरिपाकवर्णनं नाम
चतुःसप्ततितमः सर्गः।।७४।।

CHAPTER 75

SŪCĪ'S REGAINING HER FORMER FRAME.

Argument. Brahmā's appearance, admonition and blessing to Sūcī and her resuscitation of life.

वसिष्ठ उवाच

अथ वर्षसहस्रेण तां पितामह आययौ।
वरं पुत्रि गृहाणेति व्याजहार नभस्तलात्।।१।।

Vasiṣṭha continued : After the lapse of a thousand years of long and painful devotion, the great father of creation (Brahmā), appeared to her under his pavilion of the sky, and bade her accept the preferred boon.

सूची कर्मेन्द्रियाभावाज्जीवमात्रकलावती।
न किंचिद्व्याजहारास्मै चिन्तयामास केवलाम्।।२।।

Sūcī who was absorbed in her devotion, and her vital principle of life, remaining dormant in her, wanted the external organs of sense (to give utterance to her prayer), and remained only to cogitate upon the choice she should make.

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पूर्णास्मि गतसंदेहा किं वरेण करोम्यहम्।
शाम्यामि परिनिर्वामि सुखमासे च केवलम्।।३।।

She said to herself : "I am now a perfect being, and am delivered from my doubts what blessing therefore is it, that I have need of asking (either for myself or others), beyond this state of beatitude; which I already possess in my peace and tranquility, and the bliss of contentment and self-resignation."

ज्ञातं ज्ञातव्यमखिलं शान्ता संदेहजालिका।
स्वविवेको विकसितः किमन्येन प्रयोजनम्।।४।।

"I have got the knowledge of all that is to be known, and am set free from the web of errors; my rationality is developed, and what more is requisite to a perfect and rational being?

यथा स्थितेयमस्मीह संतिष्ठेयं तथैव हि।
सत्यासत्यकलामेव त्यक्त्वा किमितरेण मे।।५।।

Let me remain seated as I am in my present state, I am in the light of truth; and quite removed from the darkness of untruth; what else is there for me to ask or accept?

एतावन्तमहं कालमविवेकेन योजिता।
स्वसंकल्पसमुत्थेन वेतालेनेव बालिका।।६।।

I have passed a long period in my unreasonableness, and was carried away like a child, by the demon of the evil genius of earthly desires. (As a child wants to have everything he sees, not knowing whether it is good or bad for him to have it).

इदानीमुपशान्तोऽसौ स्वविचारणया स्वयम्।
ईप्सितानीप्सितैरर्थः को भवेत्कलितैर्मम।।७।।

This desire is now brought under subjection by my power of ratiocination, and of what avail are all the objects of my desire to my soul? (There is nothing of any good to the soul, for nothing temporal is of any spiritual good).

इति निश्चययुक्तां तां सूचीं कर्मेन्द्रियोज्झिताम्।
तूष्णींस्थितां सनियतिः स पश्यन्भगवान्स्थितः।।८।।

The lord of creatures kept looking on Sūcī sitting with her mind fixed in her silent meditation and resigned to her destiny; and quite abstracted from all external sensations, and the use of her bodily organs.

ब्रह्मा पुनरुवाचेदं वीतरागां प्रसन्नधीः।
वरं पुत्रि गृहाण त्वं किंचित्कालं च भूतले।।९।।

Brahmā with the kindness of his heart, again accosted the apathetic dame, and said unto her; "Receive your desired blessing, and live to enjoy for sometime longer on earth".

भोगान्भुक्त्वा ततः पश्चाद्गमिष्यसि परं पदम्।
अव्यावृत्तिस्वरूपाया नियतेरेष निश्चयः।।१०।।

Then having enjoyed the joys of life, you shall attain the blissful state from which you shall have no more to return here, and this is the fixed decree destined for all living being on earth.

तपसानेन संकल्पः सफलोऽस्तु तवोत्तमे।
पीना भव पुनः शैले हिमकाननराक्षसी।।११।।

Be your desire crowned with success, by merit of this devotion of yours, O best of the woman-kind! Resume your former corpulence, and remain as a *Rākṣasī* in this mountain forest.

यया पूर्वं वियुक्तासि तन्वा जलदरूपया।
बीजान्तर्वृक्षता पुत्रि बृहद्वृक्षतया यथा।।१२।।

Regain your cloud-like shape whereof you are deprived at present, and revive as a sprout from your pinnate root, to become like a big tree growing out of its small root and little seed.

योगमेष्यसि भूयश्च तन्वान्तर्बीजरूपिणी।
तयैव रससेकेन लतयेवाङ्कुरस्थितिः।।१३।।

You shall get an inward supply of serum from your pinnate tendon, as a plant gets its sap from the seeded grain; and the circulation of that juice will cause your growth like that of a germ from the ingrained seed.

बाधां विदितवेद्यत्वान्न च लोके करिष्यसि।
अन्तःशुद्धा स्पन्दवती शारदीवाभ्रमण्डली।।१४।।

Your knowledge of truth has no dear of following into the difficulties of the world; while on the contrary, the righteousness of your soul will lead you like a huge cloud, that is heavy with its pure water high in the heaven, notwithstanding the blasting gusts of wind. (*i.e.* The pure and contrite spirit goes on its wonted course, in spite of the tribulations of the world).

अश्रान्तध्याननिरता कदाचिल्लीलया यदि।
भविष्यसि बहीरूपा सर्वात्मध्यानरूपिणी।।१५।।

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If by your constant practice of *Yoga* meditation, you has accustomed yourself to a state of habitation (death like Samādhi), for your intellectual delight, and has there by become assimilated to the *anaesthesia of* your meditation (to the *state of a stock* and stone).

व्यवहारात्मकध्यानधारणाधाररूपिणी।
वातस्वभाववद्देहपरिस्पन्दाद्विलासिनी।।१६।।

But your meditativeness must be compatible with your worldly affairs, and the body like the breeze, is nourished best by its constant agitation. (*i.e.* Meditation must be joined with utility, and the body with its activity).

तदा विरोधिनी पुत्रि स्वकर्मस्पन्दरोधिनी।
न्यायेन क्षुन्निवृत्त्यर्थं भूतबाधां करिष्यसि।।१७।।

Therefore my daughter! you do act contrary to nature, by withstanding the action which your nature requires; nor can there be any objection to your slaughter of animal life under proper bounds. (Because the carnivorous are made to live upon flesh, as the omnivorous man upon all kinds of food).

भविष्यसि न्यायवृत्तिर्लोके त्वन्यायबाधिका।
जीवन्मुक्ततया देहे स्वविवेकैकपालिका।।१८।।

Act therefore within the bounds of justice, and refrain from all acts of injustice in the world; and stick steadfastly to reason, if you should like to live liberated in this life. (Justice is the source of liberty, but injustice leads to bondage).

इत्युक्त्वा गगनतलाज्जगाम देवः
सूची सा भवतु ममेति किं विरोधः।
रागो वाब्जवचनार्थवारणेऽस्मि-
न्नित्यन्तः स्वतनुमयी मनाग्बभूव।।१९।।

Saying so far, the god disappeared from below to his heavenly sphere, when Sūcī said to him "be it so and I have nothing to oppose to this". Then thinking in her mind, that she had no cause to be dissatisfied with the decree of the lotus-born Brahmā, found herself immediately in possession of her former body.

प्रादेशः प्रथममभूत्ततोऽपि हस्तो
व्यामश्चाप्यथ विटपस्ततोऽभ्रमाला।
सोद्यत्स्वावयवलता बभौ निमेषा-
त्संकल्पद्रुमकणिकाङ्कुरक्रमेण।।२०।।

She came to be of the measure of a span at first, and then of a cubit; and next a full fathom in length; and increasing fastly in her height, she grew up as a tree; till at last she was of the form of a cloud. She had all the members of the body added to her instantly, in the manner of the growth of the arbour of human desire.

(Our growing desires and their increase, are compared with the growth and ramifications and fructification of trees).

तद्गात्राण्यविकलशक्तिमन्ति देहा-
दुद्भूतान्यथ करणेन्द्रियाणि सम्यक्।
संकल्पद्रुमवनपुष्पवत्समन्ता-
द्बीजौघान्यलमभवंस्तिरोहितानि।।२१।।

From the fibrous form of Sūcī (the needle), which was without form or feature, body, blood, bones, flesh or strength, there grew up all the parts and limbs at once. Just so the fancied garden of our desire, springs up on a sudden with all its verdant foliage and fruits and flowers from their hidden state.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे सूच्युपाख्याने सूचीशरीरलाभो नाम पञ्चसप्ततितमः सर्गः।।७५।।

CHAPTER 76

REFRAINING FROM UNLAWFUL FOOD

Argument. Advice of the god of winds to *Karkaṭī*; and her resort to the Abode of Kirata-flesh eaters.

वसिष्ठ उवाच

अथाभवदसौ सूची कर्कटीराक्षसी पुनः।
सूक्ष्मैव स्थौल्यमायाता मेघलेखेव वार्षिकी।।१।।

Vasiṣṭha continued : Sūcī the needle now became the fiend Karkaṭī again; and her leanness turned to bulkiness, in the manner of a flimsy cloud; assuming a gigantic form in the rainy season.

निजमाकाशमासाद्य किंचित्प्रमुदिता सती।
बृहद्राक्षसभावं तद्बोधात्कञ्चकवज्जहौ।।२।।

Now returning to her natal air and element, she felt some joy in herself; but renounced her fiendish nature by the knowledge she had

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gained; as a snake throws off its old slough. (She was regenerated to a new life in the very same body).

तत्रैव ध्यायती तस्थौ बद्धपद्मासनस्थितिः।
व्यालम्ब्य संविदं शुद्धां संस्थिता गिरिकूटवत्।।३।।

There seated in her *lotiform* posture, she continued to reflect on her future course; and relying on the purity of her new life and faith, she remained fixed as a mountain peak. (Unmoved by the stormy temptations of the world).

अथ सा मासषट्केन ध्यानाद्बोधमुपागता।
महाजलंदनादेन प्रावृषीव शिखण्डिनी।।४।।

After six months of her continued meditation, she got the knowledge of what she sought; as the roaring of clouds rouses the peacock, to the sense of an approaching rain.

प्रबुद्धा सा बहिर्वृत्तिर्बभूव क्षुत्परायणा।
यावद्देहं स्वभावोऽस्य देहस्य न निवर्तते।।५।।

Being roused to her sense, she felt the pains of her thirst and hunger; because the nature of the body never forsakes its appetites as long as it lasts in the same state. (There cannot be a thorough change of innate nature in the same person).

अथ सा किं ग्रस इति चिन्तयामास चिन्तया।
भोक्तव्यः परजीवश्च न्यायेन न विना मया।।६।।

She was sorrowful at last, not to find out what food she should take to herself; because she thought the killing of animal life for food, was unlawful and repugnant of her nature.

यदार्यगर्हितं यद्वा न्यायेन न समर्जितम्।
तस्माद्ग्रासाद्वरं मन्ये मरणं देहिनामिदम्।।७।।

The food forbidden by the respectable and got by unjust means, must be rejected even at the expense of one's valuable life. (Respectable men abhor the flesh of unclean animals and forbidden meat).

यदि देहं त्यजामीदं तन्न्यायोपार्जितं विना।
न किंचिदस्ति निर्न्यायं भुक्तोऽर्थो हि गरायते।।८।।

If my body, said she, should perish for want of lawful food, I do not transgress the law in that; but the guilt lies in my taking of unlawful food; for the sustenance of my life. (Hence no man is guilty of his legal gain and lawful food).

यत्र लोकक्रमप्राप्तं तेन भुक्तेन किं भवेत्।
न जीवितेन नो मृत्या किंचित्कारणमस्ति मे।।९।।

Whatever is not obtained according to the customary rules of society, is not worth taking; and if I should die without my proper food, or live upon inproper fare, it amounts to the same thing whether I live or die: (because unrighteous living is moral death).

मनोमात्रमहं ह्यासं देहादिभ्रमभूषणम्।
तच्छान्तं स्वावबोधेन देहादेहदृशौ कुतः।।१०।।

I was only the mind before, to which the body is added as a base appendage. It vanishes upon the knowledge of self; hence its care and neglect are both alike. (The soul forming our true essence, must be preserved pure in expense of the impure body).

वसिष्ठ उवाच

एवं स्थिता मौनवती शुश्राव गगनाद्दिनरम्।
रक्षःस्वरूपसंत्यागतुष्टेनोक्तां नभस्वता।।११।।

Vasiṣṭha resumed : As she was uttering these words in silence to herself, she heard a voice in the air, coming from the god of winds, who was pleased at the renunciation of her fiendish disposition.

गच्छ कर्कटि मूढांस्त्वं ज्ञानेनाश्ववबोधय।
मूढोत्तारणमेवेह स्वभावो महतामिति।।१२।।

Arise Karkaṭī, it said, and to go the ignorant and enlighten them with the knowledge you has gained; for it is the nature of the good and great, to deliver the ignorant from their error.

बोध्यमानो भवत्यापि यो न बोधमुपैष्यति।
स्वनाशायैव जातोऽसौ न्याय्यो ग्रासो भवेत्तव।।१३।।

Whosoever will not receive this knowledge (of lawful food, when it is imparted to him by you, make him verily the object of your derision, and take him as being a right meat and proper food for you."

श्रुत्वेत्यनुगृहीतास्मि त्वयेत्युक्तवती शनैः।
उत्तस्थौ शैलशिखरात्क्रमादवरुरोह च।।१४।।

On hearing these words she responded, I am much favoured by you, kind god!"; and so

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saying, she got up and descended slowly from the height of the craggy mountain.

अधित्यकामतीत्याशु गत्वा चोपत्यकातटान्।
विवेश शैलपादस्थं किरातजनमण्डलम्।।१५।।

Having passed the heights, she came to the valley at the foot of the mountain; and thence proceeded to the habitation of the Kirāta people, who inhabit the skirts at the bottom of the hills.

बठुन्नपशुलोकौघद्रव्यशष्पौषधामिषम्।
अनन्तमूलपानान्नमृगकीटखगादिकम्।।१६।।

She saw those places abounding in provisions of all sorts; such as human kind and their cattle with their fodder and grass. There were vegetable as well as animal food, with various kinds of roots and plants. There were eatables and drinkables also, with the flesh of deer and fowls, and even of reptiles and insects.

प्रचलितवलिताञ्जनाचलाभा
हिमगिरिपादनिवेशितं सुदेशम्।
तदनुगतवती निशाचरी सा
निशि सुघनान्धतमिस्रमार्गभूमौ।।१७।।

The nocturnal fiend then walked her way, under the shade of the deep darkness of night, towards the habitation at the foot of Himālaya, in her form of the sable mount of Aüjanāgiri (unperceived by the inhabitants).

इत्यार्षे श्रीवासिष्ठमहारामायणे मोक्षोपायेषूत्पत्तिप्रकरणे अन्यायबाधिको नाम षट्सप्ततितमः सर्गः।।७६।।

CHAPTER 77

DELIBERATION OF KARKATĪ

Argument. Description of the dark night. The Rākṣasi's meeting a rāja and his minister. Her trial of and argumentation with them.

वसिष्ठ उवाच

एतस्मिन्नन्तरे तत्र किरातजनमण्डले।
हस्तहार्यतमःपिण्डा बभूवासितयामिनी।।१।।

Vasiṣṭha resumed— It was a deep dark night, black as ink and as thick as tangible pitch; hiding the habitation of the Kirātas under its nigrescent umbrage. (Kirātas are the present Kirāntis of the Himālayas, and the ancient Kerrhoides of Ptolemy).

नीलमेघपटच्छन्ना निरिन्दुगगनान्तरा।
तमालवनसंपिण्डा मांसलोड्डीनकज्जला।।२।।

The sky was moonless, and overcast by a veil of sable clouds; the woodlands were obscured by tamāla trees, and thick masses of black clouds were flying about in the air.

लताघनतया ग्रामकोटरैकान्ध्यमन्थरा।
गृहचत्वरसंबाधे नगरे नवयौवना।।३।।

The thick furze and bushes besetting the hilly villages, obstructed the passages by their impervious darkness, and the flitting light of fireflies gave the homesteads an appearance of the bridal night.

चत्वरेषु तमःपिण्डी प्रजिह्मीकृतदीपिका।
कुञ्चितच्छिद्रनिष्क्रान्ताऽऽदीपिकारोचिराजिता।।४।।

The thick darkness spreading over the compounds of houses, shut out the passage of the light of lamps, which made their way of or from the chinks of the dwelling in which they were burning.

सुवयस्येव कर्कट्याः परिनृत्यत्पिशाचिका।
मत्तवेतालकङ्कालकाष्ठमौनमिवास्थिता।।५।।

Karkaṭī beheld a band of Piśācis, dancing about her as her companions; but she became motionless as a block of wood, on seeing the giddy *Vetālas*, moving about with human skeletons in their hands.

सुषुप्तमृगभूतौघघननीहारहारिणी।
मन्दमन्दमरुत्स्पर्शलसत्प्रालेयसीकरा।।६।।

She saw the sleeping antilopes by her, and the ground matted over by the thick snow falls; while the drizzling drops of dew and frost, were gently shaken by the breeze on the leaves of trees.

सरःसु विवटद्वारि काकभेकतरङ्गिता।
अन्तःपुरेषु रमणरणन्नारीनरानना।।७।।

She heard the frogs croaking in the bogs, and the night ravens cawing from the hollows of trees; while the mingled noise of jocund men and women, were issuing from the inside of the houses.

जङ्गलेषु जगज्ज्वाला जटालज्वलनोज्ज्वला।
केदारेष्वम्बुसंसेकपृष्ठपाकमिलच्छला।।८।।

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She saw the *ignis fatnus* burning in the swamps, with the lustre of portentous meteors; and found the banks and bournes, thick with thorns and thistles, growing by their sides, and washed by the waters gliding below them.

नभस्थलेक्षितस्पन्दप्रविवित्तर्क्षचक्रिका।
वनेषु विसरद्वातपतत्पुष्पफलद्रुमा।।९।।

She looked above and saw the groups of stars shining in the firmament, and beheld the forest about her shaking their fruit and flowers by the breeze.

श्वभ्रेषु कौशिकस्यान्तर्वायसव्याहतारवा।
तस्कराक्रान्तपर्यन्तग्राम्याक्रन्दनकर्कशा।।१०।।

She heard the alternate and incessant cries of owls and crows in the hollows of trees, and listened also the shouts of robbers in the skirts, and the wailings of the villagers at a distance.

विपिने विपिनामौना नगरे सुप्तनागरा।
वनेषु विसरद्वाता नीडेष्वस्पन्दपक्षिका।।११।।

The foresters were silent in their native woods, and the citizens were fast asleep in the cities; the winds were howling in the forests, and the birds were at rest in their sylvan nests.

गुहासु सुप्तसिंहाढ्या कुञ्जेषु स्वपदेणका।
खे सावश्यायनिकरा विपिने मौनचारिणी।।१२।।

Furious lions lay in their dens; and the deer were lying in their caves also. The sky was full of hoarfrost, and the woodlands were all still and quiet.

कज्जलाम्भोदमध्याभा काचशैलोदरोपमा।
पङ्कपिण्डान्तरघना खड्गच्छेद्यान्ध्यमांसला।।१३।।

The lightning flashing from amidst the dark inky clouds, resembled the reflections of ray from the bosom of a crystal mountain. The clouds were as thick as solid clay, and the darkness was as stiff as it required to be severed by a sword.

प्रलयानिलविक्षुब्धकज्जलाचलचञ्चला।
एकार्णवमहापङ्कपर्वतोदरमेदुरा।।१४।।

Blown by the storm, the dark cloud fled like the sable Aüjanā mountain in the air, and it deluged a flood of pitchy rain, like a water-fall from the bosom of a mountain.

अङ्गारकोटरघना सौषुप्तपदसुन्दरी।
अज्ञाननिद्रानिबिडा भृङ्गपृष्ठच्छदच्छविः।।१५।।

The night was as dark as the pit of a coal-mine, and as jet black as the wing of the black bee— *bhramara*; and the whole landscape lulled to sleep, appeared as the world lying submerged under ignorance.

(Sleep and ignorance are twin brothers, and a reversion of the comparison of ignorance with sleep. Such reversed similes are not uncommon in oriental poetry, as that of the moon with the beauteous face etc.).

तस्यां रजन्यां भीमायां किरातजनमण्डले।
मन्त्रिणा सह भूपालस्तस्मिन्नवसरे तदा।।१६।।

In this dreadful dead of night, she saw in the district inhabited by Kirātas, a prince and his minister, wandering together in the forest.

निर्जगाम सुधीरात्मा नगरात्सुप्तनागरात्।
अटवीं विक्रमो नाम विषमां वीरचर्यया।।१७।।

The price was named Vikrama, and was as brave and valorous as his name and conduct implied him to be. He came out undaunted from within the city, after the citizens had fallen fast-asleep.

अटव्यां कर्कटी सा तौ चरन्तौ राजमन्त्रिणौ।
अपश्यद्धृतधैर्यास्त्रौ वेतालालोकनोन्मुखौ।।१८।।

Karkaṭī beheld them roving in the forest with the weapons of their valour and fortitude, and searching the *Vetālas* infesting the neighbourhood.

अथ सा चिन्तयामास लब्धो भक्षो ह्यहो मया।
मूढावेतावनात्मज्ञौ भारो देहः किलानयोः।।१९।।

Seeing them, she was glad to think that she had at last got her proper food; but wanted to know beforehand, whether they were ignorant folks or had any knowledge of their souls, or whether their weariness under the burthen of their bodies, had exposed them to the dangers of the darksome night.

इहामुत्र च नाशाय मूढो दुःखाय जीवति।
यत्नाद्विनाशनीयोऽसौ नानर्थः परिपाल्यते।।२०।।

The lives of the unlearned (said she), are verily for their prediction in this world and the next; it is therefore meet to put an end to these,

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rather than leave them to live to their peril in both worlds. (The earlier the ignorant die, the sooner do they rid themselves of their miseries and responsibilities).

अपश्यतः स्वमात्मानं मृतिर्मूढस्य जीवितम्।
मरणेनोदयोऽस्यास्ति पापासंपत्तिहेतुतः।।२१।।

The life of the untutored is death, without spiritual knowledge, and physical death is preferable; in as much as it saves the dying soul from its accumulation of sin. (Living in the sinful world is sin, unless it is averted by spiritual knowledge).

आदिसर्गे च नियमः कृतः पङ्कजजन्मना।
हिंस्राणां भोजनायास्तु मूढात्मानात्मवानिति।।२२।।

It is the primival law ordained by our prime father— the lotus-born Brahmā, that ignorant souls and those without knowledge of their selves, should become the food of the heinous. (*i.e.* of voracious and envious animals, which devour the body and not the soul).

तस्मादिमौ मयैवाद्य भोक्तव्यौ भोज्यतां गतौ।
अभव्य एव निर्दोषं प्राप्तमर्थमुपेक्षते।।२३।।

Therefore there is no harm in my feeding upon these two persons, who have offered themselves for my food; because it is silliness to let slip, a ready prize or preferred gift from the hand, (A bird in the hand is worth two in the bush. Or a self-given gift is not to be lost).

कदाचित्ताविमौ स्यातां गुणयुक्तौ महाशयौ।
तादृङ्ग रविनाशो हि स्वभावन्मे न रोचते।।२४।।

But lest they should prove to be men of parts and good and great souls, I cannot in that case fell disposed of my own nature, to put an end to their valuable lives.

तदेतौ संपरीक्षेऽहं यदि तादृग्गुणान्वितौ।
तद्भक्षं न करोम्येतौ न हिंस्यां गुणिनः क्वचित्।।२५।।

I must therefore make a trial of them, and see if they are possessed of such parts; that I may decline from making my mess of them, because I feel averse to molest the intelligent.

अकृत्रिमं सुखं कीर्तिमायुश्चैवाभिवाञ्छता।
सर्वाभिमतदानेन पूजनीया गुणान्विताः।।२६।।

For those that expect to have true glory and real happiness, with the length of their lives on earth; must always honour the learned with honorariums, adequate to their parts and desires.

अपि नंक्ष्यामि देहेन नैव भोक्ष्ये गुणान्वितम्।
सुखयन्ति हि चेतांसि जीवितादपि साधवः।।२७।।

I should rather suffer my body to perish with hunger, than destroy the intelligent for its supportance; because the soul derives more satisfaction from the counsels of the wise, than bare life without knowledge, can possible afford.

अपि जीवितदानेन गुणिनं परिपालयेत्।
गुणवत्संगमौषध्या मृत्युरप्येति मित्रताम्।।२८।।

The learned are to be supported even at the expense of one's own life; because the society of the wise affords a physic to the soul (*psyces iatrion*, though death should deprive us of our bodies, (for it ameliorates even the pangs of death).

यत्राहमपि रक्षामि राक्षसी गुणशालिनम्।
तत्रान्यः को न कुर्यात्तं हृदि हारमिवामलम्।।२९।।

Seeing me a man-eater Rākṣasī, so favourably disposed to the preservation of the wise; what reasonable man is there, that must not make a breast-plate of the wise for himself. (*i.e.* The wise are ornaments to human beings however inhumane they may be to others of their fellow creatures. Hence the most cruel tyrants were the greatest supporters of learning).

उदारगुणयुक्ता ये विहरन्तीह देहिनः।
धरातलेन्दवः सङ्गाद्भृशं शीतलयन्ति ते।।३०।।

Of all embodied beings, that move about on the surface of the earth, it is the man of profound understanding only, who sheds his being influence like cooling moon-beams all around him. (The light of knowledge is compared with the gentle moon-beams).

मृतिर्गुणितिरस्कारो जीवितं गुणिसंश्रयः।
फलं स्वर्गापवर्गादि जीविताद्गुणिसंश्रितात्।।३१।।

To be despised by the wise is death, and to be honoured by the learned is true life; because it is the society of the sapient only, that makes the life bring forth its fruits of heavenly bliss and final beatitude.

तस्मादिमौ परीक्षेऽहं कयाचित्प्रश्नलीलया।
किंमात्रज्ञानकावेताविति तामरसेक्षणौ।।३२।।

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I will now put a few questions for their examination, and know whether they are men of parts, or gilded on the surface with sapient looks, like copper by a chemical process.

आदौ विचार्य सगुणागुणलेशयुक्तिं
पश्चात्स्वतोऽधिकतरं च गुणैर्यदि स्यात्।
कुर्यात्ततः समुपपत्तिवशेन दण्डं
दण्ड्यस्य युक्तिसदृशं घनसंभवेन।।३३।।

Upon examination and ascertainment of the qualifications if they prove to be wiser than the examiner; in that case one should avail of their instruction, or otherwise there is no harm to make an end of them as they best deserve.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे क० राक्षसीविचारो नाम सप्तसप्ततितमः सर्गः।।७७।।

CHAPTER 78

Argument. The undaunted valour of the Prince, the Rākṣasī's Questions and the Minister's solution of them.

वसिष्ठ उवाच

अथ सा राक्षसी रक्षःकुलकाननमञ्जरी।
तमस्येवाभ्रलेखेव गम्भीरं विननाद ह।।१।।

Vasiṣṭha continued— Afterwards the *Rākṣasi*, who was an offshoot of the great garden of *Rākṣasa* race, made a loud and tremendous yell like the deep roarings of a cloud.

नादान्ते समुवाचेदं हुंकारापरुषं वचः।
गर्जितानन्तरं जातकरकाशनिशब्दवत्।।२।।

After her deep roar she muttered in a clattering voice, like the rattling of a thunder clap following the rumbling of clouds.

भोभो घोरावटीव्योमपदवीशशिभास्करौ।
महामायातमःपीठशिलाकोटरकीटकौ।।३।।

She said : Ho, ho? what are you, that venture abroad in this dread and dreary desert, dark as the great delusion of *Māyā*, and which without the light of the sun and moon, is as gloomy as the gloom of ignorance. What are you crawling here for like insects bred in stones?

कौ भवन्तौ महाबुद्धी दुर्बुद्धी वा समागतौ।
मद्ग्रासपदमापन्नौ क्षणान्मरणकोचितौ।।४।।

What men of great minds are you, to have come here as the weak minded aberrants that have lost their way? you have become an easy prey to me, and must meet your fate in my hands in a moment.

राजोवाच

भोभो भूतक किं स्यास्त्वं क्व तिष्ठसि च देहकम्।
दर्शयास्यास्तव गिरः को बिभेत्यलिनीध्वनेः।।५।।

The Prince replied : O you demon, what are you and where is your stand: If you beset an embodied being, show yourself unto us, or who is to be terrified by your bodiless form buzzing like a bee?

सिंहवत्सर्ववेगेन पतन्त्यर्थे किलार्थिनः।
त्यज संरम्भमारम्भं स्वसामर्थ्यं प्रदर्शय।।६।।

It is the business of the brave to pounce at once like a lion upon his prey, (and not to bark as a dog at a distance). Therefore leave off your bragging and show us your prowess at once.

किं प्रार्थयसि मे ब्रूहि ददामि तव सुव्रत।
किंवा संरम्भशब्दाभ्यां भीषयास्मान्बिभेषि किम्।।७।।

Tell me what you do want from us, and whether you do terrify us by your vain vauntings, or utter these words from your own fear of us.

क्षिप्रमाकारशब्दाभ्यां मायया सन्मुखीभव।
न किंचिद्दीर्घसूत्राणां सिद्ध्यत्यात्मक्षयादृते।।८।।

Now measure your body according to your speech, (*i.e.* let them conform with one another), and confront yourself to us without delay; because the dilatory gain no good, save the loss of their time.

राज्ञेत्युक्ते रम्यमुक्तमिति संचिन्त्य सा तयोः।
प्रकाशायाप्य धैर्याय ननाद च जहास च।।९।।

On hearing the prince's speech she thought it was well said, and immediately showed herself to them, uttering her loud shout with a grinning laughter.

ततो ददृशतुस्तां तौ शब्दपूरितदिग्गणाम्।
साट्टहासप्रभापिण्डपूरप्रकटिताकृतिम्।।१०।।

The prince heard her voice to fill the air, and resound in the woods, and saw her huge and hideous person, by the light of her open mouth and ivory teeth, in the act of her loud laughter.

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कल्पाभ्राशनिकाषेण घृष्टामद्रितटीमिव।

स्वनेत्रविद्युद्वलयबलाकोज्ज्वलिताम्बराम्।।११।।

Her body was as a huge cliff, hurled down by the thunder bolt of the last doomsday, (when high mountains were rent and thrown into the sea to form their hidden rocks). The flashes of her eyeballs blazed in the sky like a pair of bangles or conch-shells.

तिमिरैकार्णवौर्वाग्निज्वालाविवलनामिव।

गर्जद्घनघटाटोपपीवरासितकन्धराम्।।१२।।

The darkness of her appearance, cast into shade, the deep dark waters of the deep at the universal deluge; which hid the flame of the submarine Fire under them; and her voice was as hoarse as the growling of clouds on the high heads of hills.

रणद्दशनसंरम्भहाहाहतनिशाचराम्।

रोदसीकज्जलस्तम्भां लीलयोल्लसितां पुनः।।१३।।

Her statue was like that of a monumental pillar standing between the heaven and earth; while the gnashing of her teeth struck the night-rovers with the terror of being grinded under them to death.

ऊर्ध्वकेशीं शिरालाङ्गीं कपिलाक्षीं तमोमयीम्।

यक्षरक्षःपिशाचानामप्यनर्थभयप्रदाम्।।१४।।

Her figure inspired like those of the nocturnal goblins, Yakṣas, Rākṣas and Piśācas, with the dread of dire disaster, by its erect hairs, muscular limbs, dingy eyes and coal black colour of the body.

देहरन्ध्रविशच्छ्वासवातभांकारभीषणाम्।

मुसलोलूखलालातहलशूर्पकशेखराम्।।१५।।

The air she breathed in the lungs, snored as the horrible snorting of the nostrils of horses; while the tip of her nose was as big as a mallet, and its sides as flat as a pair of bellows or winnowing fans.

स्फुरन्तीमिव कल्पान्ते वैदूर्यशिखरस्थलीम्।

हासघट्टितविश्वेशां कालरात्रिमिवोदिताम्।।१६।।

She stood with her jet black body like a rock of dark agate, and that joined with her loud laugh, gave her the appearance of the all subduing night of dissolution. (*Kālaratri*— the night of universal doom, is an attribute of Kāli— the goddess of destruction)

शरद्व्योमाटवीं साभ्रां कृतदेहामिवागताम्।

शरीरिणीं महाभ्राढ्यां यामिनीमिव मांसलाम्।।१७।।

Her bulky body resembling a thick cloudy night, approached to them like an autumnal cloud, moving in the forest of the sky.

शरीरसंनिवेशेन पङ्कपीठमिवोत्थिताम्।

तनुं चन्द्रार्कयुद्धाय तमसेव समाश्रिताम्।।१८।।

The huge body appeared as a demon rising from underneath the ground, and approaching to devour them as the eclipse ingulfs the orbs of the sun and moon.

इन्द्रनीलमहाशुभ्रलम्बाभ्रयुगलोपमौ।

उलूखलादिहारौघौ दधानामसितौ स्तनौ।।१९।।

Her bone breasts were hanging down, like two pendant clouds of sombre saphires, or more like the two mortars or water pots, with her necklaces hanging on them.

लग्नामङ्गारकाष्ठेन समानां च महातनुम्।

द्रुमाभास्पन्दसशिरलसद्भुजलतातनुम्।।२०।।

Her two arms were suspended to her bulky body, like a couple of stout branches to the sturdy oak, or like two logs of burnt wood to her coal like body.

तामवेक्ष्य महावीरौ तथैवाक्षुभितौ स्थितौ।

न तदस्ति विमोहाय यद्विवित्तस्य चेतसः।।२१।।

Seeing her thus, the two valiant men remained as steadfast, as those standing on the firm ground of certainty, are never led away by doubts.

मन्त्र्युवाच

महाराक्षसी संरम्भो महात्मा किमयं तव।

लघवो ह्यथवा कार्ये लघावप्यतिसंभ्रमाः।।२२।।

The Minister said : O great friend! what causes this rage and fury in your great soul? It is the mean and base only, that are ever violent even in trifling matters.

त्यज संरम्भमारम्भो नायं तव विराजते।

विषये हि प्रवर्तन्ते धीमन्तः स्वार्थसाधकाः।।२३।।

Lay aside this great ado for nothing, which does not become you; because the wise pursue their business with coolness to crown it with success.

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त्वादृशानां सहस्राणि मशकानामिवाबले।
अस्माकं धीरतावात्याव्यूढानि तृणपर्णवत्।।२४।।

Know the soft and slow breath of our moderation, has driven away in the air, swarms of such flies like yourself; as the slight breath of the wind scatters about the dry leaves and straws.

संरम्भद्वारमुत्सृज्य समतास्वच्छया धिया।
युक्त्या च व्यवहारिण्या स्वार्थः प्राज्ञेन साध्यते।।२५।।

Setting aside all hauteur and ardour of spirit, the wiseman conducts his business with the calm coolness of the mind, assisted by reason and practical wisdom.

स्वेनैव व्यवहारेण कार्यं सिद्ध्यतु वा न वा।
महानियतिरित्येव भ्रमस्यावसरो हि कः।।२६।।

One must manage his affairs with slowness, whether it prove effectual or not; because the overruling destiny has the disposal of all events, which human ardour has no power to prevent.

कथयाभिमतं किं ते किमर्थयसि चार्थिनी।
अर्थी स्वप्नेऽपि नास्माकमप्राप्तार्थः परो गतः।।२७।।

Now let us know your desire and what is your object with us; because no suitor of ours, has been refused of his prayer, nor let to return in disappointment.

इत्युक्ता सा तदा तेन चिन्तयामास राक्षसी।
अहो नु विमलाचारं सत्त्वं पुरुषसिंहयोः।।२८।।

Hearing these words, the Rakṣasī pondered in her mind and said : O the serene composure of these lion-like men and the affability of their conduct with others?

न सामान्याविमौ मन्ये विचित्रेयं चमत्कृतिः।
वचोवक्त्रेक्षणेनैव वदत्यन्तर्विनिश्चयम्।।२९।।

I do not think them to be men of the ordinary kind, and the more wonderful it is, that their inward soul is express in the outward gestures of their faces and eyes, and in the tone and tenor of their speech. (This is a truth of the Samudrika science of physiognomy).

वचोवक्त्रेक्षणद्वारैर्धीमतामाशया मिथः।
एकीभवन्ति सरितां पयांसि वलनैरिव।।३०।।

The words, the face and eyes, are expressive of the inward thoughts of the wise, and these go together like the salt and water of the sea (which are inseparable from one another. So Cāṇakya).— The mind, the word and act of the wise all agree. But those of fools disagree in all the three.

आभ्यां प्रायः परिज्ञातो मम भावोऽनयोर्मया।
न विनाश्यौ मया चेमौ स्वयमेवाविनाशिनौ।।३१।।

My intention is already known to them, as is theirs also to me: they cannot be destroyed by me when they are indestructible themselves by their moral excellence. So the *Śāstra* — The virtuous may endure or live for ever— *cirañjīvati dharmātmā*).

मन्ये भवेतामात्मज्ञौ नात्मज्ञानादृतें मतिः।
प्रमृष्टसदसद्भावाद्भवत्यस्तभया मृतौ।।३२।।

I understand them to be acquainted with spiritual knowledge also, without which there cannot be a good understanding. Because it is the knowledge of the indestructibility of the spirit, that takes away the fear of death which is wanting in these men.

तदेतौ परिपृच्छामि किंचित्संदेहमुत्थितम्।
प्राज्ञं प्राप्य न पृच्छन्ति ये केचित्ते नराधमाः।।३३।।

I shall therefore ask them, about something wherein I am doubtful; because they that fail to ask the wise what they know not, must remain dunces throughout their lives.

इति संचिन्त्य पृच्छायै तन्वानावसरं ततः।
अकालकल्पाभ्रवं हासं संयम्य साब्रवीत्।।३४।।

Having thought so, she opened her mouth to make her queries, by suppressing her roaring voice and her loud laughter for a while.

कौ भवन्तौ नरौ धीरौ कथ्यतामिति मेऽनघौ।
जायते दर्शनादेव मैत्री विशदचेतसाम्।।३५।।

Tell me, O you sinless men, that are so brave and valiant, who you are and whence you come: because your very sight has raised my regard for you, as the good hearted become friends with one another, even at their first sight.

मन्त्र्युवाच

अयं राजा किरातानामस्याहं मन्त्रितां गतः।
उद्यतौ रात्रिचर्येण त्वादृग्जनविनिग्रहे।।३६।।

The minister said : This is the king of the

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Kiratas, and I his councellor; we have come out tonight in our nightly round, for apprehending malicious beings like yourself.

राज्ञो रात्रिंदिवं धर्मो दुष्टभूतविनिग्रहः।
स्वधर्मत्यागिनो ये तु ते विनाशानलेन्धनम्।।३७।।

It is the duty of princes to punish the wicked, both by day and night; for such as trespass the bounds of their duty, must be made as fuel to the fire of destruction.

राक्षस्युवाच

राजंस्त्वमसि दुर्मन्त्री दुर्मन्त्री न नृपो भवेत्।
सदूपस्य भवेन्मन्त्री राजा सन्मन्त्रिणो भवेत्।।३८।।

The Rākṣaṣī said : Prince! you have a good minister, but a bad one unbecomes a prince; all good princes have wise counsellors, and they make the good prince.

राजा चादौ विवेकेन योजनीयः सुमन्त्रिणा।
तेनार्यतामुपायाति यथा राजा तथा प्रजाः।।३९।।

The wise minister is the prince's guide to justice, and it is he who elevates both the prince and his people. Justice is the first of the four cardinal virtues (justice, temperance, prudence and fragility), and it is the only virtue of a ruler; who is thence called *Dharma avatāra* or personification of justice.

समस्तगुणजालानामध्यात्मज्ञानमुत्तमम्।
तद्विद्राजा भवेद्राजा तद्विन्मन्त्री च मन्त्रवित्।।४०।।

But kings must have spiritual knowledge also, because it is the highest of human knowledge. The king having this knowledge, becomes the best of kings; and the minister who knows the soul, can give the best counsel for the guidance of other souls. (For it is said— *Nāndhenaiva niyamāna yathāudhah;* the blind cannot lead the blind. So the Gospel; one blind man cannot lead another).

प्रभुत्वं समदृष्टित्वं तच्च स्याद्राजविद्यया।
तामेव यो न जानाति नासौ मन्त्री न सोऽधिपः।।४१।।

It is the fellow feeling for others that makes a ruler, whoever is unacquainted with this rule, is not fit to be either a ruler or his minister. (The rule is; Rule others as you rule yourselves. *Sādhi svātmā vadānyān*).

भवन्तौ तद्विदौ साधू यदि तच्छ्रेय आप्नुथः।
नो चेतनर्थदौ स्वस्याः प्रकृतेरद्म्यहं युवाम्।।४२।।

If you know this polity, it is good and you shall prosper, or else you wrong yourselves and your subjects; in which case you must be made a prey to me. (Because if you have no regard for your own souls and those of others, why should I have any regard for yours?).

एकोपायेन मत्पार्श्वाद्बालकावुत्तरिष्यथः।
मत्प्रश्नपञ्जरं सारं चेद्विचारयथो धिया।।४३।।

There is but one expedient for you two lads, to escape from my clutches; and it is by your solution of my intricate questions; according to your best wits and judgement.

(The queries are said to be *praśna-pañjara* or the cage or prison-house of dilemmas; in which sense the text should read *vidārayasi* for *vicārayasi*, to mean that, if you cannot break the knots, I will not stop to break your necks).

प्रश्नानिमान्कथय पार्थिव वा च मन्त्रि-
स्तत्रार्थिनी भृशमहं परिपूरयार्थम्।
अङ्गीकृतार्थमददत्क इवास्ति लोके
दोषेण संक्षयकरेण न युज्यते यः।।४४।।

Now do you, O prince and you his counsellor, give me the solution of the questions that I require of you. If you fail to give the proper answers as you have agreed to do, you must then fall under my hands, as any body that fails to keep his words.

(The breach of a promise was punishable with death by the old Hindu law. Hence the first question; "Why am I obliged in keeping my word" in Paley's Moral philosophy).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे क० राक्षसीवर्णनं नामाष्टसप्ततितमः सर्गः।।७८।।

CHAPTER 79

INTERROGATORIES OF THE RĀKṢASĪ

Argument. Seventy questions of Karkaṭī, which are heard for the unlearned but too plain to the wise. They are intricate for their riddling nature to boys, but plain by their double sense to the learned.

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वसिष्ठ उवाच

इत्युक्त्वा राक्षसी प्रश्नान्सा वक्तुमुपचक्रमे।
उच्यतामिति राज्ञोक्ते तानिमान्शृणु राघव।।१।।

Vasiṣṭha continued— After saying so, the fiend began to put forth her queries; and you should be attentive to them Rāma, like the prince who told her to go on.

राक्षस्युवाच

एकस्यानेकसंख्यस्य कस्याणोरम्बुघेरिव।
अन्तर्ब्रह्माण्डलक्षाणि लीयन्ते बुद्बुदा इव।।२।।

The Rākṣasī resumed : What is that atomic minim which is one yet many, and as vast as the ocean, and which contains innumerable worlds like the bubbles of the sea?

(It is a minim for its minuteness, an atom— owing to its imperceptibility, one-as regards its unity, many— on account of its attributes (*upādhis*), and vast in respect to its infinity, containing the passing worlds as the evanescent bubbles of water).

किमाकाशमनाकाशं न किंचित्किंचिदेव किम्।
कोऽहमेवासि सम्पन्नः को भवानप्यहं स्थितः।।३।।

What is that thing which is a void yet no-void, which is something yet nothing? What is it that makes myself, and yourself, and wherein do I or you do abide and subside?

(It is nothing in appearance, but something in our consciousness, and is both the subjective and objective).

गच्छन्न गच्छति च कः कोऽतिष्ठन्नपि तिष्ठति।
कश्चेतनोऽपि पाषाणः कश्चिद्व्योम्नि विचित्रकृत्।।४।।

What is it that move unmoved and unmoving, and stand without stopping; what is it that is intelligent yet as dull as a stone; and what is it that presents its variety in the vacuity of the understanding?

(Another text reads *vyomni citra kṛt*, which means; who paints the sky with variegated hues).

वह्नितामजहच्चैव कश्च वह्निरदाहकः।
अवह्नेर्जायते वह्निः कस्माद्राजन्निरन्तरम्।।५।।

What is it that has the nature of fire without its burning quality; and what is that unigneous substance which produces the fire and its flame.

(This passage refers to the glory and Light of God which shines without burning).

अचन्द्रार्काग्नितारोऽपि कोऽविनाशः प्रकाशकः।
अनेत्रलभ्यात्कस्माच्च प्रकाशः संप्रवर्तते।।६।।

Who is he that is not of the nature of the ever-changing solar, lunar and steller lights, but is the never-changing enlightener of the sun, moon and stars; and who is that being who having no eyes, gives the eye its sight?

लतागुल्माङ्कुरादीनां जात्यन्धानां तथैव च।
अन्येषामप्यलक्षाणामालोकः क इवोत्तमः।।७।।

Who is he that gives eyesight to the eyeless vegetables, and the blind mineral creation? (Whereby they perceive the light of the luminaries of heaven as the sunflower moonflower-*helioselini* and others).

जनकः कोऽम्बरादीनां सत्तायाः कः स्वभावदः।
को जगद्रत्नकोशः स्यात्कस्य कोशो मणेर्जगत्।।८।।

Who is the maker of heavens, and who is the author of the natures of things; who is the source of this coming world, and whose treasure are all the gems contained it? (Man foolishly owns them for a time, but leaves at last to their true possessor and maker).

कोऽगुस्तमःप्रकाशः स्यात्कोऽणुरस्ति च नास्ति च।
कोऽणुर्दूरेऽप्यदूरे च कोऽणुरेव महागिरिः।।९।।

What is that monad which shines in darkness, and is that point which is and is not; what is that iota which is imperceptible to all, and what is that jot which becomes an enormous mountain?

(A geometrical monad is a point without dimension. In the Monadology of Leibnitz, it is the elementary particle of vital force acting not mechanically, but from internal principle. It is the Enteleched of Aristotle, whose essence consists in force).

निमेष एव कः कल्पः कः कल्पोऽपि निमेषकः।
किं प्रत्यक्षमसदूपं किं चेतनमचेतनम्।।१०।।

To whom is a twinkling of the eye, as long as a *Kalpa* millennium; and a whole age but a moment? Who is he whose omnipresence is equal to his absence, and whose omniscience is alike his total ignorance? (*i.e.* To whom eternity is a moment, and whose omnipresence and omniscience are unknown to us).

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कश्च वायुरवायुश्च कः शब्दोऽशब्द एव कः।
कः सर्वं न च किंचिच्च कोऽहं नाहं च किं भवेत्।।

Who is called the spirit, but is no air in itself; and who is said to be the sound or word, but is none of them himself? He is called the All, but is none at all of all that exists; and he is known as Ego, but no ego is he himself.

(*Spiritus* or the breathing of *ventus*-wind-*prāṇa* and the *sabda* or *Śruti* are not God; nor is he one and all in his person, nor the ego and non ego, I not I, and *temoiet nonle moi*, *dasic und nictich*, the subjective and objective, and having no personality of his own).

किं प्रयत्नशतप्राप्यं लब्ध्वापि बहुजन्मनि।
लब्धं न किंचिद्भवति किंतु सर्वं न लभ्यते।।१२।।

What is it that is gained by the greatest application of a great many births (lives), and when gained at last, is hard to be retained (owing to the spiritual carelessness of mankind)?

(Liberation by final extinction-*nirvāṇa*, is hard to be had owing to the interminable metempsychosis of the soul, according to the doctrine of the pre-existence and immortality of souls).

स्वस्थेन जीवितेनोच्चैः केनात्मैवापहारितः।
केनाणुनान्तः क्रियते मेरुस्त्रिभुवनं तृणम्।।१३।।

Who being in easy circumstances in life, has not lost his soul in it; and who being but an atom in creation, does not reckon the great mountain of Meru as a particle? *i.e.* the egotist.

(It is harder for the easy rich to enter the kingdom of heaven, than for a camel to enter the eye of a needle. Gospel. The pride of egotism levels mountains to dust, and its ambition soars above them).

केनाप्यणुकमात्रेण पूरिता शतयोजनी।
कोऽणुरेव भवन्माति न योजनशतेष्वपि।।१४।।

What is that which being no more than an atom, fills a space of many leagues; and who is an atomic particle; that is not contained (measured) in many miles?

(It is the atomic theism of Kaṇāda's *Vaiśeṣika* system and of Ecphantus Archelaus. The mind is included in the atomism of Empedocles and Anasagoras. Epicurus added morality to it, and Lucretius added to it the beauty of poetry also. See also the Atpistic Atomic systems of Leucippus and Democritus).

केनालोकनमात्रेण जगद्वालः प्रनाट्यते।
कस्याणोरुदरे सन्ति किलावनिभृतां घटाः।।१५।।

At whose glance and nod is it, that all beings act their parts as players; and what is that ace which contains in its bosom many a mountain chain?

(The mountain was produced from and is contained in the atom of the divine mind; and so every gain of the human brain, contains in it the form of a prodigious mountain).

अणुत्वमजहत्कोऽणुर्मेरोः स्थूलतराकृतिः।
बालाग्रशतभागात्मा कोऽणुरुच्चैः शिलोच्चयः।।१६।।

Who is it, that is bigger than the mount Meru in his minuteness; and who is it that being, lesser than the point of a hair, is yet higher than the highest rock? (So the *Śruti. Aṇoraṇīyān mahato mahīyān: i.e.* Minuter than the minutest and bigger than the biggest).

कोऽणुः प्रकाशतमसां दीपः प्रकटनप्रदः।
कस्याणोरुदरे सन्ति समग्रानुभवाणवः।।१७।।

Whose light was it, that brought out the lamp of light from the bosom of darkness; and what minute particle is it, that contains the minutiae of ideas *ad infinitum* in it?

(God said "*Lux fiat et lux fit.* Genesis. Hail holy light Heaven's first born Milton. Eternal ideas of immaterial forms of possible existences in the Divine Mind, the archytype of the Ectypical world. These are the Types of things; Plato; Forms of ditto. Cicero. Eternal exemplars of things. Seneca etc.).

कोऽणुरत्यन्तनिःस्वादुरपि संस्वदतेऽनिशम्।
केन संत्यजता सर्वमणुना सर्वमाश्रितम्।।१८।।

Which having no flavour in it, gives savour to all things; and whose presence being withdrawn from all substances, reduces them to infinitesimal atoms. (*i.e.* by destruction of cohesion. So the Śrūti.— *Raso vai tat.*— He is flavour etc. Attraction of all kinds, is a manifestation of Divine power— *ākṛṣṭi*, personified in the form of Kṛṣṇa— the regent of the sun, whose gravity supports the solar world).

केनात्माच्छादनाशक्तेनाणुनाच्छादितं जगत्।
जगल्लये न कस्याणोः सद्भूतमपि जीवति।।१९।।

Who is it that by his self-pervasion, connects

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the particles composing the world (as by their power of attraction); and what imperceptible power is it, that rejoins the detached particles, after their separation and dissolution for recreation of the new world? (The atomic powers of attraction an repulsion of particles and bodies).

अजातावयवः कोऽणुः सहस्रकरलोचनः।
को निमेषो महाकल्पः कल्पकोटिशतानि च।।२०।।

Who being formless, has a thousand hands and eyes; and a twinkling of whose eye, comprehends the period of many eyeless together?

(The divine hypostases of *Virāṭ*, is endowed with a thousand hands and eyes, as in the *Puruṣa Sūkta*: "*Sahasra śīrṣa, sahasra bāhu sahasrākṣa*" etc.).

अणौ जगन्ति तिष्ठन्ति कस्मिन्बीज इव द्रुमः।
बीजानि निष्कलान्तानि स्फुटान्यनुदितान्यपि।।२१।।

In what microscopic mite does the world subsist as an Arbor in its seed, and by what power do the unproductive seeds of atoms, become productive of worlds?

कल्पः कस्य निमेषस्य बीजस्येवान्तरस्थितः।
कः प्रयोजनकर्तृत्वमप्यनाश्रित्य कारकः।।२२।।

Whose glance is it, that causes the production of the world, as from its seed; and who is it that creates the world without any motive or material?

(The motives are the subjective or internal cause and the objective or external objects of creation. And material means the matter of unisubstantism of materialists).

दृश्यसंपत्तये द्रष्टा स्वात्मानं दृश्यतां नयन्।
दृश्यं पश्यन्स्वमात्मानं को हि पश्यत्यनेत्रवान्।।२३।।

What is that being, who without his visual organs, enjoys the pleasure of seeing-*Dṛṣti; and is the viewer-draṣtā* of Himself, which he makes the object of his view (*dṛṣya*).

(I.E. God sees all things in himself as the receptacle of all in the eternal ideas of them in his mind. Or. The Ego meditates on itself both subjectively as the viewer, and objectively as the view. So Milton, "And God saw his works were good" answering his fair idea).

अन्तर्गलितदृश्यं च क आत्मानमखण्डितम्।
दृश्यासंपत्तये पश्यन्पुरो दृश्यं न पश्यति।।२४।।

Who is he that having no object of vision before him, sees nothing without him, but looks upon himself as an infinity void of all visibles within it.

(This is the subjective reflection of the Yogī, like that of God on his ownself, as abstracted from the thoughts of all other things. The Mind is the subjective reality and matter has no objective reality).

आत्मानं दर्शनं दृश्यं को भासयति दृश्यवत्।
कटकादीनि हेम्नेव विकीर्णं केन च त्रयम्।।२५।।

Who is it, that shows the subjective sight of the soul by itself, as an objective view; and represents the world as the figure of a bracelet, in his own metal? (*i.e.* The subjective soul and the metal are the true realities, and the objective view of the jewel and the world, is but error and delusion. The Vedantist like Berkeley, held all objective reality to be subjective).

कस्मात्र किंचिच्च पृथगूर्म्यादीव महाम्भसः।
कस्येच्छया पृथक्कास्ति वीचितेव महाम्भवः।।२६।।

Who is it that has nothing existent beside himself, and in whom all things exist, like the waves existing in the waters; and who is it whose will makes them appear as different things? (The one being no more than fluctuations of the other, and substantially the same).

दिक्कालाद्यनवच्छिन्नादेकस्मादसतः सतः।
द्वैतमप्यपृथक्कस्माद्द्रवतेव महाम्भसः।।२७।।

Both time and space are equally infinite and indivisible, as the essence of God wherein they subsist, why then do we try to differentiate and separate them like the water from its fluidity?

आत्मानं दर्शनं दृश्यं सदसच्च जगत्त्रयम्।
कोऽन्तर्बीजमिवान्तस्थं स्थितः कृत्वा त्रिकालगः।।२८।।

What is the inward cause in us, which makes the believer in the soul, to view the unreal world as real, and why does this fallacy continue at all times?

भूतं भवद्भविष्यच्च जगद्वृन्दं बृहद्भ्रमम्।
नित्यं समस्य कस्यान्तर्बीजस्यान्तरिव द्रुमः।।२९।।

The knowledge of the worlds whether as present, past or *infuturo*, is all a great error; and

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yet what is that immutable being, which contains in it he seed of this phenomenal wilderness?

बीजं द्रुमतयेवाशु द्रुमो बीजतयेव च।
स्वमेकमजहद्रूपमुदेत्यनुदितोऽपि कः।।३०।।

What being is that, which shows these phenomena without changing itself, such as in the shape of the seed of the world, before it develops itself in creation; and sometimes in the form of a developed forest of created beings?

बिसतन्तुर्महामेरुर्भो राजन्यदपेक्षया।
तस्य कस्योदरे सन्ति मेरुमन्दरकोटयः।।३१।।

Tell me, O prince! on what solid basis does the great Meru, stand like a tender filament of the lotus; and what gigantic form is that, which contains thousands of Merus and Mandaras within its capacious womb?

केनेदमाततमनेककचिदेव विश्वं
किं सार एवमतिवल्गसि हंसि पासि।
किं दर्शनेन न भवस्यथवा सदैव
नूनं भवस्यमलदृग्वदनः स्वशान्त्यै।।३२।।

Tell me, what is that immeasurable Intellect, which has spread these myriads of intelligences in all these worlds; what is that which supplies you with your strength for ruling and protecting your people, and in conducting yourself through life; and what is it in whose sight, you do either lose yourself or think to exist? Tell me all these, O clear sighted and fair faced prince, for the satisfaction of my heart.

एषोऽसौ प्रगलतु संशयो ममोच्चै-
श्चित्तश्रीमुखमिहिकामलानुलेपः।
यस्याग्रे न गलति संशयः समूलो
नैवासौ क्वचिदपि पण्डितोक्तिमेति।।३३।।

Let your answer melt down the doubt, that has covered the face of my heart as with snows. If it fail to efface this dirt of doubt altogether from the surface of my heart, I will never account it as the saying of the wise.

एवं मे यदि न विनेष्यथः क्रमोक्तं
संशान्तं लघुतरसंशयं सुबुद्धी।
तद्रक्षोजरठहुताशनेन्धनत्वं
निर्विघ्नं झटिति गमिष्यथः क्षणेन।।३४।।

But if you fail to lighten my heart of its doubts, and set it at ease; then know for certain, that you shall immediately be made a fuel to the fire of my bowels at this very moment.

पश्चात्तां जनपदमण्डलीं समन्ता-
द्भावत्कीमुरुजठरा क्षणाद्ग्रसेऽहम्।
एवं ते भवतु सुराजतेति मन्ये
मूर्खाणामतिरस एव संक्षयाय।।३५।।

I shall then fill this big belly of mine with all the people of your realm; but should you answer rightly, you shall reign in peace; or else you shall meet your end like the ignorant, who are surfeited with the enjoyments of life.

इत्युक्त्वा विपुलगभीरमेघनाद-
प्रोल्लासप्रकटगिरा निशाचरी सा।
तूष्णीमप्यतिविकटाकृतिस्तदासी-
च्छुद्वान्तः शरदमलाभ्रमण्डलीव।।३६।।

Saying so, the nocturnal fiend made the loud shout of a roaring cloud, expressive of her joy; and then sat silent with her fearful features, like a light hearted cloud in autumn (which is of gigantic shape, but empty of rain waters within).

इत्यार्षे श्रीवासिष्ठमहारामायणे उत्पत्तिप्रकरणे क० राक्षसीप्रश्नो नामैकोनाशीतितमः सर्गः।।७९।।

CHAPTER 80

SOLUTION OF THE QUESTIONS

Argument. First the Counsellor's reply to the Questions.

वसिष्ठ उवाच

महानिशि महारण्ये महाराक्षसकन्यया।
इति प्रोक्ते महाप्रश्ने महामन्त्री गिरं ददौ।।१।।

Vasiṣṭha continued— After the giant-like progeny of the *Rākṣasa* had proposed her occult questions, in the deep gloom of night in that thick forest, the good and great counsellor began to give his replies.

(The repetition of the word great in the original, expresses the solemnity of the occasion; as the disquisitions concerning the Great God in the Aranyakas or forest lectures of the Vedic Ṛsis, were conducted with great solemnity in their holy hermitage in forests. So was the sermon on the Mount of Jesus).

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मन्त्र्युवाच

शृणु तोयदसंकाशे प्रश्नमेतं भिनद्मि ते।
अनुक्रमात्मकं मत्तं गजेन्द्रमिव केसरी।।२।।

The Counsellor said : Hear, me! you dark and cloud like form! to unravel your riddling questions, with as great ease as the lion foils the fury of gigantic elephants.

भवत्या परमात्मैष कथितः कमलेक्षणे।
अनयैव वचोभङ्ग्या प्रश्नविद्बोधयोग्यया।।३।।

All your questions relate to the Supreme Spirit, and are framed in your enigmatical language, to try the force of our penetration into their hidden meanings.

अनाख्यत्वादगम्यत्वान्मनः षष्ठेन्द्रियस्थितेः।
चिन्मात्रमेवमात्माणुराकाशादपि सूक्ष्मकः।।४।।

The soul which is Selfsame, with the intellect which is minuter than a particle of air, is that atomic principle that you do inquire into, because it is a nameless minim imperceptible by the six organs of sense, and unintelligible to the mind. (Answer to the first question about the atom).

चिदणोः परमस्यान्तः सदिवासदिवापि वा।
बीजेऽन्तर्द्रुमसत्तेव स्फुरतीदं जगत्स्थितम्।।५।।

Underlying the atomic intellect, is the minute seed which contains this universe; but whether it is a substantial or unsubstantial reality, nobody can say. (This is the answer to the second question with regard to the mundane seed).

सत्किंचिदनुभूतित्वात्सर्वात्मकतया स्वतः।
तदात्मकतया पूर्वं भावाः सत्तां किलागताः।।६।।

It is called a reality from our notion of its being the soul of all by itself; and it is from that the soul that all other existences have come in to being. (Answer about the nature of God).

आकाशं बाह्यशून्यत्वादनाकाशं तु चित्त्वतः।
अतीन्द्रियत्वान्नो किंचित्स एवाणुरनन्तकः।।७।।

It is a void from its outward inanity, but it is no void as regards its intellect (which is reality); it is said to be nothing from its imperceptibility, but it is a subtile something from its imperishableness.

(All finite bodies are unreal, the immortal soul is real, and identic with the Supreme soul).

सर्वात्मकत्वाद्भुक्ते च तेन किंचिन्न किंचन।
चिदणोः प्रतिभा सा स्यादेकस्यानेकतोदिता।
असत्येव यथा हेम्नः कटकादि तथा परे।।८।।

It is not a nothing from its being permeated in all things, (*i.e.* though all pervading yet it is an absolute entity); for all things are but reflections of the minute Intellect, and its unity shines forth in the plurality, all which is as unreal, as the formal bracelet formed of the substantial gold.

एषोऽणुः परमाकाशः सूक्ष्मत्वादप्यलक्षितः।
मनःषष्ठेन्द्रियातीतः स्थितः सर्वात्मकोऽपि सन्।।९।।

This minutial is the transcendental vacuum, and is imperceptible owing to its minuteness; and though it is situated in all things, yet it is unperceived by the mind and external senses.

सर्वात्मकत्वान्नैवासौ शून्यो भवति कर्हिचित्।
यदस्ति न तदस्तीति वक्ता मन्ता इति स्मृतः।।१०।।

Its universal pervasion cannot make it void and null, because all that is (existent) is not that (Intellect), which alone is known as the thinking principle, that makes us speak, see and act.

कयाचिदपि युक्त्येह सतोऽसत्त्वं न युज्यते।
सर्वात्मा स्वात्मगुप्तेन कर्पूरेणेव दृश्यते।।११।।

No kind of reasoning can establish the non—entity of the real Ens (sat), because of it is not being seen by anybody. Yet the universal soul is known in its hidden form, like the unseen camphor by its smell.

चिन्मात्राणुः स एवेह सर्वं किंचिन्मनःस्थितम्।
न किंचिदिन्द्रियातीतरूपत्वादमलः स्थितः।।१२।।

The unlimited soul resides in all limited bodies, and the atomic intellect pervades the vast universe; and it is in the same manner as the mind fills all bodies, in its purely subtile state unknown to the senses.

स एव चैकोऽनेकश्च सर्वसत्त्वात्मवेदनात्।
स एवेदं जगद्धत्ते जगत्कोशस्तथैव हि।।१३।।

It is one and all, the unity as well as plurality, by its being the soul of each and all, both singly as well as collectively, and its supporting and containing each and all by and within itself.

इमाश्चित्तमहाम्भोधौ त्रिजगल्लववीचयः।
प्रजास्तस्मिन्नृत्यन्त्यस्तु दवात्माच्चक्रता इव।।१४।।

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All these worlds are as little billows in the vast ocean of the divine Intellect, whose intelligence, like a liquid body, shows itself in the form of eddies in the water. (Hence nothing is different from the Supreme).

चित्तेन्द्रियाद्यलभ्यत्वात्सोऽणुः शून्यस्वरूपवत्।
स्वसंवेदनलभ्यत्वादशून्यं व्योमरूप्यपि।।१५।।

This minutiae of the intellect being imperceptible to the senses and the mind, is said to be of the form of vacuity; but being perceived by our consciousness, it is not a nothing although of the nature of a void in itself.

सोऽहं भवानेव भवान्संपन्नोऽद्वैतवेदनात्।
स भवान्न भवेन्नाहं जातो बोधबृहद्वपुः।।१६।।

I am That and so are you, by our conviction of the unity (of the spirit); but neither am I That nor you are He, by believing ourselves as composed of our bodies only.

(It is in answer of what are you etc. Spiritually considered all souls are the same with the supreme; but being viewed in the body, all bodies are different from one another, and quite apart from their unity with the Divine spirit).

त्वन्ताहन्तात्मकं सर्वं विनिगीर्यावबोधतः।
न त्वं नाहं न सर्वं च सर्वं वा भवति स्वयम्।।१७।।

Our egoism and tuism being got rid of by our knowledge of truth, we cease to be the *ego* and *tu;* and so all other persons lose all their properties *(svayam* or *suum*) in the sole Unity.

(This is an enlargement of the preceding answer to the question— What are you etc).

गच्छन्न गच्छत्येषोऽणुर्योजनौघगतोऽपि सन्।
संवित्त्या योजनौघत्वं तस्याणोरन्तरे स्थितम्।।१८।।

This particle of the intellect is immovable, though it moves thousand of miles over; and we find in our consciousness many a mile to be composed in this particle. (The mind notwithstanding its wide range never, stirs from its seat in the soul).

न गच्छत्येष यातोऽपि संप्राप्तोऽपि च नागतः।
स्वसत्ताकाशकोशान्तर्वासित्वाद्देशकालयोः।।१९।।

The mind is firmly seated in the vacuous intellect, from which it never stirs, though if goes to all places where it is never located. (This is the answer of what move not).

गम्यं यस्य शरीरस्थं क्व किलासौ प्रयाति हि।
कुचकोटरगः पुत्रः किं मात्रान्यत्र वीक्ष्यते।।२०।।

That which have its seat in the body can never go out of it; as a baby hanging on the breast of its mother, can not look to another place for its rest.

गम्यो यस्य महादेशो यावत्संभवमक्षयः।
अन्तस्थः सर्वकर्तुर्हि स कथं क्वेव गच्छति।।२१।।

One though free to range over large tracts at will, will never start from his own abode, where he has the liberty and power to do all he likes.

यथा देशान्तरप्राप्ते कुम्भे वक्त्रसमुद्रिते।
तदाकाशस्य गमनागमने न तथात्मनः।।२२।।

Wherever the mind may rove, it is never affected by the climate of that place; as a jar taken to a distant country with its mouth shut, does not yield any passage to the light and air of that region into it. (In answer to what remains in a place so as it does not remain there).

चित्तता स्थाणुता स्वान्तर्यदा स्तोऽनुभवात्मिके।
चेतनस्य जडस्यैव तदासौ द्वयमेव च।।२३।।

The cogitation and incogitancy of the intellect, being both perceived in our minds, it is said to the both intellection as well as dullness of the intellect. (This is the answer "of what is ever active, yet as dull as a block of stone).

यदा चेतनपाषाणसत्तैकात्मैकचिद्वपुः।
तदा चेतन एवासौ पाषाण इव राक्षसि।।२४।।

When our intellection is assimilated into the solid substance of Divine Intellect, then is our intellect said to become solidified as a stone. (By forgetting one's self to a stone. Pope).

परमव्योम्न्यनाद्यन्ते चिन्मात्रपरमात्मना।
विचित्रं त्रिजगच्चित्रं तेनेदमकृतं कृतम्।।२५।।

The worlds which the intellect of the Supreme Being has spread in the infinite space, are the most wonderful as they are his increate creations. (These being but manifestations of his inborn essence).

तत्संवित्त्या वह्निसत्ता तेनात्यक्तानलाकृतिः।
सर्वगोऽप्यदहत्येव स जगद्द्रव्यपावकः।।२६।।

The Divine Soul is of the essence of fire, and

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never forsakes its igneous from. It in heres in all bodies without burning them, and is the enlightener and purifier of all substances.

(This answers the question, ''what is fiery without its inflammability").

प्रज्वलद्भास्वराकारान्निर्मलाद्गगनादपि।
प्रज्वलच्चेतनैकात्मा तस्मादग्निः स जायते।।२७।।

The blazing intelligence of the divine soul, which is purer than the etherial sphere, produces the elemental fire by its presence. (As the burning of mount Sinai in the Bible and Taurus in the Koran, and the fiery form of Brahmā the creator and regent of vulgar fire).

(This is in answer of ''what unigneous entity produces the substance of fire?").

संवेदनाद्यदर्कादिप्रकाशस्य प्रकाशकः।
न नश्यत्यात्मभारूपो महाकल्पाम्बुदैरपि।।२८।।

The intellect which is the light of the soul, and enlightener of the lights of the luminous sun, moon and stars, is indestructible and never fades; although the light of the luminaries, is lost on the last day of universal doom.

(In answer to ''what unextinguishable fire is the kindler of planetary lights).

अनेत्रलभ्योऽनुभवरूपो हृद्गृहदीपकः।
सर्वसत्ताप्रदोऽनन्तः प्रकाशः परमः स्मृतः।।२९।।

There is an inextinguishable light (glory), known as ineffably transcendental, which the eye can not behold, but is perceptible to the mind as its inward illumination, and presenting all things to its view. (Answer to ''what light imperceptible to the eye, brings all things to view?" This is spiritual light).

प्रवर्ततेऽस्मदालोको मनःषष्ठेन्द्रियातिगात्।
येनान्तरापि वस्तूनां दृष्टा दृश्यचमत्कृतिः।।३०।।

Thence proceeds the intellectual light, which transcends the sensible and mental lights; and presents before it wonderful pictures of things invisible to visual light.

(It is luminous by itself and shows things lying hid in darkness, as one walking; the dark, makes himself known to another by telling his ''it is I").

लतागुल्माङ्कुरादीनामनक्षाणां च पोषकः।
उत्सेधवेदनाकारः प्रकाशोऽनुभवात्मकः।।३१।।

The eyeless vegetable creation, is sensible of an inward light within them, causing their growth and giving them the capability of bearing their fruits and flowers. (In answer to the question regarding the light and life of vegetable creation, which are also classed under animated nature).

कालाकाशक्रियासत्ता जगत्तत्रास्ति वेदने।
स्वामी कर्ता पिता भोक्ता आत्मत्वाच्च न किंचन।।३२

With regard to time, space and action and existence of the world, all which are but the *precepta* or perceptions of sense, and have no master or maker, father or supporter except the Supreme Soul in whom they subsist, as mere modifications of himself and are nothing of themselves. (It is in answer to the question, 'who is the maker of the skies etc.').

अणुत्वमजहत्सोऽणुर्जगद्रत्नसमुद्गकः।
मातृमानप्रमेयात्म जगन्नास्तीति केवले।।३३।।

The atomic spirit is the casket of the bright gem of the world, without changing its minuteness. The divine spirit is its measure and measurer, beside which there is no separate world of itself. (Answer to the question ''who is the holder and measurer of the world).

स एव सर्वजगति सर्वत्र कचति स्फुटम्।
यदा जगत्समुद्गेऽस्मिंस्तदासौ परमो मणिः।।३४।।

It is that Spirit which manifests itself in every thing in all these worlds; but it shines as the brightest gem, when all the worlds are compressed in it (at the universal dissolution).

दुर्बोधत्वात्तमः सोऽणुश्चिन्मात्रत्वात्प्रकाशदृक्।
सोऽस्ति संवित्तिरूपत्वादक्षातीतस्तथा न सन्।।३५।।

From the unintelligibleness of his nature, he is said to be a speck of obscurity, as he is called to be a ray of light, from the brightness of his intellect. He is known as existent by our consciousness of him, as he is said to be non-existent from his being removed from our visual sight.

दूरे सोऽनक्षलभ्यत्वाच्चिदूपत्वान्न दूरगः।
सर्वसंवेदनाच्छैलो ह्यसावेवणुरेव सन्।।३६।।

He is said to be afar from his invisibleness to our eyes, and to be near us from his being of the nature of our intellect. He is represented as a

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mountain for his being the totality of our consciousness, although he is minuter than any perceptible particle. (In answer to "what is minute yet vast").

तत्संवेदनमात्रं यत्तदिदं भासते जगत्।
न सत्यमस्ति शैलादि तेनाणावेव मेरुता।।३७।।

It is his consciousness that manifests itself in the form of the universe; the mountains are not real existences, but subsist like the Meru in his atomic substratum. (In answer to the question "how an atom contains and expands itself as a hill etc.").

निमेषप्रतिभासो हि निमेष इति कथ्यते।
कल्पेति प्रतिभासो हि कल्पशब्देन कथ्यते।।३८।।

A twinkling is what appears as a short instant, and a *Kalpa* is the long duration of an age. (It is definitive proposition of identity, that a *nimeṣa* is a *nimeṣa* and a *Kalpa* is a *Kalpa*).

कल्पक्रियाविलासो हि निमेषः प्रतिभासते।
बहुयोजनकोटिस्थं मनस्येव महापुरम्।।३९।।

Sometimes a twinkling— instant represents a *Kalpa*, when it is fraught with the acts and thoughts of an age; as an extensive country of many leagues, is pictured in miniature or in a grain of the brain.

निमेषजठरे कल्पसंभवः समुदेति हि।
महानगरनिर्माणं मुकुरेऽन्तरिवामले।।४०।।

The course of a long *Kalpa*, is sometimes represented in the womb of a *nimeṣa* instant; as the period of the building of a great city, is present in the small space of the mind's remembrance, as it is in the bosom of a mirror.

निमेषकल्पशैलादिपूरयोजनकोटयः।
यत्राऽणावेव विद्यन्ते तत्र द्वैतैक्यते कुतः।।४१।।

As little moments and *Kalpa* ages, high mountains and extensive *yojanas*, may abide in a single grain of the intellect; so do all dualities and pluralities unite and meet in the unity of God.

कृतवान्प्रागिदमहमिति बुद्धाबुदेति हि।
क्षणात्सत्यमसत्यं च दृष्टान्तः स्वप्नविभ्रमः।।४२।।

That 'I have done this and that before', is an impression derived from the thought of our actual actions and activity at all times; but the truth there of becomes as untrue as our doings in the dream.

(This to prove that all *vyāvahārika* or customary events, are real untruths; being but *prātibhāsika* or phenominal appearances only).

दुःखे कालः सुदीर्घो हि सुखे लघुतरः सदा।
रात्रिर्द्वादशवर्षाणि हरिश्चन्द्रस्य चोदिता।।४३।।

It is calamity that prolongs the course of time, as our prosperity on the other hand diminishes its duration; as the short space of a single night, appeared as a period of twelve long years to king Hariscandra in his misery. (The fallacy of human conception of the length or shortness of time).

निश्चयो य उदेत्यन्तः सत्यात्मा सत्य एव च।
हेम्नीव कटकादित्वं स एव चिति राजते।।४४।।

Anything appearing as a certain truth to the mind, stamps the same impression in the soul, as the sense of some golden jewellery, becomes more impressive in the soul than the idea of its gold. (The fallacy of our perceptions, creating errors in the judgement of the understanding).

न निमेषोऽस्ति नो कल्पो नादूरं न च दूरता।
चिदणुप्रतिभैवैवं स्थितान्यान्यान्यवस्तुवत्।।४५।।

There is nothing as a moment or an age or as near or afar to the soul; it is the conception in the minute intellect (or the working of the mind), that creates their length or brevity and their nearness and remoteness.

(As a year of men is a day of Gods, and such a year of these makes a day of Brahmā; while there is no measure of time or space in the infinity of the Divine mind).

प्रकाशतमसोर्दूरादूरयोः क्षणकल्पयोः।
एकचिद्देहयोरेव न भेदोऽस्ति मनागपि।।४६।।

The contraries as light and darkness, nearness and distance, and a moment and an age, being but varied impressions on the unbaried percipient mind, have no real difference in them.

(They are as unreal as the various evanescent hues of the recipient and reflexive clouds. So no colour is real chromatichs or Science of colours).

प्रत्यक्षमक्षसारत्वादप्रत्यक्षं ततोऽतिगम्।
दृश्यत्वेनैष वोदेति चेता द्रष्टैव सद्वपुः।।४७।।

All things or objects which are perceptible to the senses, are called to be evident or apparent;

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and those which lie beyond them, are said to be imperceptible or unapparent. But visual sensation is not self-evident, except the vision of the intellect, which is the real essence. (In answer to the question "What is perceptible and unreal? Answer— All what is apparent, is untrue).

यावत्कटकसंवित्तिस्तावन्नास्तीव हेमता।
यावच्च दृश्यतापत्तिस्तावन्नास्तीव सा कला।।४८।।

As long as there is the knowledge of the jewel, there is the knowledge of the gem also; that of the real gem, being lost under the apparent form. (So reliance on ocular evidence, presents an obstruction to the vision of the intellect).

कटकत्वेऽकृतेऽदृष्टे सुवर्णत्वमिवाततम्।
केवलं निर्मलं शुद्धं ब्रह्मैव परिदृश्यते।।४९।।

It is by reversion of the attention from the visible form of the jewel to the real essence of the gem, that one is led to the sight of the pure light of the only One Brahmā. (So says a poet — Forsake the visible to see the invisible).

सर्वत्वादेव सदूपो दुर्लक्ष्यत्वादसद्वपुः।
चेतनश्चेतनात्मत्वाच्चेत्यासंभवतस्त्वचित्।।५०।।

Brahmā is viewed as *Sat* or reality, when He is considered as pervading all things; and He is said to be *Asat* or unreal, because He is not the object of vision. So is the Intellect said to be a reality from its faculty of intellection, otherwise it is a stolid or dull matter. (Answer to "what reality appears as unreal, and what intellect as the absence of intellect").

चिच्चमत्कारमात्रात्मन्यस्मिंश्चित्प्रतिभात्मनि।
जगत्यनिलवृक्षाभे चिच्चेत्यकलने कुतः।।५१।।

The intellect is the wonderful property of the Divine Spirit, in which it is present as its object (*cetya*); but how can a man have a view of it, whose mind fixed to the sight of the world, which is a shadow of the Intellect, and moves as a tree which is shaken by the wind?

यथा तापस्य पीनस्य भासनं मृगतृष्णिका।
एवं पीवरमद्वैतं तथा चिद्भासनं जगत्।।५२।।

As a mirage is the reflection of the dense light of the sun, so is the world a shadow of the solid light of the Divine intellect.

अर्काशुभिः सूक्ष्मतरनिर्माणं यदनामयम्।
अस्तितानास्तिते तत्र कल्पादेरिव कैव धीः।।५३।।

That which is rarer than the rays of the sun and never decays, is ever as uniform as it was before creation and disjoined from it. Hence its existence is tantamount to its non-existence.

मायया्यांशुकणाङ्के खे यथा कचति काञ्चनम्।
तथा जगदिदं भाति चिच्चेत्यकलने कुतः।।५४।।

As the accumulation of sunbeams, exhibits the formation of a gold mine in the sky; so the golden appearance of the world, prevents the deluded to look to the knowable object of the intellect.

स्वप्नगन्धर्वसंकल्पनगरे कुड्यवेदनम्।
न सन्नासद्यथा तद्वद्विद्धि दीर्घभ्रमं जगत्।।५५।।

Like the appearance of a visionary city in dream, the sight of this world is neither a reality nor altogether unreal; because it is a reflection of the intellect, as the dream is that of images in the memory. It is but a continued medley of error.

तथा चैवंविधन्यायभावनाभ्यासनिर्मलात्।
चिदाकाशेन निर्याति यथा भूतार्थदर्शिनः।।५६।।

Knowing it as such, men should consider everything by the light of reason; and proceed to the knowledge of truth by their intellectual culture.

न कुड्याकाशयोर्भेदो दृश्यसंवेदनादृते।
आब्रह्मजीवकलानाद्यदूढं रूढमेव च।।५७।।

There is no difference between a house and a void, than that the one is the object of vision, and the other of consciousness. Again all nature teeming with life, is said to live in God, who is light and life of all forever more.

प्रतिभासाच्चिदाकाशे सत्वशून्यं भवन्ति ताः।
प्रकचन्ति ह्यनिर्भाव्याः प्रभापिण्ड इव प्रभाः।।५८।।

But all these living beings have no room in the empty sphere of Divine Intellect. They live and shine like the solar rays, proceeding imperceptibly from that luminous orb.

पृथक्कामतिभासस्य स्वचमत्कारयोगतः।
सर्वात्मिका हि प्रतिभा परा वृक्षात्मबीजवत्।।५९।।

There appears a difference in these rays both

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from the original light, and also from one another (in different beings), by a curious design of Providence; but it is yet the same in all, like the forms of the trees growing out of the same kind of seed.

बीजमन्तस्थवृक्षत्वं नानाऽनाना यथैकदृक्।
तथाऽसंख्यजगद्ब्रह्म शान्तमाकाशकोशवत्।।६०।।

As the tree contained in the seed, is of the same kind with the parent seed; so the innumerable worlds contained in the vacuous seed of Brahmā, are also void and vacuum as Brahmā himself.

बीजस्यान्तस्थवृक्षस्य व्योमाद्वैता स्थितिर्यथा।
ब्रह्मणोऽन्तस्थजगतः साक्षित्वाच्चित्स्थितिस्तथा।।६१।।

As the tree which is yet undeveloped in the seed, is not *in esse* without development of its parts; so the world in the womb of Brahmā, was discernible only to the Divine Intellect; in the form of the ideal or spiritual world to be *in future*).

शान्तं समस्तमजमेकमनादिमध्यं
नेहास्ति काचन कलाकलना कथंचित्।
निर्द्वन्द्वशान्तमतिरेकमनेकमच्छ-
माभासरूपमजमेकविकासमास्ते।।६२।।

There is but one God, who is one and increate, calm and quiet, without beginning, middle or end, and without a body and its parts. He has no duality and is one in many. He is of the form of pure light, and shines for ever with everlasting and undiminished lustre.

इत्यार्षे श्रीवासिष्ठमहारामायणे मोक्षोपायेषूत्पत्तिप्रकरणे क० प्रश्नभेदनं नामाशीतितमः सर्गः।।८०।।

CHAPTER 81

CONGERIES OF SPIRITUAL DOCTRINES

Argument. The Prince's Answers to the Remaining Questions of the Rakṣasī.

राक्षस्युवाच

अहो नु परमार्थोक्तिः पावनी तव मन्त्रिणः।
राजा राजीवपत्राक्ष इदानीमेष भाषताम्।।१।।

The Rakṣasī said : Well said, O councellor! Your sayings are sanctifying and fraught with spiritual doctrines; now let the prince with his eyes like lotus-leaves answer to the other queries.

राजोवाच

जागतप्रत्ययाभावो यस्याहुः प्रत्ययं परम्।
सर्वसंकल्पसंन्यासश्चेतसा यत्परिग्रहः।।२।।

The Prince answered : He whose belief consists in the relinquishment of all reliance in this world, and whose attainment depends upon forsaking all the desires of the heart—

यत्संकोचविकासाभ्यां जगत्प्रलयसृष्टयः।
निष्ठा वेदान्तवाक्यानामथ चाचामगोचरः।।३।।

He whose expansion and contraction causes the creation and extinction of the world, who is the object of the doctrines of Vedānta, and who is inexpressable by words or speech of human kind—

कोटिद्वयान्तरालस्थं मध्ये कोटिद्वयीमयम्।
यस्य चित्तमयी लीला जगदेतच्चराचरम्।।४।।

Who is betwext the two extremities of doubt (whether he is or is not), and is the midst of both extremities (that both he is and is not); and the pleasure (Will) of whose mind, displays the world with all its movables and immovables to view—

यस्य विश्वात्मकत्वेऽपि खण्ड्यते नैकपिण्डता।
सन्मात्रं तत्त्वया भद्रे कथ्यते ब्रह्म शाश्वतम्।।५।।

He whose Universal pervasion does not destroy his unity; who being the soul of all is still but one; it is he alone, O lady! who is truly said to be the eternal Brahmā (so far the Exordium).

एषोऽणुर्वेदनाद्वायुः स्वभ्रान्तिर्दृगदृश्यत।
अतो न किंचिद्वाय्वादि केवलं शुद्धचेतनम्।।६।।

This minute particle is erroniously conceived as spirit (air), from its invisibleness to the naked eye; but it is in truth neither air nor any other thing except the only pure Intellect. (Answer to the question, 'what is it of the form of air and not air?").

शब्दसंवेदनाच्छब्दः शब्दस्य भ्रान्तिदर्शनम्।
ततोऽत्र शब्दशब्दार्थदृष्टेर्दूरतरं गतः।।७।।

This minim is said to be sound (or the words),

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but it is error to say it so: because it is far beyond the reach of sound or the sense of words. (So the Śrūti '*natatra vāk gacchati*', no word, (vox or voice) can reach unto him-express his nature. (In answer to the query "what is sound and no sound?").

सोऽणुः सर्वं न किंचिच्च सोऽहं नाहं स एव च।
सर्वशक्यात्मनोऽस्यैव प्रतिभैकात्र कारणम्।।८।।

That particle is all yet nothing, it is neither I you or he. It is the Almighty soul and its power is the cause of all.

(The gloss explains *pratibha* as *sakti* or powerin preference to the other meanings of the word, as—knowledge, design, light, reflection and influence. This is in answer to "who is all yet no one *omnium et nullum*, and what are I, you and he, which are viewed as the *ego tu* and *ille*, the subjective and objective realities).

आत्मा यत्नशतप्राप्यो लब्धेऽस्मिन्न च किंचन।
लब्धं भवति तच्चैतत्परमं वा न किंचन।।९।।

It is the soul that is attainable with great pains (*i.e.* the knowledge of which is gained with pains of *Yoga*), and which being gained adds nothing to our stock (as we are already in possession of our souls); but its attainment is attended with the gain of the supreme soul, than which there is no better gain. (So the Śrūti *yalalābhat naparamlabha* In answer to 'what gain is no gain').

तावज्जन्म वसन्तेषु संसृतिव्रततिश्चिरम्।
विकसत्युदितो यावन्न बोधो मूलकाषकृत्।।१०।।

But ignorance of the soul, stretches the bonds of our worldliness and repeated transmigrations, with their evils growing like the rankest weeds in spring; until they are rooted out by spiritual knowledge.

अणुमानेन रूपत्वं दृश्यतामिव गच्छता।
तापेनाम्बुधियेवेदं स्वस्थेनैवापहारितम्।।११।।

And those who are in easy circumstances of life, lose their souls by viewing themselves only as solid bodies, which rise fastly to view like the dense mirage by light of the sun. (It is easier for a camel to enter the hole of a needle, than for the rich to enter the kingdom of heaven. Gospel).

अनेन संविदणुना मेरुस्त्रिभुवनं तृणम्।
वमित्वा बहिरन्तस्थं मायात्मकमवेक्ष्यते।।१२।।

It is the particle of self-consciousness, which contains the Meru and the three worlds, like bits of straw in itself. They are as disgorged from it, in order to present their delusive appearances unto us.

(This answers the question; "what particle hides in it the world as a straw," and means the mind to be the container of the universe).

चिदणोरन्तरे यद्यदस्ति तद्दृश्यते बहिः।
संकल्पेष्टालिङ्गनादिदृष्टान्तोऽत्र हि रागिणः।।१३।।

Whatever is imprinted in the intellect, the same appears express without it. The fond embrace of passionate lovers in dream and imagination, serves to exemplify this truth.

आदिसर्गे सर्वशक्तिश्चिद्यथैवोदितात्मना।
तथाशु पश्यत्यखिलं संकल्पे पर्वतः स्वतः।।१४।।

As the intellect rose of itself with its omnipotent Will at the first creation of the world, so it exercises the same volition in its subsequent formations also, like the springs rising from the joints of reeds and grass. (I.E. Tee eternal Will (Fiat) is productive of all things forever).

अभिजातस्य यस्यान्तर्यद्यथा प्रतिभासते।
तत्तथा पश्यतीवासौ दृष्टान्तोऽत्र शिशोर्मनः।।१५।।

The hobby that has entered in the heart, shows itself on the outside also, as in the instance of the whims of children.

(The phrases, "the wish being father to the thought," and "every one delights in his hobby horse," correspond with the purpurt of the passage).

परमाणुतयैवापि चिन्मात्रेणाणुनामुना।
परिसूक्ष्मतमेनैव विष्वग्विश्वं प्रपूरितम्।।१६।।

The iota of the intellect, which is as minute as an atom, and as subtile as air; fills the whole universes on all sides.

(The three words *paramaṇu*, *aṇu* and *sukṣma*, respectively signify the minuteness of the intellect with regard to its unity, dimension and rarity. Gloss).

अणुरेव न मात्येष योजनानां शतेष्वपि।
सर्वगत्वादनादित्वादरूपत्वादनाकृतिः।।१७।।

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Though but a particle, yet it is not contained in hundreds of leagues; and being all pervasive it is infinite. Having no beginning it is measureless, and having no form of itself it is formless. (In answer to 'what minutiae is immeasurable etc.').

यथा धूर्तेन खिङ्गेन पुंसा बालः प्रतार्यते।

सुभ्रूविकारनयननिरीक्षणविचेष्टितैः।।१८।।

As a cunning Coxcomb deludes young girls by their becks and calls and winks and glances. (Quips and cranks and wanton wiles; Nods and becks and wreathed smiles. Pope)—

चिदालोकेन शुद्धेन सपर्वततृणं जगत्।

नाट्यतेऽविरतं तद्वद्विवृत्त्याभिनयं सदा।।१९।।

So the holy look of the divine intellect, serves as a prelude to the rotatary dance of worlds, with all their hills and contents forever. (*i.e.* A nod and look of the Almighty, moves the worlds).

तेनैवानन्तरूपत्वादणुना वाससा यथा।

संविदा तद्भवद्वाह्यो कृत्वा मेर्वादिवेष्टितम्।।२०।।

It is that atom of the intellect, which envelops all things within its consciousness, and represents also their forms without it; as a picture canvas shows the figures of the hills and trees drawn in it, to stand out as in bas-relief.

(The external world being but a prominent representation of the internal, the phenomenal of the noumenal. So Persian; *Suvaribatini* and *Zahiri*).

दिक्कालाद्यनवच्छिन्नरूपत्वान्मेरुतो बृहत्।

वालाग्रशतभागात्माप्येष सूक्ष्मः परोऽणुकः।।२१।।

The divine spirit though as minute as the hundredth part of the point of a hair, is yet larger than the hills it hides in itself, and as vast as infinity, being unlimited by any measure of space or time.

(In answer to "what is it that retains its minuteness and yet comprehends the great Meru).

शुद्धसंवेदनाकाशरूपस्य परमाणुना।

शोभते नहि साम्योक्तिर्मेरुसर्षपयोरिव।।२२।।

The comparison of the vast vacuity of divine and understanding with a particle of air, (as it is made by the minister), is not an exact simile. It is as a comparison of a mountain with a mustard seed, which is absurd.

मायाकलापि नाणुत्वं निर्माय परमात्मनि।

हेम्नीव कटकत्वेन नानात्र समता भवेत्।।२३।।

The minuteness which is attributed to it (in the Veda), is as false as the attribution of different colours to the plumage of the peacock, and of jewellery to gold, which can not be applicable to the spirit. (The Veda says, *anoranīyan*. He is minuter than the minute &c; because the spirit admits to attribute).

प्रकटोऽनेन दीपेन प्रकाशोर्ऽनुभवात्मना।

स्वसत्तानाशपूर्वो हि विनानेन भवेत्ततः।।२४।।

It is that bright lamp which has brought forth light from its thought, and without any loss of its own essential effulgence. (Answer to "what lamp gave light in darkness?" He was the light of the world, and the light shine forth in darkness" Gospel).

यदि सूर्यादिकं सर्वं जगदेकं जडं भवेत्।

ततः किमात्मकं रूपं प्रकाशः स्यात्क्वाथ किम्।।२५।।

If the sun and other luminous bodies in the world, were dull and dark in the beginning; then what was the nature of the primeval light and where did it abide? (This question is raised and answered by the prince himself in the next).

शुद्धसन्मात्रचित्त्वं यत्स्वतः स्वात्मनि संस्थितम्।

तदेतदणुना तेजो दृष्टं बहिरवस्थितम्।।२६।।

The pure essence of the mind which was situated in the soul, saw the light displayed on the outside of it, by its internal particle of the intellect. Gloss— That light existed inside the intellectual atom before creation, and its preceding darkness; it was afterwards set forth by itself without it, when it shone amidst the darkness. (So the passage, *lux fiat et lux fit*, and then the mind beheld it, and said it was good).

तेजांस्यर्केन्दुबह्नीनां भिन्नानि तमोघनात्।

एतावानेव भेदोऽस्ति यद्वर्णे शौक्ल्यकृष्णते।।२७।।

There is no difference in the lights of the sun, moon and fire from the darkness, out of which these lights were produced: the difference is only that of the two colours black and white. (Gloss— Both of them are equally insensible things).

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यादृक्कज्जलनीहारे मेघनीहारयोर्भवेत्।
तादृक्प्रकाशतमसोर्भेदो नेति तयोः स्थितिः।।२८।।

As the difference of the cloud and snows, consists in the blackness of the one and whiteness of the other; such is the difference of light and darkness in their colours only, and not in their substance; (as they have no real substantiality in them).

जडयोरुपलम्भाय चिदादित्यः किलैतयोः।
यदा तपति तेनैते लब्धसत्तैकतां गते।।२९।।

Both of these being insensible in their natures, there is no difference between them: and they both disappear or join with one another before the light of intellect. They disappear before the intellectual light of the *Yogī*, who perceives no physical light or darkness in his abstract meditation under the blaze of his intellect. They join together as light and shade— the shadow inseparably following the light. The adage goes, *Zer ceragh tariki*— there is darkness beneath the lighted lamp.

तपत्येकश्चिदादित्यो रात्रिंदिवमतन्द्रितः।
अन्तर्बहिः शिलाद्यन्तरप्यनस्तमयोदयः।।३०।।

The sun of the intellect, shines by day and night without setting or sleeping; It shines in the bosom even of hard stones, without being clouded or having its rise or fall.

त्रिलोकी भाति तेनेयं जीवस्य प्रथितात्मनः।
नानोपलम्भभाण्डाढ्या कुटी कठिनकोटरा।।३१।।

The light of this blazing soul, has lighted the sun, which diffuse its light all over the three worlds; it has filled the capacious womb of earth with a variety of provisions, as they lay up large panniers of food in a store-house. (*i.e.* It is the sun-light that grows and ripens all things of our food).

तमसस्त्वं तमसो देहमविनाशयतामुना।
तप्यतेऽभासया भासा सर्वमाभास्यते तमः।।३२।।

It enlightens darkness without destroying itself, and the darkness that receives the light, and becomes as enlightened as light itself. (This passage is explained both in a physical as well as spiritual sense. The light dispelling ignorance and the gloom of nature).

पद्मोत्पले यथार्केण तपता प्रकटीकृते।
प्रकाशतमसोः सत्ते चितैवं प्रकटीकृते।।३३।।

As the shinning sun brings the lotus-buds of light, so the light of the Divine Spirit, enlightens our intellects, amidst the gloom of ignorance which envelopes them.

अर्कः कुर्वन्नहोरात्रे दर्शयत्याकृतिं यथा।
चितिः सदसती कृत्वा दर्शयत्याकृतिं तथा।।३४।।

And as the sun displays himself by making the day and night by his rise and fall, so does the intellect show itself by its development and reticence by turns.

चिदणोरन्तरे सन्ति समग्रानुभवाणवः।
यथा मधुरसस्यान्तः पुष्पपत्रफलश्रियः।।३५।।

All our notions and ideas are contained in the particle of the intellect, as a healthy seed contains the leaves and fruits and flowers of the future tree in its breast.

उद्यन्ति चिदणोरेते समग्रानुभवाणवः।
मधुमासरसाच्चित्रा इव खण्डपरम्पराः।।३६।।

These and all the powers of the mind, develop themselves in their proper times, as the fruits and flowers make their appearance in spring and proper seasons— *khaṇḍas*.

(The Hindu festivals of *Khaṇḍapālās*, are celebrated in honour of the returning seasons, and continue as a relic of the primitive agricultural state of society).

परमात्माणुरत्यन्तनिःस्वादुः सूक्ष्मतावशात्।
समग्रस्वादुसत्तैकजनकः स्वदते स्वयम्।।३७।।

The particle of divine spirit is altogether tasteless, being so very vapid and void of qualities; yet it is always delectable as the giver of flavour to all things.

(The gloss explains the spirit as spiritual knowledge, which is unpalatable to all, owing to its abstruse and subtile nature; but which becomes tasty when blended with all other knowledge, which mainly depends on spiritual science. This is in answer to "What particle is that which is entirely tasteless, yet always tasted with zest?).

यो यो नाम रसः कश्चित्समस्तोऽप्यप्स्ववस्थितः।
प्रतिबिम्बमिवादर्शे तं बिना नास्त्यसौ स्वतः।।३८।।

All savours abode in the waters (water being

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the receptacle of taste), as a mirror is the recipient of a shadow; but the savour like the shadow is not the substance; it is the essence of the spirit that gives it the flavour. (The Nyāya says "*jale paramāṇurasaḥ*" the atom of the spirit is the savour of the water).

त्यजता संस्थितं सर्वं चिन्मात्रपरमाणुना।
त्यक्तं जगदसंवित्त्या संवित्त्या सर्वमाश्रितम्।।३९।।

All bodies existing in the world, are forsaken by the atomic spirit of the supreme, by their unconsciousness of Him; but they are dependant upon him, by the consciousness of the divine particle, shining in their souls. (*i.e.* Consciousness is the connecting link between the human and Divine souls). In answer to "who are forsaken by and supported by the Divine Spirit."

अशक्तया स्वात्मगुप्तौ सर्वमाच्छादितं जगत्।
चित्ताणुतामेव परां संप्रसार्य वितानवत्।।४०।।

It is He who being unable to wrap up himself, enwraps the world in him, by spreading out the vesture of his atomic intellect over all existence. (In answer to "who being uncovered himself covers the whole?).

आत्मगुप्तौ न शक्नोति परमात्माम्बराकृतिः।
मनागपि क्षणमपि गजो दूर्वावने यथा।।४१।।

The Supreme Spirit which is of the form of infinite space, can not hide itself in anything within its sphere, which would be like the hiding of an elephant in the grass.

तथाप्याक्रान्तवान्विश्वं ज्ञातो गोपायति क्षणात्।
जगद्धानाकणं बाल इवाहो घनमायिता।।४२।।

Yet this all knowing spirit encompasses the world, knowing it to be a trifle, just as a child holds a particle of rice in his hand. This is an act of *māyā* or delusion. (Here delusion like destiny in represented to exercise its influence omniscience itself).

चिन्मात्रानुनयेनेदं जगत्सन्नपि जीवति।
वसन्तरसबोधेन विचित्रेव वनावली।।४३।।

The spirit of God exists even after the dissolution of the world, by relying in his *cit* or intellect; just as plants survive the spring by the sap they have derived from it.

चित्तसत्तैवमखिलं स्वतो जगदिवोदितम्।
मधुमासरसोल्लासाच्चित्रो हि वनखण्डकः।।४४।।

It is the essence of the Intellect which gives rise to the world, just as the garden continues to flourish by the nourishment of the vernal season.

सत्यं चिन्मयमेवेदं जगदित्येव विद्ध्यलम्।
वसन्तरसमेव त्वं विद्धि पल्लवगुल्मकम्।।४५।।

Know the world is verily a transformation of the intellect, and all its productions to be as plants in the great garden of the world, nourished by the vernal juice of the intellect.

सर्वावयविसारत्वात्सहस्रकरलोचनः।
परमाणुरसावेव नित्यानवयवोदयः।।४६।।

It is the sap supplied by the intellectual particle, that makes all things grow up with myriads of arms and eyes; in the same manner as the atom of a seed, produces plants with thousands branches and fruits. (In answer to "What formless things take a thousand forms).

निमेषांशावबोधो हि चिदणोः प्रतिभासते।
यतः कल्पसहस्रौघः स्वप्ने वार्धकबाल्यवत्।।४७।।

Myriads of *Kalpas* amount to an infinitesimal part of a twinkling of the atomic intellect, as a momentary dream presents a man all the periods of his life from youth to age. In answer to "What twinkling of the eye appears as many thousand *Kalpas* etc.".

ततः सोऽपि निमेषोणुः कल्पकोटिशतान्यलम्।
सर्वसत्ताविलासेन प्रतिभैका विजृम्भते।।४८।।

This infinitesimal of a twinkling even, is too long for thousands of *Kalpas*, the whole duration of existence is as short as a flash of his eye.

अभुक्तवत्येव यथा भुक्तवानहमित्यलम्।
जायते प्रत्ययस्तद्वन्निमेषे कल्पनिश्चयः।।४९।।

It is the idea only that makes a twinkling, appear a *kalpa* or many, just as the idea of satiety in starvation, is a mere delusion to the deluded soul.

अभुक्त्वा भुक्तवानस्मीत्येवं प्रत्ययशालिनः।
दृश्यन्ते वासनाविष्टाः स्वप्ने स्वमरणं यथा।।५०।।

It is concupiscence only, that makes the famishing to feed upon his thoughts of food; as it is the despair of one's life, that presents his death

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before him in his dream.

जगन्ति परितिष्ठन्ति परमाणौ चिदात्मनि।
प्रतिभासाः प्रवर्तन्ते तत एव हि जागताः।।५१।।

All the worlds reside in the intellectual soul within the atom of its intellect; and the outward worlds are only reflections (rechauffe) of the inner prototype. (The phenomenal is an ectype of the original noumenal).

यदस्ति यत्र तत्तस्मात्समुदेति तदेव तत्।
आकारिणि विकारादि दृष्टं न गगनेऽमले।।५२।।

Whatever object appears to be situated anywhere, it is but a representation of its, like model in some place or other, and resembles the appearance of figures in bas-relief on any part of a pillar; but the changes occurring in the external phenomena, are no results of the internal, which as the serene vacuum is subject to no change.

चिति भूतानि भूतानि वर्तमानानि संप्रति।
भविष्यन्ति च भूतानि सन्ति बीजे द्रुमा इव।।५३।।

All existences, which are present in the intellect at this moment, are the same as they have existed, and will ever exist inwardly like trees in their seeds.

निमेषकल्पावेतेन तुषेणान्नकणाविव।
वलिता वेषचेत्याभ्यामणुः स्वात्माङ्गकं श्रितः।।५४।।

The atom of the intellect, contains the moments and ages of time, like grains within the husk; it contains these (as its contents) in the seed within the infinite soul of god.

(The soul is the unconscious container of the intellect, which is conscious of the ideas contained in it).

उदासीनवदासीनो न संस्पृष्टो मनागपि।
एष भोक्तृत्वकर्तृत्वैः स्वात्मा सर्वजगत्यपि।।५५।।

The soul remains quite aloof as if retired from the world (*udāsīna*), notwithstanding the subsistence and dependence of the latter upon the former. The Divine soul is unconcerned with its creation and its sustentation at all times.

(In answer to "who is the cause of the world without any motive or causality in him? This is the doctrine of perfect bliss of the soul without being ruffled or disturbed by any motivity or activity. So the man imitating divine perfection, is required to be apathetic and callous to all worldly affairs).

जगत्सत्तोदिते यं हि शुद्धचित्परमाणुतः।
परमाणोश्च भोक्तृत्वकर्तृत्वे केवलं स्थिते।।५६।।

The essence of the world springs from the atom of the pure Intellect, which however remains apart from both the states of action and passion itself; (the intellect being the thinking principle, has only its perceptivity, without sensitivity of passion, or the Will or volition for action).

जगन्न किंचित्क्रियते सर्वदेव न केनचित्।
विलीयते च नो किंचिन्मानुष्याद्दृश्यखण्डनम्।।५७।।

There is nothing created or dissolved in the world by any body at any time; all apparent changes are caused by the delusion of our vision; (and it is the province of Vedānta to remove the error of conceiving the unreal worlds as a reality).

सर्वं समसमाभासमिदमाकाशकोशकम्।
जगत्तयोपशब्दं च विद्ध्यनाद्यं निशाचरि।।५८।।

(Viewed in its spiritual light), this world with all its contents, is as void as the vault of the vacuous atmosphere, the word world applied to the phenomena, is but an insignificant term signifying a nothing.

चिदणुर्दृश्यसिद्ध्यर्थमान्तरीं चिच्चमत्कृतिम्।
बहीरूपतया धत्ते स्वात्मनि परिसंस्थिताम्।।५९।।

It is the particle of intellect that is led by the delusion of *māyā*, to view the scene situated in the Divine soul, in the outward appearance of the phenomenal world. (Answer to what thing that has eyes; views on its outside what is contained in the soul?).

एतद्बहिष्ठमन्तस्थमस्ति शब्दे न वस्तुनि।
उपदेशाय सत्त्वानां चिदूपत्वाज्जगत्त्रये।।६०।।

The words external and internal as applied to the world, are meaningless and not positive terms; there is no inside or outside of the divine soul, they are contrived to explain its different views by the intellect for the instruction of pupils. (Brahmā has no inside nor outside. Śrūti).

द्रष्टाऽदृष्टपदं गच्छन्नात्मानं संप्रपश्यति।
नेत्रदृश्याभिपातीव सदेवासदिव स्थितम्।।६१।।

The viewer looking into the invisible being within himself, comes to see the soul; but he

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who looks on the outside with his open eyes, comes to view the unreal as real.

नच गच्छति दृश्यत्वं द्रष्टा ह्यसदवास्तवम्।
आतमन्येव न यत्किंचित्तत्तामेति कथं परः।।६२।।

Therefore, whoever looks into the soul (as the true reality), can never view the false phenomena as realities as others do.

दृगेव लोचने सा च वासनान्तं निजं वपुः।
वहीरूपतया दृश्यं कृत्वा द्रष्टृतयोदिता।।६३।।

It is the internal sight of the intellect that looks into the inward soul, which is without all desires; while the external eyes are mere organs to look upon the false appearance of outward objects.

(*i.e.* The eye of the mind, is the true eye to see the real nature of the soul; but the outer eyes are no eyes, that feed only upon the falsities of nature).

न विना द्रष्टृतामस्ति दृश्यसत्ता कथंचन।
पितृतेव विना पुत्रं द्वितेवैक्यपदं विना।।६४।।

There can be no object of sight, unless there is a looker also, as there can be no child without its parent. This duality (of their mutual dependence upon one another), proceeds from the want of knowledge of their unity.

(*i.e.* The viewer, the view and the vision (*draṣta, dṛṣya* and *darśana*), being one and the same things, as the parent and the offspring, and the seed and its sprout, are the same substance. The doctrine of the Vedantanic unity, thus attempts to reduce and unite all varieties to their primitive simplicity).

द्रष्टैव दृश्यतामेति न द्रष्टृत्वं विनास्ति तत्।
विना पित्रेव तनयो विना भोक्त्रेव भोग्यता।।६५।।

The viewer himself becomes the view as there can be no view without its viewer. No body prepares any food, unless there be some body to feed upon it. (It is the agent that makes the act, as there can be no act without its agent).

द्रष्टुर्दृश्यविनिर्माणे चित्त्वादस्त्येव शक्तता।
कनकस्यावदातस्य कटकादिकृताविव।।६६।।

It is in the power of the intellect (imagination), to create the views of its vision; as it lies in the capacity of gold, to produce all the various forms of jewellery. (*i.e.* Fancy paints and moulds itself in many colours and shapes. The creations of phantasy are mere phantoms—*phantasia et phantasmos*).

दृश्यस्य द्रष्टृनिर्माणे जडत्वान्नास्ति शक्तता।
कटकस्य तु हैमस्य यथा कनकनिर्मितौ।।६७।।

The inanimate view never has nor can have the ability of producing its viewer; as the golden bracelet has no power of bringing the gold into being.

चेतनादृश्यनिर्माणं चित्करोत्यसदेव सत्।
आकारणं मोहहेतुं हेमेव कटकभ्रमम्।।६८।।

The intellect having the faculty of intellection (cetana), forms the thoughts of intelligibles (cetyas) within itself, which however unreal are erroneously viewed as real entities by its intellectual vision to its own deception, as it is caused by the appearance of jewellery in gold.

कटकत्वावभासे हि यथा हेम्नो न हेमता।
सत्येव प्रकचत्येवं द्रष्टृश्यस्थितौ वपुः।।६९।।

That the viewer (the divine intellect), being transformed to the view (of the visible world), is no more perceptible in it, than as the jewellery of gold and not gold itself. (*i.e.* The formal part of the world and jewel, hides the material part of the intellect and gold which formed them).

द्रष्टा दृश्यतया तिष्ठन्द्रष्टृतामुपजीवति।
सत्यां कटकसंवित्तौ हेम काञ्चनतामिव।।७०।।

Thus the viewer becoming the view (*i.e.* the subject being turned to the object), still views himself as the viewer; as gold transformed to a jewel, is always looked upon as gold.

एकस्मिन्प्रतिभासे हि न सत्ता द्रष्टृदृश्ययोः।
पुंप्रत्ययप्रकचने क्व पशुप्रत्ययोदयः।।७१।।

One unity alone being apparent in all nature, it is useless to talk of the duality of the viewer and view. A word with a masculine affix cannot give the sense of a neuter noun, (so the masculine noun *Intellectus*, cannot apply to the neuter *phenomenon*).

दृश्यं पश्यन्स्वमातमानं न द्रष्टा संप्रपश्यति।
द्रष्टुर्हि दृश्यतापत्तौ सत्ताऽसत्तैव तिष्ठति।।७२।।

The viewer who feasts his eyes with a view of the outer visible world, cannot have the sight of the inner soul with the internal eyes of his intellect; but when the viewer shuts out the outer view, all its realities appear as unreal.

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बोधाद्ललितदृश्यस्य द्रष्टुः सत्तेव भासते।
अबुद्धे कटके स्वस्य हेम्नोऽकटकता यथा।।७३।।

When the viewer perceives the unreality of the visible by the light of his understanding, he then comes to see the true reality. So by retracting the mind from viewing the figure of the jewel, one comes to see the nature of its gold only.

दृश्ये सत्यस्ति वै द्रष्टा दृश्यं द्रष्टरि भासते।
द्वयेन च विना नैकं नैकमप्यस्ति चानयोः।।७४।।

The visible being present, there must be their viewers also to whose view they are apparent. It is the absence of both (the viewer and the view), and the knowledge of their unreality, that produce the belief of unity.

(The disappearance of the visible, causes the withdrawal of the viewer; like the removal of the umbrella, drives away its shade).

सर्वं यथावद्विज्ञाय शुद्धसंविन्मयात्मना।
वाचामविषयं स्वच्छं किंचिदेवावशिष्यते।।७५।।

The man who considers all things in the contriteness of his conscious soul, comes at last to perceive something in him, which is serenely clear, and which no words can express.

आत्मानं दर्शनं दृश्यं दीपेनेवावभासितम्।
कृतं च सर्वमेतेन चिन्मात्रपरमाणुना।।७६।।

The minute particle of the intellect, shows us the sight of the soul, as clearly as a lamp enlightens everything in the dark. (Answer to "who shows the soul as clearly as a visible thing"?).

मातृमानप्रमेयाख्यं बुधो निगिरति त्रयम्।
हेमेव कटकादित्वमसन्मयमुपस्थितम्।।७७।।

The intelligent soul is absolved of its perceptions of the measure, measurer and measurables, (*i.e.* of the forms and properties of things), as liquid gold when dissolved of its form of an ornament. (Answer to "what thing is absolved of its properties like gold of its jewellery).

यथा न जलभूम्यादेः पृथक्किञ्चिन्मनागपि।
तथैतस्मात्स्वभावाणोर्न किञ्चित्पृथगस्ति हि।।७८।।

As there is nothing which is not composed of the elementary bodies of earth, water etc; so there is nothing in nature which is apart from the nature of the atomic intellect. (Answer to "what is that from which nothing is apart?).

सर्वगानुभवात्मत्वात्सर्वानुभवरूपतः।
एकत्वानुभवन्याये रूढे सर्वैकतास्य हि।।७९।।

The thinking soul penetrates into all things in the form of their notions; and because all thoughts concentrate in the intellect, there is nothing apart from it.

अस्येच्छया पृथङ्नास्ति वीचितेव महाम्भसः।
इच्छानुरूपसंपत्तेर्भावितार्थैकता किल।।८०।।

Our desires being the parents of our wished for objects, they are the same with our prospects in our view; therefore there is no difference between our desires and desired objects; as there is none between the sea and its waves. (In reputation of the question, "what is that which is distinct from the wish?).

दिक्कालाद्यनवच्छिन्नः परमात्मास्ति केवलः।
सर्वात्मत्वात्स सर्वात्मा सर्वानुभवतः स्वतः।।८१।।

The Supreme Soul exists alone unbounded by time and space. Being the universal soul, it is the soul of all; and being omniscient, it is no dull matter at all. (Answer to "what is the undivided duality and plurality?).

सत्रेष चेतनात्मत्वाद्दर्शनानवबोधतः।
द्वैतैक्ये नात्र विद्येते सर्वरूपे महात्मनि।।८२।।

The *Ens* being but intelligence, is not perceptible to sight; there is unity and no duality in it; but all forms unite into one in the great self of the Supreme.

यदि कश्चिद्द्वितीयः स्यात्तदैकस्यैकता भवेत्।
द्वैतेक्ययोर्मिथः सिद्धिरातपच्छाययोरिव।।८३।।

If there be a duality, it is the one and its unity. The unity and duality of the universal soul, are both as true as the light and its shade joined together.

यत्र नास्ति द्वितीयो हि तत्रैकस्यैकता कथम्।
एकतायामसिद्धायां द्वयमेव न विद्यते।।८४।।

Where there is no duality or any number above it, there unity also can have no application to any; and where there is no unit, there cannot

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be any two or more over it, which are but repetitions of the unit, (except an in determinate all or whole).

एवं स्थिते तु यस्तिष्ठंस्तत्तादृक्तदृिवास्ति हि।
तस्मान्न व्यतिरिक्तं तदूपं द्रव इवाम्भसः।।८५।।

Anything which is so situated, is in itself such as it is; it cannot be more or less than itself; but is identic with itself like water and its fluidity. (Its plurality is but a repeated unity).

नानारम्भविभासं च साम्येनाक्षुब्धरूपिणः।
बीजस्यान्तस्तरुरिव ब्रह्मणोऽन्तः स्थितं जगत्।।८६।।

The multiplicity of forms which it exhibits, blends into a harmoniac whole without conflicting with one another. The multifarious creation is contained in Brahmā, like a tree with all its several parts in the embryonic seed.

द्वैतमप्यपृथक्तस्माद्धेम्नः कटकता यथा।
सम्यग्बुद्धावबोधो हि द्वैतं तच्च न सन्मयम्।।८७।।

Its dualism is as inseparable from it as the bracelet from its gold; and although multiformity of nature, is evident to the comprehensive understanding; yet it is not true of the true entity (of God).

यथा द्रवत्वं पयसः स्पन्दनं मातरिश्वनः।
व्योम्नः शून्यत्वमेवं हि न पृथग्द्वैतमीश्वरात्।।८८।।

Like fluidity of water, fluctuation of air, vacuity of the sky, is this multiformity and inseparable property of the God head.

द्वैताद्वैतोपलम्भो हि दुःखायैव क्रियात्मने।
निपुणोऽनुपलम्भो यस्त्वेतयोस्तत्परं विदुः।।८९।।

Disquisition of unity and duality is the cause of misery to the restless spirit, it is the want of this distinction, that consummates the highest knowledge.

मातृमानप्रमेयादिद्रष्टृदर्शनदृश्यता।
एतावज्जगदेतच्च परमाणौ चिति स्थितम्।।९०।।

The measure, measurement and measurer of all things, and the viewer, view and vision of the visible world, are all dependent on the atom of the intellect which contains them all. (*i.e.* The divine mind is the maker and pattern of the great fabric of the universe, which it contains and views in itself).

अयं जगदणुर्नित्यमेतेनाणुसुमेरुणा।
स्पन्दनं पवनेनेव स्वाङ्ग एव कृताकृतः।।९१।।

The atom of the divine intellect, spreads out and contracts in itself, like its limbs, these mountainous orbs of the world, by an inflation of its spirit as it were by a breath of air.

अहो नु भीमा मायेयमथावा मायिनां परा।
परमाण्वन्तरेवास्ति यत्त्रैलोक्यपरम्परा।।९२।।

O the wonder, and the great wonder of wonders! that this atom of the intellect, should contain in its embryo, all the three regions of the worlds, above and below one another.

अथासंभवमायित्वमेवैतत्सर्वदा स्थितम्।
चिन्मात्रपरमाणुत्वमात्रमेव जगत्स्थितिः।।९३।।

O! it is an incredible delusion that must ever remain an inexplicable riddle, how the monostrous universe is contained in the minute atom of the Intellect.

अन्तर्गतजगज्जालोऽप्येषोऽणुः साम्यमत्यजन्।
स्थितोऽन्तस्थबृहद्वृक्षं बीजं भाण्डोदरे यथा।।९४।।

As a pot contains in it, the seed, with a huge tree within its cell, so does the divine soul contain the atom of the intellect, containing the chains of worlds (outstretched within itself).

बीजेऽन्तर्वृक्षविस्तारः स्थितः सफलपल्लवः।
परया दृश्यते दृष्ट्या जगच्च चिदणूदरे।।९५।।

The all-seeing eye sees at once all the worlds, situated within the bosom of the intellect, as the microscopic sight discovers, the parts of the future tree concealed in the seed.

स शाखाफलपुष्पं स्वमजहद्बीजकोटरे।
यथा तरुः स्थितस्तद्वद्विकासि चिदणोर्जगत्।।९६।।

The expansion of the world in the atom of the Intellect, is analogous to the enlargement of the hidden parts of the seed, into leaves and branches, fruits, and flowers.

संस्थितं द्वैतमद्वैतं बीजकोश इव द्रुमः।
जगच्चित्परमाण्वन्तर्यः पश्यति स पश्यति।।९७।।

As the multiformity of the future tree, is contained in the uniform substance within the seed; it is in like manner that the multiplicity of worlds is situated in the unity of the atomic

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Intellect, and as such it is seen by any one who will but look into it.

न द्वैतं नैव चाद्वैतं न च बीजं न चाङ्कुरः।
न स्थूलं न च वा सूक्ष्मं नाजातं जातमेव च।।९८।।

It is neither an unity nor a duality, not the seed or its sprout, neither is it thin or thick, nor is born nor unborn (but ever the same as it is).

न चास्ति न च नास्तीदं न सौम्यं क्षुभितं न च।
त्रिजगच्चिदणोरन्तः खवाय्वपि न किंचन।।९९।।

He is neither an entity nor nonentity, nor graceful nor ungraceful (but a vacuity); and though it contains the three worlds with the ether and air, yet is nothing and no substance at all.

न जगन्नाजगच्चास्ति विद्यते चित्परा शुभा।
सर्वात्मिका यदा यत्र सा यथोदेति तत्तथा।।१००।।

There is no world nor a not-world beside the intellect, which is all of itself, and is said to be such and such in any place or time, as it appears so and so to us there and then.

उदेत्यनुदितोऽप्येष स्वयंवेदनजृम्भितः।
परमात्माणुरेकात्मा समग्रात्मतयैव खे।।१०१।।

It rises as if unrisen, and expands in its own knowledge; it is self-same with the supreme soul, and as the totality of all selves, it spreads through the whole vacuum as air.

द्रुमो भूमौ स्वबीजत्वमिवोदेत्यनुदेत्यपि।
परं तत्त्वं जगद्भङ्ग्या जगत्तां स्वोदयेन च।।१०२।।

As a tree springs from the ground according to its seed, so the world appears to sight in the form, as it is contained in the seed of the intellect.

द्रुमो बीजतयैवाशु न संत्यक्तसमस्थितिः।
तिष्ठत्यपगतस्पन्दस्त्यागात्यागपरोऽणुकः।।१०३।।

The plant does not quickly quit its seed, lest it would be dried up and die away for want of its sap; so the man that sticks to the soul and seed of his being, is free from disease and death.

बिसतन्तुर्महामेरुः परमाणोरपेक्षया।
दृश्यं किल विशेत्तन्तुरदृश्याक्ष्णा पराणुता।।१०४।।

The mount Meru is like the filament of a flower, in respect to the vastness of that atom; all visibles have their place in that invisible atom. (In answer to the question, in respect to whom is the great Meru but a filament?).

बिसतन्तुर्महामेरुः परमाणोः किलात्मनः।
तस्यैव तद्घनाः स्वान्तः स्थिता मेर्वादिकोटयः।।१०५।।

The Meru is verily a filament of the atomic flower of the divine soul; and myriads of Merus resemble the cloudy spots, rising in the sphere of the intellect.

एकेन तेन महता परमाणुना च
व्याप्तं ततं विरचितं जनितं कृतं च।
दृश्यं प्रपञ्चरचितं नभसेव विश्वं
शून्यत्वमच्छमभितः परिलब्धमेव।।१०६।।

It is that one great atom that fills the world, after having made it out of itself; and given it a visible, extended and material form in its own hollow sphere. (Answer to "By whom is the world created, extended etc.").

द्वैतेन सुन्दरतां स्वमनुच्झितेन
रूपं सुषुप्तसदृशेन यथावबोधात्।
ऐक्यं गतं स्थितिगमागममुक्तमेव–
मित्थं स्थितं तनु जगत्परमार्थपिण्डः।।१०७।।

As long as the knowledge of duality is not driven out of the mind, so long does it find the charming form of the world, as in its dream upon waking. But the knowledge of unity, liberates the soul from its stay in and return to the world, which it beholds as a mass of the divine essence.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे कर्क० परमार्थापिण्डीकरणं नामैकाशीतितमः सर्गः।।८१।।

CHAPTER 82

FRIENDSHIP OF THE RĀKṢASĪ

Argument. The Rākṣasī's account of herself, and her reconciliation with the Prince.

वसिष्ठ उवाच

इति राजमुखाच्छ्रुत्वा कर्कटी वनमर्कटी।
अवबुद्धपदान्तं स्वं जहौ मत्सरचापलम्।।१।।

Vasiṣṭha continued : The apish Karkaṭī of the forest, having heard the speech of the prince, pondered well in herself the sense of the words, and forsook her levity and malice.

अन्तःशीतलतामेत्य विश्रान्तिमपतापताम्।
प्राप्ता प्रावृण्मयूरीव सज्योत्स्नेव कुमुद्वती।।२।।

She found the coolness and tranquility of her

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heart after its fervour was over; in the manner of the peacock at the setting in of the rains, and the lotus bed at the rising of moon-beams.

तथा राजगिरा तस्या आनन्द उदभूद्भृशम्।
गर्भेऽन्तः खे बलाकाया रवेणेव पयो मुचः।।३।।

The words of the prince delighted her heart in the same manner, as the cries of cranes flying in the sky, gladden the passing clouds in the air.

राक्षस्युवाच

अहो बत पवित्रेयं भवतोर्भाति शेमुषी।
अनस्तमितसारेण प्रबोधार्केण भासिता।।४।।

The Rākṣasī said : O how brightly shines the pure light of your understanding, it glows as serenely by its inward effulgence, as it is illuminated by the sun of intelligence.

शीता समरसा शुद्धा ज्योत्स्नेव शशिमण्डलात्।
विवेककणिकां श्रुत्वा भवतो हृदयादियम्।।५।।

Hearing the grains (words) of your reasoning, my heart is as gladdened, as when the earth is cooled by the serene beams of the humid moon-light.

विवेकिनो जगत्पूज्या सेव्या मन्ये भवादृशाः।
सत्सङ्गात्सविकासास्मि चन्द्रेणेव कुमुद्वती।।६।।

Reasonable men like yourself are honoured and venerated in the world, and I am as delighted in your company, as a lake of lotuses with her full blown buds under the moon-beams.

सौरभं कुसुमासङ्गादेव सत्सङ्गमाच्छुभम्।
वर्तते ह्यर्कसंपर्काद्विकासोऽम्बुरुहामिव।।७।।

The society of the virtuous, scatters its blessings, as a flower garden spreads its fragrance all around; and as the brightness of sun-beams, brings the lotus buds to bloom.

महतामेव संपर्कात्पुनर्दुःखं न बाधते।
को हि दीपशिखाहस्तस्तमसा परिभूयते।।८।।

Society with the good and great, dispels all our woes; as a lamp in the hand, disperses the surrounding darkness.

मयेमौ जङ्गलप्राप्तौ भवन्तौ भूमिभास्करौ।
पूजनीयावतः शीघ्रमीहितं कथ्यतां शुभम्।।९।।

I have fortunately obtained you as two great lights in this forest; you both are entitled to my reverence here, and deign now to acquaint me, with the good intent which has brought you hither.

राजोवाच

अस्मिन् जनपदे रक्षःकुलकाननमञ्जरी।
जनस्य बाधतेऽत्यन्तं सदा हृदयशूलनम्।।१०।।

The prince answered : O you sprout of the savage race of Rakṣas! the people of this province are always afflicted in their hearts by a certain evil.

यतः सर्वैव जनता तप्ता दृढविषूचिका।
मण्डले ननु तेनाहं निर्गतो रात्रिचर्यया।।११।।

It is the obdurate disease of Viṣuci or colic pain, which troubles the people of this part, I have therefore come out with my guards to find her out in my nightly rounds.

शूलादि हृदये नृणां न शाम्यति यदौषधैः।
ततोऽहं त्वद्विधप्रोक्तमन्त्रार्थेन विनिर्गतः।।१२।।

This colic pain is not removed from the hearts of men by any medicine, so I have come out in search of the mantra revealed to her for its cure.

त्वादृशस्य च लोकस्य मुग्धलोकाभिघातिनः।
निग्रहार्थं प्रवृत्तिर्मे सा च संपत्तिमेत्यलम्।।१३।।

It is my business and professed duty, to persecute such wicked beings as yourself, that infest our ignorant subjects in this manner, and this is all that I have to tell you and do in this place.

एतावदेव च शुभे त्वयाङ्गीक्रियतां वचः।
भूयो भवत्या प्राणा हि हिंसनीया न कस्यचित्।।१४।।

Therefore, O good lady! do you promise to me in your own words, that you shall never injure any living being in future.

राक्षस्युवाच

बाढमेवं करोभ्यद्यप्रभृत्यवितथं प्रभो।
सत्यमेव न किंचिद्वि हिंसनीयं मयाधुना।।१५।।

The Rakṣasī replied : Well! I tell you in truth, my lord! that I shall hence forward never kill any body.

राजोवाच

यद्येवं फुल्लपद्माक्षि परदेहैकभोजने।
किं त्वमच्छरीरवृत्त्यै ते स्थिताया मत्समीहिते।।१६।।

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The prince replied : If it be so O you liver on animal flesh! tell me how shall you support your body by your abstaining from animal food?

राक्षस्युवाच

षड्भिर्मासैर्गिरौ राजन्प्रबुद्धायाः समाधितः।
जाता भोजनसंकल्पाद्भोजनेच्छेयमद्य मे।।१७।।

The Rakṣasī replied : It is now passed six month, O prince! that I have risen from my entranced meditation, and fostered my desire for food, which I wholly renounce today.

इदानीं शिखरं गत्वा तदेव ध्याननिश्चला।
यावदिच्छं सुखेनासे सजीवा शालभञ्जिका।।१८।।

I will again repair to the mountain top, and betake myself to my steadfast meditation, and sit there contented as long as I like, in the posture of an unmoving statue.

आमृतीं धारणां बद्ध्वा धारयामि शरीरकम्।
यथेच्छमथ कालेन त्यक्ष्यामीति मतिर्मम।।१९।।

I will restrain myself by unshaken meditation until my death, and then I shall quit this body in its time with gladness. This is my resolution.

आशरीरपरित्यागमिदानीं न मया नृप।
हिंसनीयाः परप्राणास्तेनेदं मद्वचः शृणु।।२०।।

I tell you now, O prince! that until the end of this life and body of mine, I shall no more take away the life of any living being, and you may rely assured upon my word.

हिमवान्नाम शैलोऽस्ति शरच्चन्द्रांशुनिर्मलः।
य उत्तराशाहृदये स्पृष्टपूर्वापरार्णवः।।२१।।

There is the mount Himālaya by name, standing in the heart of the northern region, and stretching in one sweep, from the eastern to western main.

तत्राहं निवसाम्यग्रे हेमशृङ्गदरीगृहे।
आयसी मेघलेखेव कर्कटीनाम राक्षसी।।२२।।

There had I dwelt at first in a cave of its golden peak, in the shape of an iron statue, and also as the fragment of a cloud, and borne the appellation of Karkaṭī the *Rākṣasī* : (the crablike crooked Sycoras).

तपसोपार्जितो ब्रह्मा जनतामारणेच्छया।
विषूचिका प्राणहरा स्यां सूच्यात्मेति मयोदितः।।२३।।

There I obtained the sight of Brahmā by the austerity of my devotion; and expressed my desire of killing mankind in the shape of a destructive needle.

तस्मात्संप्राप्तवरया बहुन्वर्षगणान्मया।
भुक्ता विषूचिकात्वेन जनता जीवबाधनैः।।२४।।

I obtained the boon accordingly, and passed a great many years in the act of afflicting living beings, and feeding upon their entrails in the form of the colic pain.

त्वया न गुणिनो हिंस्या इति मे ब्रह्मणा ततः।
नियमार्थं महामन्त्रस्तदायत्तास्मि संस्थिता।।२५।।

I was then prohibited by Brahmā to kill the learned and was instructed in the great mantra for my observance.

सोऽयं प्रगृह्यतां तेन सर्वं हृदयशूलनम्।
शममेष्यति लोकेऽस्मात्का कथा मत्कृते भ्रमे।।२६।।

He then gave me the power of piercing the hearts of men, with some other disease which infest all mankind.

विततैवास्मि हिंसायां यत्पुरा हिंसितं मया।
जनस्य हृदयं तेन नाड्यो वैधुर्यमागताः।।२७।।

I spread myself far and wide in my malice, and sucked the heart blood of men, which dried up their veins and arteries; and emaciated their bodies.

हिंसित्वा रक्तमांसानि संत्यक्ता ये महाजनाः।
तेभ्यो विधुरनाडीभ्यो ये जातास्तेऽपि तादृशाः।।२८।।

Those whom I left alive after devouring their flesh and blood, they beget a race as lean and veinless as they had become themselves.

राजन्विषूचिकामन्त्रः सोऽयं संपन्न एव ते।
नहि सत्त्ववतामस्ति दुःसाध्यमिह किंचन।।२९।।

You will be successful O happy prince in getting the *mantra* or charm for driving the *Viṣūcikā* pain; because there is nothing impossible of attainment by the wise and strong.

अतो दुर्नाडिकोशेषु शूलानां परिशान्तये।
मन्त्रो यो ब्रह्मणा प्रोक्तो राजञ्शीघ्रं गृहाण तम्।।३०।।

Receive of me immediately, O Raja! the *mantra* which has been uttered by Brahmā for removal of the colic pain, from the cells of arteries vitiated by *visucica*.

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आगच्छ निकटं नद्या गच्छामस्तत्र भूमिप।
स्वाचान्ताभ्यां संयताभ्यां भवद्भ्यां सुमता ददे।।३१।।

Now advance towards me, and let us to the neighbouring river; and there initiate you with the mantra, after you both are prepared to receive it by your ablution and purification.

वसिष्ठ उवाच

इति तस्यां तदा रात्र्यां राक्षसीमन्त्रिभूभृतः।
जग्मुस्ते सरितस्तीरं मिथः संजातसौहृदाः।।३२।।

Vasiṣṭha said : Then the Rakṣasī proceeded to the river side that very night, accompanied by the prince and his minister, and all joining together as friends.

अन्वयव्यतिरेकेण राक्षस्याः सौहृदं तदा।
ज्ञात्वा स्थितौ तौ स्वाचान्तावुभावन्ते निवासिनौ।।३३।।

These being sure of the amity of the Rakṣasī both by affirmative and negative proofs, made their ablutions and stood on the bank on the river.

तया ब्रह्मोपदिष्टोऽसौ ततस्ताभ्यां यथाक्रमम्।
स्नेहाद्विषूचिकामन्त्रः प्रदत्तो जपसिद्धिदः।।३४।।

The *Rākṣasī* then communicated to them with tenderness, the effective *mantra* which was revealed to her by Brahmā, for the removal of Visucika pain, and which was always successful.

ततः संजातसौहार्दौ तौ विसृज्य निशाचरी।
यदा गन्तुं प्रवृत्तासौ तदा राजाब्रवीद्वचः।।३५।।

Afterwards as the nocturnal fiend was about to depart by leaving her friendly companions behind, the prince stopped her course with his speech.

राजोवाच

गुरुस्त्वं नौ महादेहे वयस्या च सुनिर्वृता।
निमन्त्रयावहे यत्नाद्ग्रासाय तव सुन्दरि।।३६।।

The prince said : O you of gigantic stature! you has become our preceptor by your teaching us the *mantra*; we invite you with affection, to take your repast with us at ours tonight.

नचास्मत्प्रणयं प्रीता वितथीकर्तुमर्हसि।
सौहार्दं सुजनानां हि दर्शनादेव वर्धते।।३७।।

It does not become you to break off our friendship, which has grown like the acquaintance of good people, at our very first meeting.

लघुसौभाग्यसंयुक्तं कृत्वाकारं मनोरमम्।
आगच्छास्मद्गृहं भद्रे तत्र तिष्ठ यथासुखम्।।३८।।

Give your ill favoured feature a little more graceful figure, and walk along with us to our abode, and there reside at your own pleasure.

राक्षस्युवाच

मुग्धस्त्रीरूपधारिण्यै दातुं शक्तोऽसि भोजनम्।
संतर्पयसि मां केन राक्षसाकारधारिणीम्।।३९।।

The Rākṣasī replied : You can well provide a female of your own kind with her proper food; but what entertainment can you give to my satisfaction, who am a cannibal by my nature!

रक्षोन्नमेव संतुष्ट्यै न सामान्यजनाशनम्।
पूर्वसिद्धस्वभावोऽयमादेहं न निवर्तते।।४०।।

It is the food of a giant (Rakṣasa) alone, that can yield me satisfaction, and not the little morsel of petty mortals; this is the innate nature of our being, and cannot be done away with as long as we carry with us our present bodies.

राजोवाच

हेमस्रग्दामवलिता दिनानि कतिचिद्गृहे।
मम स्त्रीरूपिणी तिष्ठ यावदिच्छमनिन्दिते।।४१।।

The prince answered : Ornamented with necklaces of gold, you shall be at liberty to remain with the ladies in my house, for as many days as you may like to abide.

ततो दुष्कृतिनश्चौरान्वध्याञ्छतसहस्रशः।
मण्डलेभ्यः समानीय ददे तुभ्यं सुभोजनम्।।४२।।

I will then manage to produce for your food, the robbers and felons that I will seize in my territories; and you will have them supplied to you by hundreds and thousands at all times.

कान्तारूपं परित्यज्य गृहीत्वा राक्षसं वपुः।
आदाय वध्याञ्छतशः पुरुषांस्तान्सुसंचितान्।।४३।।

You can then forsake your comely form, and assume your hedious figure of the Rakṣasi, and kill and take to your food hundreds of those lawless men.

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नयस्व हिमवच्छृङ्गं तत्र भुङ्क्ष्व यथासुखम्।
महाशनानामेकान्ते भोजनं हि सुखायते।।४४।।

Take them to the top of the snowy mountain and devour them at your pleasure; as great men always like to take their meals in privacy.

तृप्ता निद्रां मनाक्कृत्वा भव भूयः समाधिभाक्।
समाधिविरता भूयोऽप्यागत्य पुनरन्यदा।।४५।।

After your recreation by that food and a short nap, you can join your meditation; and when you are tired with your devotion, you can come back to this place.

नेष्यस्यन्यान्वध्यजनान् हिंसा नैषां च धर्मतः।
स्वधर्मेण च हिंसैव महाकरुणया समा।।४६।।

You can then take the other offenders for your slaughter; because the killing of culprits is not only justifiable by law, but it amounts to an act of mercy, to rid them (of their punishment in the next world).

त्वं समेष्यसि चावश्यं मां समाधिविरागिणी।
असतामपि संरूढं सौहार्दं न निवर्तते।।४७।।

You must return to me when you are tired of your devotion; because the friendship which is formed even with the wicked, is not easily done away.

राक्षस्युवाच

युक्तमुक्तं त्वया राजन्करोम्येवमहं सखे।
सौहार्देन प्रवृत्तस्य को वाक्यं नाभिनन्दति।।४८।।

The Rākṣasī replied : You have well said prince! and we will do as you say; for who is there that will slight the words of the wise that are spoken to him in the way of friendship?

वसिष्ठ उवाच

इत्युक्त्वा राक्षसी तत्र संपन्ना सुविलासिनी।
हारकेयूरकटकपट्टस्रग्दामधारिणी।।४९।।

Vasiṣṭha said— Saying as, the *Rākṣasī* assumed a graceful form, and wore on her person necklaces and bracelets, and silken robes and laces.

राजन्नागच्छ गच्छाम इत्युक्त्वा भूपमन्त्रिणौ।
अग्रे गन्तुं प्रवृत्तौ तौ रात्रावनुससार सा।।५०।।

She said, "Well Raja, let us go together" and then followed the footsteps of the prince and his counsellor, who walked before her and led the way.

अथ ते पार्थिवगृहं प्राप्य तां रजनीं मिथः।
कथयैकगृहे रम्ये क्षपयामासुरादृताः।।५१।।

Then having arrived at the royal abode, they passed that night in their agreeable repast and discourse together.

प्रभातेऽन्तःपुरे तस्थौ पुरन्ध्रीजनलीलया।
राक्षसी मन्त्रिराजानौ स्वव्यापारौ बभूवतुः।।५२।।

As it became morning, the *Rākṣasī* went inside the house, and there remained with the women; while the prince and the minister attended to their business.

ततो दिवसषट्केन संचितानि महीभृता।
नृपः परपुरेभ्योऽपि स्वमण्डलगणात्तथा।।५३।।

Then in the course of six days, the prince collected together all the offenders whom he had seized in his territory, and brought from other part.

त्रीणि वध्यसहस्राणि तानि तस्यै तदा ददौ।
सा बभूव निशा काले सैवोग्रा कृष्णराक्षसी।।५४।।

These amounted to three thousand heads which he gave up to her; when she resumed her fiercely dark form of the black fiend of night.

तानि वध्यसहस्राणि जग्राह भुजमण्डले।
धारानिकरजालानि मेघमालेव कोटरे।।५५।।

She laid hold of thousands of men in her extended grasp, in the manner of a fragment of cloud retaining the drops and rain water in its wide spread bosom.

ययौ राजानमापृच्छ्य तदेव हिमवच्छिरः।
दरिद्रा लब्धहेमेव ग्रहेषूग्रशरीरिणी।।५६।।

She took leave of the prince and went to the top of the mountain with her prey, as a poor man take the gold, that he happens to get in some hidden place.

तत्र तृप्ता भृशं भुक्त्वा सुखं सुप्त्वा दिनत्रयम्।
आसीत्प्रबोधसुस्वस्था सा समाधिमतिः पुनः।।५७।।

There she refreshed herself with her food and rest for three days and nights; and then regaining the firmness of her understanding, she was employed in her devotion.

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पञ्चभिर्वा चतुर्भिर्वा वर्षैः सा संप्रबुध्यते।
तत्ततो मण्डलं याति तेन राजसभाजने।।५८।।

She used to rise from her devotion once after the lapse of four or five and sometimes seven years; when she repaired to the habitation of men and to the court of the prince.

तत्र विश्रम्भगर्भाभिः कथाभिः कंचिदेव सा।
स्थित्वा कालं गृहीत्वा तान्वध्यान्स्वास्पदमेत्यथ।।५९।।

There passing sometime in their confidential conversation, she returned to her retired seat in the mountain, with her prey of the offenders.

जीवन्मुक्ततयैवमेव विपिने साद्यापि रक्षोङ्गना
तस्मिन्नेव गिरौ स्थिता विचलितध्यानैकतानाशया।
तस्मिन्राजनि शान्तिमागतवति त्यक्तैषणेनात्मना
तद्राष्ट्राधिपसौहृदैः स्वकवलानास्वादयन्ती चिरं।।६०।।

Thus freed from cares even in her lifetime, she continued to remain as a liberated being in that mountain etc.

इत्यार्षे श्रीवासिष्ठमहारामायणे मोक्षोपाये उत्पत्तिप्रकरणे कर्क० राक्षसीसौहार्दं नाम द्व्यशीतितमः सर्गः।।८२।।

CHAPTER 83

WORSHIP OF KANDARĀ ALIAS MANGALĀ

Argument. Deification and Adoration of the Rākṣasī for her good Services to Mankind.

वसिष्ठ उवाच

किरातमण्डले तस्मिन्ये भवन्ति महीभृतः।
तैस्तैः सह परा मैत्री तस्याः समभिजायते।।१।।

Vasiṣṭha continued : The *Rākṣasī* thus continued in her devotion, and remained on friendly terms with the successive rulers of the Kirāta country, who kept supplying her with her rations. (The *Rākṣasī* man-eater was turned to *Rākṣinī* or preserver of men).

सर्वांस्तत्र महोत्पातान्पिशाचादिभयान्यपि।
रोगांश्च योगसंसिद्धा निवारयति राक्षसी।।२।।

She continued by the power of her perfection in the practice of *Yoga* meditation, to prevent all portents, to ward off all dread and danger of demons, and remove the diseases of the people.

(All these were done by the *Rākṣasī-vidyā* now lost, and by supernatural powers gained by *yoga*).

बहुवर्षगणेनैषा ध्यानाद्विरतिमागता।
तत्रागत्य समस्तांस्तान्वध्याञ्जन्तून्सुसंचितान्।।३।।

In the course of many years of her meditation, she used to come out of her cell at certain intervals, and call at the head quarters, for her capture of the collection of living creatures kept for her victims.

(Man slaughter was not blameable on the part of the cannibal Rākṣasī, though practising the *yoga*; nor was the eating of animal flesh reprehensible in Vasiṣṭha himself, who had been a flesh eating yogī. (See *Uttararāmacarita*).

अद्यापि तत्र ये वध्यास्ते तदर्थं महीभुजा।
नीयन्ते मित्रसन्माने के हि नाध्यवसायिनः।।४।।

The practice continues still to be observed by the princes of the place, who conduct the animals to be sacrificed to her departed ghost on the hill; as none can be negligent to repay the good services of his benefactor.

(Hence the prevalence of the practice of offering sacrifices to the names of ancestors and deified heroes and heroines, and even of demons for their past good services).

तस्यां ध्याननिषण्णायां किरातजनमण्डले।
अनायान्त्यां चिरं कालं जनैर्दोषप्रशान्तये।।५।।

At last she became defunct in her meditation, and ceased since long to appear to the habitations of men, and lend her aid in removing their diseases, dangers and difficulties. (The good genius of the place left it at last).

सा देवी कन्दरानाम्नी मङ्गलेतरनामिका।
संप्रतिष्ठापिता मूर्त्या पुरे गगनकोटरे।।६।।

The people then dedicated a high temple to her memory, and placed in it a statue of hers, under the title of Kandarā— caverner *alias* Mangalā devī-the auspicious goddess.

(The whole legend of the Kandarā of Kirātas, alludes to the account of Mangalā Candī *alias* Kālikā Devī - the black and voracious goddess of the Hindus).

ततःप्रभृति तत्रत्यो यो यो भवति भूमिपः।
स कन्दरां भगवतीं प्रतिष्ठापयति स्वयम्।।७।।

Since then it is the custom of the chiefs of the

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tribe, to consecrate a newly made statue in honour of the Kandarā Devī— the dilapidated.

(The Kirāntis are said to continue in their idolatry to this day, notwithstanding the conversion of their fellow hill tribes to Mahomedanism, except the Kafers— another hill tribe of the Himālayas who are idolators still).

यः कन्दरां प्रतिष्ठां च न करोति नृपाधमः।
तस्योपतापनिचयाः प्रजा निघ्नन्ति यत्नतः।।८।।

Any prince of the place, who out of his vileness, fails to consecrate the statue of the Kandarā goddess, brings out of his own perverseness, great calamities to visit his people.

(This sort of retributive justice is expressed in the adage "*rājadoṣat rājya naṣta*— "And for the kings offence the people died." Pope's Homer's Iliad I).

तत्पूजनादवाप्नोति जनस्तन्निखिलं फलम्।
स्ववासनावशोच्छूनमनर्थं यात्यपूजनात्।।९।।

By worshipping her, man obtains the fruits of all his desires; and by neglecting it, he exposes himself to all sorts of evils and calamities; as effects of the pleasure and displeasure of the goddess to her votaries or otherwise.

(The two clauses are instances of affirmative and negative Enthymems coupled together as *anvaya vyatirekī*. The first enthymem of the anticedent and consequent is affirmative *anvayī*, and the other a *vyatirekī* or negative one). Gloss.

वध्यलोकोपहारेण सा देवी परिपूज्यते।
प्रतिमा सा स्थिताद्यापि चित्रस्था फलदायिनी।।१०।।

The goddess is still worshipped, by dying and ailing people with offerings, for remedy of their illness and securing her blessings; and she in her turn distributes her rewards among them, that worship her either in her statue or picture.

(Rakṣā Kālī is worshipped in statue, but Mongla Candī is worshipped in a *ghaṭa* or potful of water).

सकलकोमलमङ्गलकारिणी
कवलिताखिलवध्यमहाजना।
जयति सात्र किरातजनास्पदे
परमबोधवती चिरदेवता।।११।।

She is the bestower of all blessings to young babes, and weak calves and cows; while she kills the hardy and proud that de serve their death. She is the goddess of intelligence and favours the intelligent and presides forever in the realm of the Kirāta people.

(Vasiṣṭha being a theist, reviles like a Vaiṣnava, the black goddess as a Rākṣasī, which a Kaula cannot countenance.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे कर्क० कन्दरापूजनं नाम त्र्यशीतितमः सर्गः।।८३।।

CHAPTER 84

DEVELOPMENT OF THE GERM OF THE MIND

Argument. Reason of the application of the name Karkaṭī, and its simile to a crooked crab.

वसिष्ठ उवाच

एतत्ते कथितं सर्वं मयाख्यानमनिन्दितम्।
कर्कट्या हिमराक्षस्या यथावदनुपूर्वशः।।१।।

Vasiṣṭha said : I have thus related to you Rāma, the unblamable legend of Karkaṭī, the *Rākṣasī* of Imaus, from its beginning to end *inipso facto*.

(Imaus and Imodus are ranges of the Himālayas. The Gloss interprets Imaus as a synonym of Himālayas, by apocope of the latter member of the compound word, and by a grammatical rule, that the curtailing of a part of a proper name, does not affect the full meaning of the name. So for the omissions of agnomens and cognomens).

श्रीराम उवाच

हिमवद्गह्वरे प्रोत्था सा कथं कृष्णराक्षसी।
बभूव कर्कटीनाम्ना यथावद्वद मे प्रभो।।२।।

Rāma rejoined : But how could one born in a cave of Himavatas (Imodus), become a black Rākṣasī, and why was she called *Karkaṭī*? These I want to be clearly explained to me.

(Rāma's demand was reasonable, as the people of the Himālayas, are always of fair complexions, and the *Rākṣasas* were the Negros of Southern India).

वसिष्ठ उवाच

कुलानि सन्त्यनेकानि राक्षसानां स्वभावतः।
तानि शुक्लानि कृष्णानि हरितान्युज्ज्वलानि च।।३।।

Vasiṣṭha replied— The Rākṣas (cannibals), are originally of many races, some of whom are

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of dark and others of fair complexions, while many have a yellowish appearance and some of a greenish shade.

(We know the red *Rākṣasas* of America, but it is impossible for us to account for the green or blue *Rākṣasas* in the text).

कर्कटप्राणिसादृश्यात्कर्कटो नाम राक्षसः।
बभूव तज्जा सा कृष्णा कर्कटी कर्कटाकृतिः।।४।।

As for Karkaṭī, you must know that there was a *Rākṣasa* by name of Karkata, from his exact resemblance to a cancer. (Here is a reversion of Sycorax the Negro parent, and her crooked son caliban Kālibān— the black Negro, having long arms and legs, with feet and hands furnished with claws and long nails like those of beasts).

कर्कटीप्रश्नसंस्मृत्या मयैषा कथिता तव।
अध्यात्मोक्तिप्रसङ्गेन विश्वरूपनिरूपणे।।५।।

The reason of my relating to you the narrative of Karkaṭī, was only for her queries which I recollected and thought, would serve well to explain the omniform God, in our disquisition into spiritual knowledge.

(Gloss. Vasiṣṭha adduces a contradiction in the spiritual knowledge of God, by calling him a spirit and yet as all forms of things. But this seeming contrariety will disappear upon reflecting that, the phenomenal is contained in the noumenal, and the forms are viewed only in the spirit as visions in dreams).

संपन्नमेव मे कस्मादसंपन्नमिव स्फुटम्।
इदं जगदनाद्यन्तात्पदात्परमकारणात्।।६।।

It is evident that the pure and perfect unity, is the source of the impure and imperfect duality of the phenomena, and this finite world has sprung from its Supreme cause, who is without beginning and end.

(The One is the cause of many, and the Infinite is the source of the finite. *Aham sarvasyām, Anādirādi sarvasya*).

प्लाविन्यो वीचयो वारिण्यन्यानन्याः स्थिता यथा।
वर्तमाना अपि परे सृष्टयः संस्थितास्तथा।।७।।

These float (before our eyes) like the waves upon waters, which are apparently of different forms, and yet essentially the same with the element, on which they seem to move. So the creations whether present, past or future, are all situated in the Supreme Spirit.

(The immaterial spirit is the basis and substratum of material bodies).

अज्वलन्नेव काष्ठेषु वह्निरर्थक्रियां यथा।
करोति मर्कटादीनां शीतापहरणादिकम्।।८।।

As wet wood when ignited, serves for the purpose of infusing heat, and inviting the apes of the forest to warm themselves in cold weather; so the externally shining appearance of the world, invites the ignorant to resort to it.

समं सौम्यत्वमजहदेव नित्योदयस्थिति।
तथा ब्रह्म करोतीदं नाना कर्तेव सज्जगत्।।९।।

Such is the temporary glow of the ever cool spirit of God, in the works of creation; which shows itself in many forms without changing its essence.

अप्यनागत एवायमेवं सर्ग उपागतः।
भोः शालभञ्जिकासंविद्वारुण्येव मुधोदिता।।१०।।

The absent world appeared in presence and its unreality appears as a reality to consciousness, like the potential figures carved in wood.

(The would be world existed in the eternal ideas in the mind of God, like the possible figures in the wood, which were carved out afterwards. And so too Aristotle).

बीजे यथाऽनन्यदपि फलाद्यन्यदिवोदितम्।
चितौ तथाऽनन्यदपि चेत्यमन्यदिवोदितम्।।११।।

As the products, of the seed from its sprout to the fruit, are all of the same species; so the thoughts (cetyas) of the mind— Citta, are of the same nature as those originally implanted in it. (The homogeneity of the cause with all its effects).

अच्छेदादेकसत्ताया न भेदः फलबीजयोः।
चिच्चेत्ययोश्च वार्यूर्म्योरिव वस्तुनि कश्चन।।१२।।

By the law of the continuity of the same essence, there is no difference in the nature of the seed and its fruit; so the intellect (cit) and the thoughts (cetyas), differ in nothing except in their forms; like the waves and water differing in external appearance, and not in the intrinsicality of their substance (Vastu).

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अविचारात्कुतो भेदो नैतयोरुपपद्यते।
यतः कुतश्चिदुदितः स विचारेण नश्यति।।१३।।

No demonstration can show the difference between thoughts and the mind; and whatever distinction our judgement may make betwixt them, it is easily refuted by right reasoning.

(Such as the incapability of an effect being produced without its cause, or disagreement between the effects of the same or similar causes).

भ्रान्तिरेषा यथा याता तथा यातु रघूद्वह।
ज्ञास्यसे तत्प्रबुद्धस्त्वमेनां केवलमुत्सृज।।१४।।

Let this error therefore vanish, as it has come from nothing to nothing; and as all causeless falsities fail of themselves. You will know more of this, Rāma! when you are awakened to divine knowledge. In the meantime, do away with error of viewing a duality, which is different from the only existent Unity.

(Duality being driven out, all will appear one and the same. So Sādi the sophist. *duirāco badar kardam ekebinam ekedāmam*).

भ्रान्तिग्रन्थौ विच्युटिते मदुक्तिश्रवणात्ततः।
ज्ञानशब्दार्थभेदानां वस्तु ज्ञास्यस्यलं स्वयम्।।१५।।

After the knot of your error is cut as under, by your attending to my lectures, you will come to know by yourself, the signification and substance (object) of what is called the true knowledge, which is taken in different senses by the various schools; but that which comes of itself in the mind, is the intuitive knowledge of divine truth.

चित्तादियमनर्थश्रीस्तच्च सा चेतरा च ते।
मदुक्तिश्रवणादेव शान्तिमेष्यत्यसंशयम्।।१६।।

You have a mind like that of the common people (*itara*), which is full of mistakes and blunders (*anarthas*); all which will doubtlessly subside in your mind, by your attending to my lectures: (because the words of the wise remove all errors).

ब्रह्मणः सर्वमुत्पन्नं सर्वं ब्रह्मैवमेति च।
मद्गीर्भिः संप्रबुद्धः सन् ज्ञास्यस्यलमनिन्दितम्।।१७।।

You will be awakened by my sermons to know this certain truth, that all things proceed from Brahmā into whom they ultimately return.

(Brahmā is the producer, sustainer, and recepient or the first and last of all. He is alpha and omega).

श्रीराम उवाच

तस्मादियमिति ब्रह्मन्व्यतिरेकार्थपञ्चमी।
ननु किं विद्धि देवेशादभिन्नं सर्वमित्यपि।।१८।।

Rāma rejoined— Sir, your affirmation of the first cause in the ablative case, "that all things proceed from Brahmā," is opposed to the negative passage in the *Śruti* in the same case, that "nothing is distinct from Him"; and is inconsistent in itself; (in as much as, there cannot be all things, and again nothing but Brahmā; and to say "the same thing comes from the same," would be a palpable absurdity).

वसिष्ठ उवाच

उपदेशाय शास्त्रेषु जातः शब्दोऽथवार्थजः।
प्रतियोगिव्यवच्छेदसंख्यालक्षणपक्षवान्।।१९।।

Vasiṣṭha answered : Words or significant terms are used in the *Śāstras* for instruction of others; and where there appears any ambiguity in them, they are explained in their definitions.

(Hence the ablative form "from Brahmā" is not faulty, for what is in the receptacle, the same comes out of it; or as they say, "what is in the bottom, the same comes upon the surface"; and the one is not distinct from the other, as the wave differs not from the water whence it rises. This is downright panthesim).

भेदो दृश्यत एवायं व्यवहारान्न वास्तवः।
वेतालो बालकस्येव कार्यार्थं परिकल्पितः।।२०।।

Hence it is the use though not in honest truth, to make a difference of the visibles from the invisible Brahmā (for the purpose of instruction); as it is usual to speak of ghosts appearing to children, though there be no such things in reality.

(It is imagination that gives a name to airy nothing, and it is the devise of language to use words for negative ideas, as the word world to denote a duality and darkness for want of light, and not anything in itself).

द्वैतैक्यमपि नो यस्यां तथा भूतार्थसंस्थितौ।
अस्ति तस्यामीदृशः स्यात्कुतः संकल्पविप्लवः।।२१।।

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In reality there is not duality connected with the unity of Brahmā, as there is no dualism of a city and the dream that shows its apparition in sleep. Again God being immutable in his nature and eternal decree, it is wrong to apply the mutations of nature and the mutability of Will to Him. (Volition is accompanied by nolition (*Volo and nolo*) in mutable minds, but there is no option. *Vikalpa* in the *sankalpa— suo arbitrio* of the unchangeable Mind).

कार्यकारणभावो हि तथा स्वस्वामिलक्षणम्।
हेतुश्च हेतुमांश्चैवावयवावयविक्रमः।।२२।।

The Lord is free from the states of causality and the caused, of instrumentality and instruments, of a whole and its part, and those of proprietorship and property.

(The attribution of cause and effect or any other predicate or predicable, is wholly inapplicable to him, who is devoid of all attributes).

व्यतिरेकाव्यतिरेकौ परिणामादिविभ्रमः।
तथा भावविलासादि विद्याविद्ये सुखासुखे।।२३।।

He is beyond all affirmative and negative propositions, and their legitimate conclusions or false deductions and elenches. (*i.e.* Nothing can be truly affirmed or denied or ascertained or negated of Him, by any mode of reasoning. *Naisatarkenānaneyah*).

एवमादिमयी मिथ्यासंकल्पकलना मिता।
अज्ञानामवबोधार्थं नतु भेदोऽस्ति वस्तुनि।।२४।।

So the attribution, of the primary volition to the Deity, is a false imputation also. Yet it is usual to say so for the instruction of the ignorant; though there is no change in his nature from its nolliety to veleity.

(So it is usual to attribute sensible properties of speech and sight, to the immaterial spirit of God, by a figure of speech; and for the instruction of the vulgar, who cannot comprehend the incomprehensible).

अविबोधादयं वादो ज्ञाते द्वैतं न विद्यते।
ज्ञाते संशान्तकलनं मौनमेवावशिष्यते।।२५।।

These sensible terms and figurative expressions, are used for the guidance of the ignorant; but the knowing few, are far from falling into the fallacy of dualism. All sensible conceptions ceasing upon the spiritual perception of God, there ensues an utter and dumb silence.

(We become tongue-tied, and our lips are closed and sealed in silence, to speak anything with certainty of the unspeakable).

सर्वमेकमनाद्यन्तमविभागमखण्डितम्।
इति ज्ञास्यसि सिद्धान्तं काले बोधमुपागतः।।२६।।

When in time you come to know these things better, you shall arrive at the conclusion, that all this is but one thing, and an undivided whole without its parts, and having no beginning nor end.

(The world is therefore self-same and co-eternal and co- existent, with the eternal and self-existent God).

विवदन्ते ह्यसंबुद्धाः स्वविकल्पविजृम्भितैः।
उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते।।२७।।

The unlearned dispute among themselves from their uncertainty of truth; but their differences and dualisms are all at an end, upon their arriving to the knowledge of the true unity by instructions of the wise.

(The reality is precisely in the indifference of the subject and object. Schelling).

वाच्यवाचकसंबोधो विना द्वैतं न सिद्ध्यति।
नच द्वैतं संभवति मौनं वापादयत्यलम्।।२८।।

Without knowledge of the agreement of significant words with their significants, it is impossible to know the Unity, for so long as a word is taken in different senses, there will be no end off disputes the difference of opinions. Dualisms being done away, all disputes are hushed up in the belief of unity. (*i.e.* All words expressive of the Deity, refer to his unity and signify the one and the same Lord of all, which ends all controversy on the point).

महावाक्यार्थनिष्ठान्तां बुद्धिं कृत्वा रघूद्वह।
वचोभेदमनादृत्य यदिदं वच्मि ते शृणु।।२९।।

O support of Raghu's race! place your reliance on the sense of the great sayings of the Vedas; and without paying any regard to discordant passages, attend to what I will tell you at present.

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(Such as: Brahmā is used in one place in the ablative and in another in the locative case, and also in the nominative and as the same with the world).

यतः कुतश्चिदुच्छ्रायं गन्धर्वपुरवन्मनः।
भ्रान्तिमात्रं तनोतीदं जगदाख्यं स्वजृम्भणम्।।३०।।

From whatever cause it may have sprung, the world resembles a city rising to view in a vision; just as the thoughts and ideas appearing before the mirror of the mind, from some source of which we know nothing.

(They are as puppet shows of the player, behind the screen).

यथा चेतस्तनोतीमां जगन्मायां तथानघ।
शृणु त्वं कथयामीदं दृष्टान्तं दृष्टिवेदनम्।।३१।।

Hear Rāma! and I will relate to you an instance for your ocular evidence, how the mind (*citta*), spins out the magical world (*māyika*) from itself.

(This ocular instance called the *dṛṣṭānta— dṛṣtivedana*, is that of the spider's thread (*urṇanābhatantu*) woven of itself, and given in the Śrūti).

यं श्रुत्वा सर्वमेवेदं भ्रान्तिमात्रमिति स्वयम्।
राम निश्चयवान्भूत्वा दूरे त्यक्ष्यसि वासनाम्।।३२।।

Having known this, O Rāma! you will be able to cast away all your erroneous conceptions; and being certain of the certitude, you will resign your attachment to, and your desires in this enchanged and bewitching world. (Hence the certainty, of God's being aloof from the false world, as it is said *Deus ex machina*).

मनोमननिर्माणमात्रमेव जगत्त्रयम्।
सर्वमुत्सृज्य शान्तात्मा स्वात्मन्येव निवत्स्यसि।।३३।।

All these prospective worlds are machinations or the working of the mind. Having forsaken these false fabrications of fancy, you will have the tranquility of your soul, and abide in peace with yourself forever. (Exemption from all worldly cares and anxiety of the past, present and future lives, leads to the peace of mind).

मद्वाक्यार्थावधानस्थो मनोव्याधिचिकित्सने।
विवेकौषधलेशेन प्रयत्नं च करिष्यसि।।३४।।

By paying your attention to the drift of my preachings, you will be able to find out of your own reasoning, a mite of the medicine, for curing all the maladies of your deluded mind. (Right reason by the art of reasoning, furnishes the true and medicine (psychesiatrion) to remove the errors of the understanding).

एवं स्थिते जगद्रूपं चित्तमेवेह जृम्भते।
न विद्यते शरीरादि सिकतान्तरतैलवत्।।३५।।

If you sit in this manner (in your silent meditation), you will see the whole world in your mind; and all outward bodies will disappear (in your abstract contemplation), like drops of oil in the sand. (All things are presented to the mind by intuition, and are present in the memory— the great keeper or master of Rolls of the soul).

चित्तमेव हि संसारो रागादिक्लेशदूषितम्।
तदैव तैर्विनिर्मुक्तं भवान्त इति कथ्यते।।३६।।

The mind is the seat of the universe as long as it is not vitiated by passions and affections and afflictions of life; and it is set beyond the world (in heavenly bliss), nosooner it gets rid of the turmoils of its present state. (The mind, says Milton, can make a heaven of hell and a hell of heaven).

चित्तं साध्यं पालनीयं विचार्यं कार्यमार्यवत्।
आहार्यं व्यवहार्यं च संचार्यं धार्यमादरात्।।३७।।

The mind is the means to accomplish anything; it is the store-keeper to preserve all things in the store-house of its memory; it is the faculty of reasoning; and the power to act like a respectable person. It is therefore to be treated with respect, in recalling, restraining and guiding us to our pursuits and duties. (*Facultates sunt facilius fit, sine quibus omnino conflci non potest. Ceciro*).

Note.— The mind is what moves and acts by its active and cognitive faculties, and is more to be regarded than the body, which move entirely as it is moved by the mind. Hence God is called the Mind of the world— *Amima mundi*?

सर्वमभ्यन्तरे चित्तं बिभर्ति त्रिजगत्रभः।
अहमापूरमिव तद्यथाकालं विजृम्भते।।३८।।

The mind contains the three worlds with all their contents, and the surrounding air in itself; and exhibits itself as the plenum of egoism, and plenitude of air in its microcosm.

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(The mind is the synthesis of all its attributes, and man is living synthesis of the world with regard to his mind. Paracelsus. Its memory is both a capacity and a power by its retention and ready reproduction of everything).

योऽयं चित्तस्य चिद्भागः सैषा सर्वार्थबीजता।
यश्चास्य जडभागश्च तज्जगत्सोऽङ्ग संभ्रमः।।३९।।

The intellectual part of the mind, contains the subjective self-consciousness of *ego*, which is the seed of all its powers; while its other or objective part, bears the erroneous forms of the dull material world in itself.

(The former is called the *draṣṭā* or viewer *ego*, and the latter the *dṛṣṭa* or the view *non ego*. The subjective is the thinking subject *ego*, and the objective is the object of thought the *non ego*).

अविद्यमानमेवेदमादिसर्गे धरादिकम्।
निराकृतिरजः स्वप्नं पश्यतीव न पश्यति।।४०।।

The self-born Brahmā saw the yet increate and formless world, is already present before his mind in its ideal state, like a dream at its first creation. He saw it (mentally) without seeing it (actually).

(*i.e.* The eternal ideas of immaterial forms of possible things in the Divine Mind. The eternal exemplars of things and Archetypes of the Ectypical world. Thus the passage in the Bible "And God saw his works were good". *i.e.* answer those in his fair idea. Milton).

सर्गादिदीर्घसंवित्त्या शैलादिजडसंविदा।
सूक्ष्मं सूक्ष्मविदा चेति देहं शून्यं न वास्तवम्।।४१।।

He beheld the whole creation in the self-consciousness (*samvitti*) of his vast mind, and he saw the material objects, the hills &c., in the *samvid* of his gross personal consciousness. At last he perceived by his *sūkṣma vid* subtile sightedness (clairvoyance); that all gross bodies were as empty as air and not solid substantialities. (Consciousness being the joint knowledge of the subjective and objective, i.e. of ourselves in connection with others; the one is called superior or subjective self-consciousness, and the other or objective personal-consciousness).

* (*Samvitti* is the superior or subjective consciousness personified as Virāj, and *samved* or inferior consciousness of the objective as received in the personification of Viśva. Hear Schelling says : The absolute infinite cannot be known impersonal or objective consciousness; but requires a superior faculty called the intuition.)

सर्वगेनात्मना व्याप्तं स्वचेत्यात्मवपुर्मनः।
आततं सौम्य विमलं वारीव रवितेजसा।।४२।।

The mind with its embodying thoughts, is pervaded by the omnipresent soul, which is spread out as transpicuously as sun-beams upon the limpid water. (The soul is the *cit* or intellectual part of the mind (*citbhāga* of *citta*), and the root of all mental activities. The *cidbhāga* has the power of giving knowledge which moves the other faculties of the mind. Gloss).

चित्तबालो जगद्यक्षं मिथ्या पश्यत्यबोधतः।
बोधितोऽसौ परं रूपं स्वं पश्यति निरामयम्।।४३।।

The mind is otherwise like an infant, which views the apparition of the world in its insensible sleep of ignorance; but being awakened by the intellect *cit*, it sees the transcendent, form of the self or soul without the mist of delusion, which is caused by the sensitive part of the mind, and removed by the reasoning faculties of the intellect— *Cidbhāga*.

यथात्मा दृश्यतामेति द्वित्वैक्यभ्रमदायिनीम्।
शृणु तत्ते प्रवक्ष्यामि वक्ष्यमाणकथागमैः।।४४।।

Hear now Rāma! what I am going to tell of the manner, in which the soul is to be seen in this phenomenal world, which is the cause of misleading the mind from its knowledge of the unity to the erroneous notion of the duality. (The sensitivity of the mind of objective phenomenals, misleads it from its intellection of the subjective noumenal part which is a positive unity. Gloss).

यत्कथ्यते हि हृदयंगमयोपमान-
युक्त्या गिरा मधुरयुक्तपदार्थया च।
श्रोतुस्तदङ्ग हृदयं परितो विसारि
व्याप्नोति तैलमिव वारिणि वार्य शङ्काम्।।४५।।

What I will say, can not fail to come to your

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heart, by the opposite similes, right reasoning, and graceful style, and good sense of the words, in which they shall be conveyed to you; and by hearing of these, your heart will be filled with delight, which will pervade your senses, like the pervasive oil upon the water.

त्यक्तोपमानममनोज्ञपदं दुरापं
क्षुब्धं धराविधुरितं विनिगीर्णवर्णम्।
श्रोतुर्न याति हृदयं प्रविनाशमेति
वाक्यं किलाज्यमिव भस्मनि हूयमानम्।।४६।।

The speech which is without suitable comparisons and graceful phraseology, which is inaudible or clamorous, and has inappropriate words and harsh sounding letters, can not take possession of the heart, but is thrown away for nothing, like butter poured upon the burnt ashes of an oblation, and has no power to kindle the flame.

The blemishes of speech are all comprised in the following couplet in the Mahābhāṣya of Pātanjala—

आख्यानकानि भुवि यानि कथाश्च या या
यद्यत्प्रमेयमुचितं परिपेलवं वा।
दृष्टान्तदृष्टिकथनेन तदेति साधो
प्राकाश्यमाशु भुवनं सितरश्मिनेव।।४७।।

Whatever narrative and tales there are in any language on earth, and whatever compositions are adorned with measured sentences and graceful diction; all these are rendered perspicacious by conspicuous comparisons, as the world is enlightened by the cooling beams of the moon. Hence every śloka almost in this work, is embellished with a suitable comparison.

(The joint knowledge of the subjective and objective is had by Ecstacy, which discerns the identity of the subject and object in a series of souls which are as the innumerable individual eyes, which the infinite World-spirit behold, in it-self, Lewis Hist Phil. II. 580.)

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे सूच्युपाख्याने मनोङ्कुरोत्पत्तिकथनं नाम चतुरशीतितमः सर्गः।।८४।।

CHAPTER 85

INTERVIEW OF BRAHMĀ AND THE SUN

Argument. — Brahmā intending to create the world, sees the orbs of light, and invokes the luminous Sun.

वसिष्ठ उवाच

पुरा मे ब्रह्मणा प्रोक्तं सर्वं तत्कथयानघ।
यदिदं तत्प्रवक्ष्यामि त्वयि पृच्छति राघव।।१।।

Vasiṣṭha continued : I will relate to you Ramā, agreeably to your request, the story that was narrated to me of old by Brahmā himself (the personified mind of God and the lord of creatures). The *manas* or mind produced *Manu*— the progeny of the mind; who beget the *Manujas* otherwise called *mānavas or manuṣyas*, or men— the offspring of the mind.

पुरा मया हि भगवान्पृष्टः कमलसंभवः।
इमे कथमुपायान्ति ब्रह्मन्सर्गगणा इति।।२।।

I had asked the lotus-born god once before, to tell me how these hosts of creation had come to being. (Vasiṣṭha the offspring of Brahmā, had his communion with his father— the first great patriarch of mankind).

तदुपाश्रुत्य भगवान्ब्रह्मा लोकपितामहः।
ऐन्दवाख्यानसहितं मामुवाच बृहद्वचः।।३।।

Then Brahmā the great progenitor of men, granted my request, and related to me the apologue of Aindava in his sonorous voice. (The oracles of God were delivered in the loud noise of thunders— *bṛhad-vacas*).

ब्रह्मोवाच

सर्वं हि मन एवेदमित्थं स्फुरति भूतिमत्।
जलं जलाशयस्फारैर्विचित्रैश्चक्रकैरिव।।४।।

Brahmā said : All this visible world is the manifestation of the divine mind, like the circling whirl-pools and rippling curls of water on the surface of the sea. (Referring to the revolutions of heavenly bodies in the air).

दिनादौ संप्रबुद्धस्य संसारं स्रष्टुमिच्छतः।
पुराकल्पे हि कस्मिंश्चिच्छृणु किं वृत्तमङ्ग मे।।५।।

Hear me tell you, said he, how I (the

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personified mind), awoke at first on the day of creation in a former *kalpa*, with my volition to create (expand) myself. (The volitive mind rose out of the sleeping intelligence on the dawning day of creation).

कदाचिदखिलं सर्गं संहृत्य दिवसक्षये।
एक एवाहमेकाग्रः स्वस्थस्तामनयं निशाम्।।६।।

Erewhile I remained alone, and quietly intent upon the One at the end of the prior day (or *Kalpa*), by having compressed the whole creation in the focus of my mind, and hid it under the gloom of the primeval night.

(Old chaos or darkness that reigned over the surface of the deep before the dawn of light. *tama āsit, tamasāgūḍhamagra*. There was darkness enveloping all things. *Śruti*).

निशान्ते संप्रबुद्धात्मा संध्यां कृत्वा यथाविधि।
प्रजाः स्रष्टुं दृशौ स्फारे व्योम्नि योजितवानहम्।।७।।

At the end of the caotic night I awoke as from a deep sleep; and performed my matins as it is the general law, (of all living beings). I opened my eyes with a view to create, and fixed my look on the vacuum all about me.

(When that spirit sleeps it is night, and when it awakes, it is a day of recreation (resurrection). Manu.

यावत्पश्यामि गगनं न तमोभिर्न तेजसा।
व्याप्तमत्यन्तविततं शून्यमन्तविवर्जितम्।।८।।

As far as I viewed, it was empty space and covered by darkness, and there was no light of heaven. It was unlimitedly extensive, all void and without any boundary. (Infinite space existed ere creation came into existence. Śrūti. All was *teom* and *beom* or *tama* and *vyoma*).

सर्गं संकल्पयामीति मतिं निश्चित्य तन्मया।
समवेक्षितुमारब्धं शुद्धं सूक्ष्मेण चेतसा।।९।।

Being then determined to bring forth the creation, I began to discern the world in its simple (ideal) from within me, with the acuteness of my understanding. (*i.e.* I looked into the prototypes or models of things contained in the Mind).

अथाहं दृष्टवांस्तत्र मनसा विततेऽम्बरे।
पृथक्स्थितान्महारम्भान्सर्गान्स्थितिनिरर्गलान्।।१०।।

I then beheld in my mind the great cosmos of creation, set unobstructed and apart from me in the wide extended field of vacuity. (The archetypes of our ideas, are the things existing out of us. Locke. Our ideas though seen with a us, form no part of ourselves or our being).

तेषु मत्प्रतिबिम्बाभाः पद्मकोशनिवासिनः।
राजहंसान्समारूढाः संस्थिता दश पद्मजाः।।११।।

Then the rays of my reflection scratched out ever them, from amidst the lotus-cell of my abode, and *sat* in the form of ten lotus-born Brahmās over the ten orbs (planets) of this world; like so many swans brooding upon their eggs. (The spirit of God that dove-like sat, brooding over the deep Milton).

पृथक्स्थितेषु सर्गेषु तेषूद्यद्भूतपङ्क्तिषु।
जलजालेषु शुद्धेषु जगत्सु जलदायिषु।।१२।।

Then these separate orbs (mundane eggs), brought forth to light multitudes of beings, amidst their transparent aqueous atmospheres. (All worlds girt by their covereles of watery ether or nebulous clouds, teemed with productions of every kind).

प्रवहन्ति महानद्यः प्रध्वनन्ति यथाब्धयः।
प्रतपन्त्युष्णरुचयः प्रस्फुरन्त्यम्बरेऽनिलाः।।१३।।

Thence sprang the great rivers and the roaring seas and oceans; and thence again rose the burning lights and blowing winds of the firmament. (The atmospheric water is the source of all things).

दिवि क्रीडन्ति विबुधा भुवि क्रीडन्ति मानवाः।
दानवा भोगिनश्चैव पातालेषु च संस्थिताः।।१४।।

The gods began to sport in the etherial air, and men moved about on the earth, and demons and serpents were confined in their abodes underneath the ground. (The gods are called Devas from their sporting in the regions of light— *dividevāh divyanti*. Men are *pārthivas* from *pṛthvī* the earth, and demons are called infernal from their abode in the *infrapātāla* or antipodes).

कालचक्रपरिप्रोता यद्भावाः सकलर्तवः।
यथाकालं फलापूर्णा भूषयन्त्यभितो महीम्।।१५।।

The wheel of time turns with the revolution of seasons and their produce, and it adorns the earth

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with her various productions by change of the seasons.

प्रौढ्यं शुभाशुभाचारस्मृतयः ककुभं प्रति।
नरकस्वर्गफलदाः सर्वत्र समुपागताः।।१६।।

Laws were fixed for all things on all sides, and human actions were regulated in the *smṛtis* as right or wrong, and producing as their fruits, the reward of heaven or the torments of hell.

(And Brahmā appointed to all beings their several laws. Manu. And there is no single atom that goes beyond its appointed law-nature or *dharma*, which is an attribute of the Great God).

भोगमोक्षफलार्थिन्यः समस्ता भूतजातयः।
स्वमीहितं यथाकालं प्रयतन्ते यथाक्रमम्।।१७।।

All beings are in pursuit of their enjoyments and liberty, and the more they strive for their desired objects, the better they thrive in them.

(The gloss makes the pursuit of earthly enjoyments to be the cause of pain and hell, and that of liberation form them to be productive of heavenly bliss).

सप्तलोकास्तथा द्वीपाः समुद्रा गिरयस्तथा।
अप्येष्यमाणाः कल्पान्तं स्फुरन्त्युरुतरारवम्।।१८।।

In this way were the sevenfold worlds and continents, the suptuple oceans and the seven boundary mountains, brought to existence, and they continue to exist until their final dissolution at the end of a *Kalpa* period; (which is determined by the *Kalpa* or will of God).

क्वचिद्ध्वासित्वमायातं क्वचित्स्थितरं स्थितम्।
स्थितं सर्वत्र कुञ्जेषु तमस्तेजोलवादृतम्।।१९।।

The primeval darkness fled before light from the face of open lands, and took its refuge in mountain caverns and hollow caves; it abides in some places allied with light, as in the shady and sunny forest lands and lawns.

नभोनीलोत्पलस्यान्तर्भ्रमदभ्रमधुव्रतम्।
प्रस्फुरत्तारकाजालकेसरापूर्णतां गतम्।।२०।।

The azure sky like a lake of blue lotuses, is haunted by fragments of dark clouds, resembling swarms of black-bees on high; and the stars twinkling in it, liken the yellow filaments of flowers shaken by the winds.

कल्पान्तघननीहारो मेरुकुञ्जेषु संस्थितः।
शाल्मलेरमलं तूलमष्ठीलाकोटरेष्विव।।२१।।

The huge heaps of snow setting in the valleys of high hills, resemble the lofty *simula* trees beset by their pods of cotton.

लोकालोकाद्रिरसनारणदर्णवघुंघुमा।
तमःखण्डेन्द्रनीलाभा निजरत्नविराजिता।।२२।।

The earth is encircled by the polar mountains serving as her girdles, and the circles of the polar seas serving as her sounding anklets and trinkets. She is girt by the polar darkness as by a blue garment, and studded all about with gems, growing and glowing in the bosoms of her rich and ample mines and seas.

(The *lokāloka* or polar mountain, is so called from its saving eternal light and night on either side, turned towards or beyond the solar light).

धानाधरसुधाभूतरवकाकलिघुंघुमा।
संस्थिता भुवनाभोगे स्वान्तःपुर इवाङ्गना।।२३।।

The earth covered over by the garniture of her verdure, resembles a lady sitting begirt by her robes; and having the produce of paddy for her victuals; and the busy buzz of the world for her music.

गौराङ्गपङ्क्तिर्मध्यस्था रजनीराजिरञ्जिता।
पद्मोत्पलस्रज इव लक्ष्यते वत्सरश्रियः।।२४।।

The sky appears as a bride veiled under the sable mantle of night, with the glittering chains of stars for her jewels. The season fruits and flowers hanging in the air, resemble wreaths of lotuses about her person.

बहुगर्तविभागस्थभूता लोकाः पृथक्पृथक्।
जातारुणा विलोक्यन्ते दाडिमानीव कान्तिकाः।।२५।।

The orbs of worlds appear as the beautiful fruits of pomegranates, containing all their peoples in them, like the shining grains of granites in the cells of those fruits.

त्रिप्रवाहा त्रिपथगा कृतोर्ध्वाधोगमागमा।
जगद्यज्ञोपवीताभा स्फुरतीन्दुकलामला।।२६।।

The bright moon-beams stretching both above and below and all around the three sides, appear as the white sacred thread, girding the world above and below and all about; or as the stream of Gangā running in three directions in the upper, lower and nether worlds.

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इतश्चेतश्च गच्छन्ति शीर्यन्ते प्रोद्भवन्ति च।
दिग्लतासु तडित्पुष्पा वातार्ता मेघपल्लवाः।।२७।।

The clouds dispersing on all sides with their glittering lightning, appears as the leaves and flowers of aerial forests, blown away by the breezes on all sides.

गन्धर्वनगरोद्यानलतावितानमालिनी।
समुद्रभूमिनभसां पदवी प्रविराजते।।२८।।

But all these worlds with their lands and seas, their skies and all their contents, are in reality as unreal as the visionary dreams; and as delusive as the enchanted city of the Fairy land.

लोकान्तरेषु सङ्घेन देवासुरनरोरगाः।
उदुम्बरेषु मशका इव घुंघुमिताः स्थिताः।।२९।।

The gods and demons, men and serpents, that are seen in multitudes in all worlds, are as bodies of buzzing gnats, fluttering about the *dumbura*-fig trees.

(Udumbara is the ficus religious-yajnadumbura or sacred fig tree. It is by the orthographical figure aphaeresis or elesion of the initial, that *udumbara* is made *dumbura, vulgo*).

युगकल्पक्षणलवकलाकाष्ठाकलङ्कितः।
कालो वहत्यकलितसर्वनाशप्रतीक्षकः।।३०।।

Here time is moving on with his train of moments and minutes, his ages, *yugas* and *kalpas*, in expectation of the unforeseen destruction of all things. (Time devours and destroys all things).

एवमालोक्य शुद्धेन परेण स्वेन चेतसा।
भृशं विस्मयमापन्नः किमेतत्कथमित्यलम्।।३१।।

Having seen all these things in my pure and enlightened understanding. I was quite confounded to think, whence could all these have come into being. (The first inquiry into the cause and origin of beings).

कथं मांसमयेनाक्ष्णा यत्र पश्यामि किंचन।
तन्मायाजालमतुलं पश्यामि मनसाम्बरे।।३२।।

Why is it that I do not see with my visual organs, all that I perceive, as a magic scene spread out in the sphere of my Mind?

अथालोक्य चिरं कालं मनसैवाहमम्बरात्।
अर्कं तस्माज्जगज्जालादेकमानीय पृष्टवान्।।३३।।

Having looked into these for a long time with my steadfast attention, I called to me the brightest sun of these luminous spheres and addressed him saying—

(The first address of Brahmā to the sun, corresponds with Adam's address to that luminary. "You glorious sun nature's first born and the light and life etc." Milton).

आगच्छ देवदेवेश भो भास्कर महाद्युते।
स्वागतं तेऽस्त्विति प्रोक्तो मयासौ कथितोप्यथ।।३४।।

Approach to me, O god of gods, luminous sun! I welcome you to me! Having accosted him thus, I said—

कस्त्वं कथमिदं जातं जगदेव जगन्ति च।
यदि जानासि भगवंस्तदेतत्कथयानघ।।३५।।

Tell me what you are and how this world with all its bright orbs came to being; if you know ought of these, then please reveal it to me.

इत्युक्तो मां समालोक्य संपरिज्ञातवानथ।
नमस्कृत्वाभ्युवाचेदमनिन्द्यपदया गिरा।।३६।।

Being thus addressed, he looked upon me, and then having recognized me, he made his salutation, and uttered in graceful words and speech.

भानुरुवाच

अस्य दृश्यप्रपञ्चस्य नित्यं कारणतामसि।
गतः कस्मान्न जानीषे किं मामीश्वर पृच्छसि।।३७।।

The sun replied : You lord! are the eternal cause of these false phenomena, how is it then that you know it not, but ask me about the cause thereof?

अथ मद्वाक्यसंदर्भे लीला चेत्तव सर्वग।
अचिन्तितां मदुत्पत्तिं तच्छृणुष्व वदाम्यहम्।।३८।।

But should you, all knowing as you are, take a delight in hearing my speech, I will tell you of my unasked and unthought of production, which I beg you to attend to.

सदसदिति कलाभिराततं यत्
सदसदबोधविमोहदायिनीभिः।
अविरतरजनाभिरीश्वरात्मन्
प्रविलसतीह मनो महन्महात्मन्।।३९।।

O great Spirit! this world being composed of

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reality and unreality in its two-fold view, beguiles the understanding to take it sometimes for a real and at others for an unreal thing. It is the great mind of the Divine Soul, that is thus employed in these incessant and unceasingly endless creations for its diversion.

(The soul is the animating power, and the mind is the principle of action. Metaphysically, the soul is an individual name; the mind is a generic term or genus. The soul is opposed to body, the mind to matter. The soul is the principle of animation, the mind of volition. The soul is the mind of a certain being, the mind is the soul without its personality).

इत्यार्षे श्रीवासिष्ठमहारामायणे वा० मो० उ०
ऐन्दवोपाख्यानोपक्रमे ब्रह्मादित्यसमागमो नाम
पञ्चाशीतितमः सर्गः॥८५॥

CHAPTER 86

STORY OF INDU AND HIS SONS

Argument. The Sun's Narrative of Indu and his Devotion.

श्रीभानुरुवाच

कल्पानाम्नि महादेव ह्यस्तने दिवसे तव।
तले कैलासशैलस्य जम्बूद्वीपैककोणके॥१॥

The Sun continued : It was, my lord! only the other day of one of your by gone *Kalpas*, and at the foot of a mount, beside the table-land of mount Kailasa standing in a corner of the continent of Jambudvīpa :

(A *kalpa* is one day of Brahmā, and occupies the whole duration of a creation from its beginning to the end, which is called the *Kalpānta* or night of the god. This agrees with the seven days of creation in the book of Genesis, which are supposed to embrace so many long ages of creation).

सुवर्णजटनाम्ना यस्त्वत्पुत्रैर्जनितप्रजैः।
मण्डलं कल्पितं श्रीमदनल्पसुखसुन्दरम्॥२॥

That there lived a man by name of Suvarnajatā together with all his sons and their progeny, who had rendered that spot a beautiful and pleasant habitation.

(The gloss says they were the patriarchs of mankind, settled first on the table-land and at the foot of the Himālayas).

तत्राभूदतिधर्मात्मा ब्राह्मणो ब्रह्मवित्तमः।
इन्दुनामातिशान्तात्मा कश्यपस्य कुलोद्भवः॥३॥

There lived among them a *Brāhmaṇa* by name of Indu, a descendant of the patriarch Kaśyapa, who was of a saintly soul, virtuous and acquainted with divine knowledge.

तस्मिंस्तदा निवसतो नित्यं स्वजनमण्डले।
तस्य प्राणसमा भार्या काचित्तस्यां महात्मनः॥४॥

He resided in his residence with all his relatives, and passed his time agreeably in company with all his relatives, and passed his time agreeably in company with his wife, who was dear to his heart as his second self.

(That, woman is *ardhāṅga* or half of the body of man, is established in Hindu law; and represented in mythology in the androgyne-figures of Hara Gaurī and Umā Maheśvara).

न बभूवात्मजस्तस्य मरुभूमौ तृणं यथा।
न व्यराजत सा भार्या तस्य निष्फलपुष्पिता॥५॥

But there was no issue born of this virtuous pair, as there grows no grass in a sterile soil; and the wife remained discontented at the unfruitfulness of her efflorescence or seed.

ऋज्वी गौरी सुशुद्धापि शून्या शरलता यथा।
तौ ततो दंपती खिन्नौ पुत्रार्थं तपसे गिरेः॥६॥

With all the purity and simplicity of their hearts, and the beauty and gracefulness of their persons and manners; they were as useless to the earth, as the fair and straight stem of the pure paddy plant, without its stalk of corn. The discontented pair then repaired to the mountain, in order to make their devotion for the blessing of progeny.

कैलासस्यांशमारूढौ रूढाविव नवद्रुमौ।
भूतैरनावृते शून्ये तस्मिन्कैलासकुञ्जके॥७॥

They ascended the Kailāsa mountain, which was unshaded by shady trees, and unpeopled by living beings; and there they stood fixed on one side, like a couple of trees in the barren desert.

तैपतुस्तौ तपो घोरं जलाहारौ तरुस्थिती।
एकं पानीयचुलकं पीत्वा दिवसपर्यये॥८॥

They remained in their austere devotion, subsisting upon liquid food which supported the

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trees also. They drank but a draught of water, which they held in the hollow of their palms, from a neighbouring cascade at the close of the day.

(There is no single word for a *gaṇḍuṣa* or *culuka* of water in English; the word handful being equivalent to *muṣthi* and *prastha*).

निस्पन्दमुत्थितौ वार्क्षीं वृत्तिमाश्रित्य संस्थितौ।
तस्थतुस्तौ तदा तत्र तावत्कालं तरुव्रतौ।।९।।

They remained standing and unmoved as immovable trees, and continued long in that posture, in the manner of an erect wood in heat and cold. (*Vārkṣivṛtti* means intense meditation conducted by forgetting one's-self to wood or stone).

यावत्त्रेता द्वापरं च युगे द्वे एव ते गते।
ततस्तुष्टोऽभवद्देवस्तयोः शशिकलाधरः।।१०।।

They passed in this manner the period of two ages, before there devotion met with the approbation of the god, who bears the crescent of the moon on his forehead. (This crescent was no doubt the missile disk, which the war-like god Śiva held on his head in the manner of the Seiks.

दिनातपातापितयोरिन्दुः कुमुदयोरिव।
आजगाम तमुद्देशं यत्र तौ विप्रदंपती।।११।।

The god advanced towards the parching pair, with the cooling moon-beams on his forehead; as when that luminary casts her dewy light on the dried trees and scorched lotuses, under the burning sun beams of a summer day.

सलतापादपं देशं पुष्पाकर इवेश्वरः।
दंपती तौ वृषारूढं सोमं सोमार्धशेखरम्।।१२।।

The god, mounted on his milk-white bull, and clasping the fair Umā on his left, and holding the beaming moon on his head, appeared to them, as the vernal season was approaching to a green wood (or furze), with strewing flowers upon them.

(There is an alliteration of *soma* and *soma* in the double sense of Uma and the moon. This kind of play upon words is very characteristic of metaphysical writers in all ages, as *Alethes melethon.* Lewis Hist.. Phil. I. 69).

फुल्लाननौ ददृशतुः कुमुदे शशिनं यथा।
तौ तं प्रणेमतुर्देवं तुषारामलमीश्वरम्।।१३।।

They with brightening eyes and faces beheld the god, as the lotuses hail the appearance of the comely moon; and then bowed down to the god of the silvery bow and snow white countenance. (Kālidāsa in his Mahāpadya, has heaped all these and many more ensigns of whiteness on the hoary Hara of Himālaya).

द्यावापृथिव्यावुदितं परिपूर्णमिवौपम्।
तर्जयन्पवनाधूतनववृक्षाननस्वरम्।।१४।।

Then the god rising to their view like the full moon, and appearing in the midst of the heaven and earth, spoke smilingly unto them in a gentle and audible voice; the breath of which refreshed them, like the breath of spring reviving the faded plants of the forest.

मृदूद्गमस्मितस्पन्दि प्रोवाचाथ वचः शिवः।

ईश्वर उवाच

वरं विप्र गृहाणाशु तुष्टोऽस्मि तव वाञ्छितम्।।१५।।

The god said : I am pleased with your devotion, O *Brāhmaṇa*! prefer your prayer to me, and have your desired boon granted to you immediately.

मधुमासरसाक्रान्तवृक्षवन्मुदितो भव।

विप्र उवाच

भगवन्देवदेवेश दश पुत्रा महाधियः।।१६।।

The *Brāhmaṇa* replied— O Lord of gods, deign to favour me with ten intelligent male children. Let these be born of me to dispel all my sorrows (for want of a male issue).

भव्या भवन्तु मे भूयः शोको येन न बाधते।

भानुरुवाच

अथैवमस्त्विति प्रोच्य जगामान्तर्धिमीश्वरः।।१७।।

The sun rejoined— The god said, be it so, and then disappeared in the air; and his great body passed through the ethereal path, like the surge of the sea with the tremendous roar of thunders.

व्योम्नि वारिनिधिर्ह्रादं कृत्वेवोर्मिमहावपुः।
ततस्तौ दम्पती तुष्टौ शिवलब्धवरौ गृहम्।।१८।।

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The Brahmanic couple then returned to their home with gladness of their hearts, and appeared as the reflections of the two divinities Śiva and Umā in their persons.

(The god Śiva otherwise called Hara, bears every resemblance to Hercules (Harakula) the son of Jove (Śiva); and his consort Umā to Omphale the wife of Hercules. Todd's Rajasthan).

गतौ गीर्वाणसदृशौ खमिवोमामहेश्वरौ।
तत्रासौ ब्राह्मणी गेहे बभूवोदारगर्भिणी।।१९।।

Returning there, the Brāhmaṇi became big with child, by the blessing she had got of her god Śiva.

बभौ पूर्णोदरा श्यामा मेघलेखेव वारिणा।
कालेऽथ सुषुवे पुत्रान्प्रतिपच्चन्द्रकोमलान्।।२०।।

She appeared as a thick cloud heavy with rain water, in the state of her full pregnancy; and brought forth in proper time (of child-birth), a boy as beautiful as the digit of the new moon.

दशबालांस्ततो मुग्धान्वसुधेव नवाङ्कुरान्।
कृतब्राह्मणसंस्कारा वृद्धिमीयुर्महौजसः।।२१।।

Thus there were born of her ten sons in succession, all as handsome as the tender sprouts of plants; and these grew up in strength and stature, after they had received their sacramental investitures.

स्वल्पेनैव हि कालेन प्रावृषेव नवाम्बुदाः।
ते सप्तवर्षवयसो बभूवुर्ज्ञातवाङ्मयाः।।२२।।

In course of a short time, they attained their boyhood, and became conversant in the language of the gods (Sanskrit); as the mute clouds become sonorous in the rainy season.

(The Sanskrita, says Sir W. Jones, is more sonorous than Latin. It is the voice of gods, which is as high sounding as the roaring of clouds).

विरेजुस्तेजसा तत्र नभसीवामला ग्रहाः।
अथ कालेन महता तेषां तौ पितरौ तदा।।२३।।

They shone in their circle with the lustre of their persons, as the resplendent orbs of the sky burn and turn about in their spheres.

संजग्मतुस्तनुं त्यक्त्वा स्वां गतिं गतिकोविदौ।
मातापितृभ्यां रहिता दश ते ब्राह्मणास्ततः।।२४।।

In process of time these youths lost both their parents, who shuffled off their mortal coil to go to their last abode. (*i.e.* to be amalgamated with the person of Brahmā, with which they were acquainted by their proficiency in *Yoga* divinity).

ययुः कैलासशिखरं गृहं संत्यज्य खेदिनः।
तत्र संचिन्तयामासुरुद्विग्नास्ते विबान्धवाः।।२५।।

Being thus bereft of both their parents, the ten *Brāhmaṇa* lads left their home in grief, and repaired to the top of the Kailāsa mountain, to pass there their helpless lives in mourning.

किं स्यादिह परं श्रेय ऊचुश्चेदं परस्परम्।
किमिह स्यात्समुचितं भ्रातरः किमदुःखदम्।।२६।।

Here they conversed together about their best welfare, and the right course that they should take to avoid the troubles and miseries of life.

किं महत्त्वं किमैश्वर्यं किं महाविभवं शुभम्।
किं तदेतज्जनैश्वर्यं सामन्तो हि महेश्वर।।२७।।

They parleyed with one another on the topics, of what was the best good (*Summumbonum*) of humanity in this world of mortality, and many other subjects (which form the common places in ethics), such as—

सामन्तसंपत्किं नाम राजानो हि महेश्वराः।
का नाम संपद्भूपानां सम्राडिह महेश्वरः।।२८।।

What is true greatness, best riches and affluence, and the highest good of human kind? What is the good of great power, possessions, chiefship and even the gain of a kingdom? What forms the true dignity of kings, and the high majesty of emperors?

किं नाम तन्महेन्द्रत्वं यन्मुहूर्तं प्रजापतेः।
विनश्यति न यत्कल्पे किं स्यात्तदिह शोभनम्।।२९।।

What avails the autocracy of the great Indra, which is lost in one moment (a moment's time of Brahmā). What is that thing which endures a whole *kalpa*, and must be the best good as the most lasting?

भाषामाणेष्वथैतेषु ज्येष्ठो भ्राता महामतिः।
गम्भीरवागुवाचेदं मृगयूथान्मृगो यथा।।३०।।

As they were talking in this manner, they were interrupted by the eldest brother, with a

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voice as grave, as that of the leader of a herd of deer to the attentive flock.

ऐश्वर्याणां हि सर्वेषामाकल्पं न विनाशि यत्।
रोचते भ्रातरस्तन्मे ब्रह्मत्वमिह नेतरत्।।३१।।

Of all kinds of riches and dignities, there is one thing that endureth for a whole *kalpa*, and is never destroyed; and this is the state of Brahmā, which I prize above all others.

एतदुक्तं तदखिला द्विजपुत्रास्त उत्तमाः।
वचोभिरैन्दवास्तत्र साधुसाध्वित्यपूजयन्।।३२।।

Hearing this, the good sons of Indu exclaimed all in one voice saying— Ah! well said; and then they honoured him with their mild speeches.

ऊचुश्चेदं कथं तात सर्वदुःखोपमार्जनम्।
पद्मासनं जगत्पूज्यं विरञ्चित्वमवाप्नुमः।।३३।।

They said; how— O brother, can it be possible for us to attain to the state of Brahmā, who is seated on his seat of lotuses, and is adored by all in this world?

भ्रात्रा तेन पुनः प्रोक्ता भ्रातरो भूरितेजसः।
मदुक्तं सर्व एवेमे भवन्तः पालयन्तु वै।।३४।।

The eldest brother then replied to his younger brothers saying : ''O you my worthy brothers, do you do as I tell you, and you will be successful in that.

पद्मासनगतो भास्वान्ब्रह्माहमिति तेजसा।
सृजामि संहरामीति ध्यानमस्तु चिराय वः।।३५।।

Do you but sit in your posture of *padmāsana*, and think yourselves as the bright Brahmā and full of his effulgence; and possessing the powers of creation and annihilation in your selves. (Padmāsana is a certain posture with crossed legs for conducting the *Yoga*).

अग्रजेनेति कथिते बाढं कृत्वा त उत्तमाः।
ध्यानाधीनधियस्तस्थुः सहैव ज्यायसा रसात्।।३६।।

Being thus bid by the eldest brother, the younger brothers responded to him by saying *''Amen;''* and sat in their meditation together with the eldest brother, with gladness of their hearts.

लिपकर्मार्पिताकारा ध्यानासक्तधियश्च ते।
अन्तस्थेनैव मनसा चिन्तयामासुरादृताः।।३७।।

They remained in their meditative mood, like the still pictures in a painting; and their minds were concentrated in the inmost Brahmā, whom they adored and thought upon, saying—

अथ उत्फुल्लकमलकोशवक्रोन्नतासनः।
ब्रह्माहं जगतां स्रष्टा कर्ता भोक्ता महेश्वरः।।३८।।

Here I sit on the pericarp of a full blown lotus, and find myself as Brahmā— the great god, the creator and sustainer of the universe.

यज्ञक्रियाक्रमवतः साङ्गोपाङ्गा महर्षयः।
सरस्वत्याथ गायत्र्या युक्ता वेदा नरा इमे।।३९।।

I find in me the whole ritual of sacrificial rites, the Vedas with their branches and supplements and the Ṛṣis; I view in me the Sarasvatī and Gāyatrī mantras of the Veda, and all the gods and men situated in me.

लोकपालपराक्रान्तः संचरत्सिद्धमण्डलः।
अयमुद्दामसौभाग्यः स्वर्गः स्वरविभूषितः।।४०।।

I see in me the spheres of the regents of the world, and the circles of the *Siddhas* revolving about me; with the spacious heaven bespangled with the stars.

पर्वतद्वीपजलधिकाननैः समलंकृतम्।
इदं भूमण्डलं चैव त्रिलोकीकर्णकुण्डलम्।।४१।।

I see this terraqueous orb ornamented with all its oceans and continents, its mountains and islands, hanging as an earring in the mundane system.

एतत्पातालकुहरं दैत्यदानवभोजितम्।
अमृतस्त्रीगणाक्रीर्णं गृहं गगनकोटरम्।।४२।।

I have the hollow of the infernal world, with its demons, and Titans, and serpents and dragons within myself; and I have the cavity of the sky in myself, containing the habitations and damsels of the immortals.

अयमिन्द्रो महाबाहुः प्रजालंकृतदोत्तमः।
त्रैलोक्यनगरीमेकः पाति पावनयज्ञभुक्।।४३।।

There is the strong armed Indra, the tormentor of the lords of peoples; the sole lord of the three worlds, and the receiver of the sacrifices of men.

दीप्रजालवरत्राभिरवष्टभ्याथ दिग्गणम्।
क्रमेण प्रतपन्त्येते भानवो भूरिभानवः।।४४।।

I see all the sides of heaven spread over by the bright net of the firmament; and the twelve suns

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of the twelve months dispensing their ceaseless beams amidst it.

लोकापाला इमे लोकं रक्षन्ति शुद्धवृत्तयः।
मर्यादाभिरतुच्छाभिर्गोपाला गोगणं यथा।।४५।।

I see the righteous regents of the sky and the rulers of men, protecting their respective regions and peoples with the same care, as the cowherds take for protection of their cattle.

उन्मज्जन्ति निमज्जन्ति प्रस्फुरन्ति पतन्ति च।
तरङ्गा इव तोयानामिमाः प्रतिदिनं प्रजाः।।४६।।

I find everyday among all sorts of beings, some rising and falling, and others diving and floating, like the incessant waves of the sea. (Everything is changing in the changeful world).

सृजामीममहं सर्गं संहरामि तथादृतः।
अयमात्मनि तिष्ठामि शाम्यामि भुवनेश्वरः।।४७।।

It is I (the Ego) that create, preserve and destroy the worlds, I remain in myself and pervade over all existence, as the lord of all.

अयं संवत्सरो यात इदं परिणतं युगम्।
सृष्टेरयमसौ कालः स्वयं संहरणस्य च।।४८।।

I observe in myself the revolution of years and ages, and of all seasons and times, and I find the very *time*, to be both the creator and destroyer of things.

अयमेव गतः कल्पो ब्राह्मी रात्रिरियं तता।
अयमात्मनि तिष्ठामि पूर्णात्मा परमेश्वरः।।४९।।

I see a *Kalpa* passing away before me, and the night of Brahmā (dissolution) stretched out in my presence; while I reside for ever in the Supreme soul, and as full and perfect as the Divine Spirit itself. (Immortality of the human soul and its unity with the Divine).

इति भावितया बुद्ध्या ते द्विजा अथ ऐन्दवाः।
दशाद्रिवृत्तयस्तस्थुः समुत्कीर्णा इवोपलात्।।५०।।

Thus these *Brāhmaṇas*— the sons of Indu, remained in this sort of meditation, in their motionless postures like fixed rocks, and as images hewn out of stones in a hill.

अधिगतकमलासनक्रमास्ते
परिगलितेतरतुच्छवृत्तिजालाः।
सततमतितरां कुशासनस्था-
श्चिरमिति पङ्कजकल्पने विषेदुः।।५१।।

In this manner these *Brāhmaṇas* continued for a long period in their devotion, being fully acquainted with the nature of Brahmā, and posses of the spirit of that deity in themselves. They sat in their posture of the *padmāsana* on seats of kusa-grass, being freed from the snare of the fickle and frivolous desires of this false and frail world.

(It is evident from the instance of the *Brāhmaṇas'* devotion, that it consisted of the contemplation of everything in the world in the mind of man; like that of the whole universe in the mind of God. It is the subjective view of the objective that forms what is truly meant by *Yoga* meditation and nothing beside.)

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० ए० ऐन्दवसमाधानं नाम षडशीतितमः सर्गः।।८६।।

CHAPTER 87

ANALECTA OF THE CELESTIAL SPHERES

Argument : The Spiritual body or soul, is not destroyed by destruction of the material Body.

भानुरुवाच

पितामहक्रमे तस्मिंस्ततस्ते बहुभावनात्।
कर्मभिस्तैः समाक्रान्तमनस्कास्तस्थुरादृताः।।१।।

The Sol said : O great father of creation! thus did these venerable *Brāhmaṇas*, remain at that spot, occupied with these various thoughts (of existence), and their several actions in their minds for a long time.

(This sort of *Yoga* mediation is called *Sārūpya*, or approximation of one to the divine attribute, of thinking on the States and functions of all things in the world in one's self).

यावत्ते देहकास्तेषां तापेन पवनैस्तथा।
कालेन शोषमभ्येत्य गलिताः शीर्णपर्णवत्।।२।।

They remained in this state (of abstraction), until their bodies were dried up by exposure to the sun and air, and dropped down in time like the withered leaves of trees. (This is called the *Samādhi Yoga* or absorption in meditation, until one's final extinction or Euthanasia in the Spirit.

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जक्षुस्तान्देहकांस्तत्र क्रव्यादा वनवासिनः।
इतश्चेतश्च लुठितान्सुफलानीव मर्कटाः।।३।।

Their dead bodies were devoured by the voracious beasts of the forest, or tossed about as some ripe fruits by the monkeys on the hills, (to be food for greedy vultures and hungry dogs).

अथ ते शान्तबाह्यार्था ब्रह्मत्वे कृतभावनाः।
तस्थुश्चतुर्युगस्यान्ते यावत्कल्पः क्षयं गतः।।४।।

These *Brāhmaṇas*, having their thoughts distracted from outward objects, and concentrated in Brahmāhood, continued in the enjoyment of divine felicity in their Spirits, until the close of the *kalpa* age at the end of the four *yogas*.

(The duration of a day of Brahmā extends over a *kalpa* age composed of four *yogas*, followed by his night of *kalpānta*, when he becomes extinct in his death-like sleep, the twin brother of death. *Ho hupnos esti didumos adelphos thanatow*).

क्षीयमाणे ततः कल्पे तपत्यादित्यसंचये।
पुष्करावर्तकेषूच्चैर्वर्षत्सु कठिनारवम्।।५।।

At the end of the *kalpa*, there is an utter extinction of the solar light by the incessant rains poured down by the heavy *Puṣkara* and *Āvartaka* clouds at the great deluge: (when the doors of heaven were laid open to rain in floods on earth. Genesis).

वहत्सु कल्पवातेषु स्थित एकमहार्णवे।
क्षीणेषु भूतवृन्देषु ते तथैव व्यवस्थिताः।।६।।

When the hurricane of desolation blew on all sides, and buried all beings under the Universal ocean, (which covered the face of the earth).

ततो रात्रिक्रमपरे सर्वां संहृत्य तां स्थितिम्।
स्थिते त्वय्यात्मनि विभो ते तथैव व्यवस्थिताः।।७।।

It was then your dark night, and the previous creation slept as in their *yoga-nidrā* or hypnotic trance in your sleeping self. Thus you continuing in your spirit, did contain all things in you in their spiritual forms. (Darkness reigned on the deep, and the spirit of God viewed everything in itself).

अद्य प्रबुद्धे भवति स्रष्टुमिच्छति संसृतिम्।
सुखेनैव क्रमेणोच्चैस्ते तथैव व्यवस्थिताः।।८।।

Upon your waking this day with your desire of creation, all these things are exhibited to your view, as a copy of all that was in your inmost mind or Spirit already. (So it is upon our waking from sleep, we come to see a *fac-simile* of all that lay dormant in the sleeping mind).

तथैते भगवन्ब्रह्मन्ब्रह्मणो ब्राह्मणा दश।
त एते दश संसारा मनोव्योमनि संस्थिताः।।९।।

I have thus related to you O Brahmā! how these ten *Brāhmaṇas* were personified as so many Brahmās; these have become the ten bright orbs situated in the vacuous sphere of your mind. (An English poet has expressed the holy soul to appear as a luminary in heaven).

तेषामेकतमस्याहमयमाकाशमन्दिरे।
भानुर्भुवि विभो कालकलाकर्मणि योजितः।।१०।।

I am the one eldest among them, consecrated in this temple of the sky, and appointed by you, O lord of all! to regulate the portions of time on earthly beings.

एष ते कथितः सर्गो दिशानामब्जसंभव।
ब्रह्मणां संभवो व्योम्नि यथेच्छसि तथा कुरु।।११।।

Now I have given you a full account of the ten orbs of heaven, which are no other then the ten persons united in the mind of Brahmā, and now appearing as detached from him. (Mentally viewed, everything is found situated in the mind, but when seen with open eyes, it seems to be set apart from us. Have therefore your thoughts or your sights as you may choose).

विविधकल्पनया वलिताम्बरं
यदिदमुत्तम जागतमुत्थितम्।
करणजालकमाहितमोहनं
तदखिलं निजचेतसि विभ्रमः।।१२।।

This beautiful world that you behold, appearing to your view, with all its wonderful structures, spread out in the skies, serves at best as a snare to entrap your senses, and delude your understanding, by taking the unrealities as realities in your mind.

(Brahmā the Demiurgus, being but architect of the world, and a person next to or an emanation of the mind of God, had not the intelligence of the soul, to discern the innate ideas, which represented themselves in the outer creation).

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CHAPTER 88

INDIFFERENCE OF BRAHMĀ

Argument.— That God expects nothing from his creation.

श्रीब्रह्मोवाच

ब्रह्माणो ब्राह्मणा भानुरित्युक्त्वा ब्रह्मणो मम।
ब्रह्मन्ब्रह्मविदां श्रेष्ठ तूष्णीमेव बभूव सः।।१।।

Brahmā said : O *Brāhmaṇa*! who are the best of Brāhmists (Brāhmos), the God Sol having thus spoken of the ten *Brāhmaṇas* to Brāhma (me), held his silence.

(Here is a tautology of the word *Brāhmaṇa* in the fashion of metaphysicians in its several homonymous significations. This is an address of Brahmā to Vasiṣtha— the *Brāhmaṇa* and Brahmist, relating the *Brāhmaṇas*).

तत उक्तं मया तस्य चिरं संचिन्त्य चेतसा।
भानो भानो वदाशु त्वं किमन्यत्संसृजाम्यहम्।।२।।

I then thought upon this for sometime in my mind, and said afterwards, O Sol! do you tell me at present what I am next to create.

(Brahmā's asking the sun about what he was next to create, bears allusion to his works of creation during the six days of genesis, which was directed by the course of the sun— his morning and evening).

एतानि दश विद्यन्ते किल यत्र जगन्ति वै।
तत्रान्यो मम सर्गेण कोऽर्थः कथय भास्कर।।३।।

Tell me you sun, what need is there of my making any more worlds, after these ten orbs have come into existence. (These ten orbs are the ten planetary bodies belonging to the solar system).

इत्युक्तोऽथ मया भानुः संचिन्त्य सुचिरं धिया।
इदमत्र वचो युक्तमुवाच स महामुने।।४।।

Now O great sage! the sun having long considered in his mind about what I wanted him to tell, replied to me in the following manner in appropriate words.

भानुरुवाच

निरीहस्य निरिच्छस्य कोऽर्थः सर्गेण ते प्रभो।
विनोदमात्रमेवेदं सृष्टिस्तव जगत्पते।।५।।

The sun said : What need have you, of the act of creating, my lord! that are devoid of effort or desire? This work of creation is only for your pleasure: (and not for any use to you).

निष्कामादेव भवतः सर्गः संपद्यते प्रभो।
अर्कादिव जलादित्यप्रतिबिम्बमिवाधियः।।६।।

You lord who is free from desires, gives rise to worlds, as the sunbeams raise the waters, and the sunshine is accompanied by the shadow (as its inseparable companion).

शरीरसंनिवेशस्य त्यागे रागे च ते यदा।
निष्कामो भगवन्भावो नाभिवाञ्छति नोज्झति।।७।।

You that are indifferent to the fostering or forsaking of your body (*i.e.* either to live or die), need have nothing to desire nor renounce for your pleasure or pain. (No gain or loss can add to the joy or grief of the apathetic philosophic mind).

सृजसीदं तथा देव विनोदायैव भूतप।
पुनः संहृत्य संहृत्य दिनं दिनपतिर्यथा।।८।।

You, O Lord of creatures! do create all these for the sake of your pleasure only, and so do you retract them all in yourself, as the sun gives and withdraws his light by turns.

(Creation and annihilation are the acts of expansion and subtraction of all things, from and in the supreme spirit).

तव नित्यमसंसक्तं विनोदायैव केवलम्।
इदं कर्तव्यमेवेति जगन्न तूद्यमेच्छया।।९।।

You that are unattached to the world, makes your creation out of the work of love to you, and not of any effort or endeavour on your part.

सृष्टिं चेन्न करोषि त्वं महेश परमात्मनः।
नित्यकर्मपरित्यागात्किमपूर्वमवाप्स्यसि।।१०।।

If you desist from stretching the creation out of the Supreme Spirit, what good can you derive from your inactivity? (Wherefore it is better to do and produce something than nothing).

यथाप्राप्तं हि कर्तव्यमसक्तेन सदा सता।
मुकुरेणाकलङ्केन प्रतिबिम्बक्रिया यथा।।११।।

Do your duty as it may present itself to you, rather than remain inactive with doing nothing. The dull person who like the dirty mirror, does not reflect the image, comes to no use at all.

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यथैव कर्मकरणे कामना नास्ति धीमताम्।
तथैव कर्मसंत्यागे कामना नास्ति धीमताम्।।१२।।

As the wise have no desire of doing anything which is beyond their reach, so they never like to leave out anything which is useful, and presents itself before them. (Nor long for more, nor leave out your own. Or, Act well your part etc.).

अतः सुषुप्तोपमया धिया निष्कामया तया।
सुषुप्तबुद्धसमया कुरु कार्यं यथागतम्।।१३।।

Therefore do your work as it comes to you, with a cheerful heart, and calmness of mind; with a tranquil soul, as if it were in your sleep, and devoid of desires which you can never reap.

सर्गैरथेन्दुपुत्राणां तोषमेषि जगत्प्रभो।
तदेते तोषयिष्यन्ति तं त्वां सर्गात्सुरेश्वर।।१४।।

As you do derive pleasure, O Lord of worlds! in forming the orbs of the sons of Indu, so the lord of gods will give you your reward for your works of creation.

चित्तनेत्रैर्भवानेतान्सर्गानन्यस्य नो दृशा।
अवश्यं चक्षुषा सर्गं सृष्टमित्येव वेत्ति कः।।१५।।

The manner in which, O lord, you see the worlds with the eyes of your mind, nobody can see them so conspicuously with their external organs of vision; for who can say by seeing them with his eyes, whether your are created or increate.

येनैव मनसा सर्गो निर्मितः परमेश्वर।
स एव मांसनेत्रेण तं पश्यति हि नेतरः।।१६।।

He who has created these worlds from his mind, it is he alone that can behold me face to face, and no other person with his open eyes.

न चैतान्दश संसारान्दश नीरजसंभवान्।
कश्चिनाशयितुं शक्तश्चित्तदाढर्याच्चिरस्थितान्।।१७।।

The ten worlds are not the work of so many Brahmās as it appeared to you before; and no body has the power to destroy them, when they are seated so firmly in the mind. (It may be easy to destroy all visible objects, but not to efface the impressions of the mind (memory).

कर्मेन्द्रियैर्यत्क्रियते तद्रोद्धुं किल युज्यते।
न मनोनिश्चयकृतं कश्चिद्रोधयितुं क्षमः।।१८।।

It is easy to destroy what is made by the hand, and to shut out the sensible objects from our perception; but who can annul or disregard what is ascertained by the mind.

यो बद्धपदतां यातो जन्तोर्मनसि निश्चयः।
स तेनैव विना ब्रह्मन्नान्येन विनिवार्यते।।१९।।

Whatever belief is deep-rooted in the minds of living beings, it is impossible to remove it by any body, except by its owner: (by change of his mind or its forgetfulness).

बहुकालं यदभ्यस्तं मनसा दृढनिश्चयम्।
शापेनापि न तस्यास्ति क्षयो नष्टेऽपि देहके।।२०।।

Whatever is habituated to confirmed belief in the mind, no curse can remove it from the mind, though it can kill the body.

यद्बद्धपीठमभितो मनसि प्ररूढं
तद्रूपमेव पुरुषो भवतीह नान्यत्।
तद्बोधनादितरमत्र किलाभ्युपायं
शैलौघसेकमिव निष्फलमेव मन्ये।।२१।।

The principle that is deeply rooted in the mind, the same forms the man according to its stamp; it is impossible to make him otherwise by any means, as it is no way possible to fructify a rock by watering at its root like a tree.

इत्यार्षे श्रीवासिष्ठमहारामायणे उत्पत्तिप्रकरणे ऐन्दवाख्याने ऐन्दवनिश्चयकथनं नामाष्टाशीतितमः सर्गः।।८८।।

CHAPTER 89

STORY OF INDRA AND AHALYĀ

Argument. A Rooted Belief is not to be shaken by others as in the case of Lovers.

भानुरुवाच

मनो हि जगतां कर्तृ मनो हि पुरुषः परः।
मनःकृतं कृतं लोके न शरीरकृतं कृतम्।।१।।

The Sol said : The mind is the maker and master of the world; the mind is the first supreme Male: Whatever is done by the Mind (intentionally), is said to be done; the actions of the body are held as no acts.

सामान्यब्राह्मणा भूत्वा मनोभावनया किल।
ऐन्दवा ब्रह्मतां याता मनसः पश्य शक्तताम्।।२।।

Look at the capacity of the mind in the instance of the sons of Indu; who being but

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ordinary *Brāhmaṇas*, became assimilated to Brahmā, by their meditation of him in their minds.

मनसा भाव्यमानो हि देहतां याति देहकः।
देहभावनयाऽयुक्तो देहधर्मैर्न बाध्यते।।३।।

One thinking himself as composed of the body (*i.e.* a corporeal being), becomes subject to all the accidents of corporeality: But he who knows himself as bodiless (an incorporeal being), is freed from all evils which are accidental to the body).

बाह्यदृष्टिर्हि नियतं सुखदुःखादि विन्दति।
नान्तर्मुखतया योगी देहे वेत्ति प्रियाप्रिये।।४।।

By looking on the outside, we are subjected to the feelings of pain and pleasure; but the inward-sighted *Yogī*, is unconscious of the pain or pleasure of his body. (Lit. of what is pleasant or unpleasant to the body).

मनःकारणकं तस्माज्जगद्विविधविभ्रमम्।
इन्द्रस्याहल्यया सार्धं वृत्तान्तोऽत्र निदर्शनम्।।५।।

It is thus the mind that causes all our errors in this world, as it is evidenced in the instance of Indra and his consort Ahalyā (related in the ancient legends).

ब्रह्मोवाच

काहल्या भगवन्भानो को वात्रेन्द्रस्तमोनुद।
ययोरुदन्तश्रवणे पावनी दृष्टिरेति हि।।६।।

Brahmā said— Tell me, my Lord Sol, who was this Indra, and who that Ahalyā, by the hearing of which my understanding may have its clear-sightedness.

भानुरुवाच

श्रूयते हि पुरा देव मागधेषु महीपतिः।
इन्द्रद्युम्न इति ख्यात इन्द्रद्युम्न इवापरः।।७।।

The sun said— It is related my lord! that there reigned informer times a king at Magadha (Bihar), Indra-dyumna by name, and alike his namesake (in prowess and fame).

तस्येन्दुबिम्बप्रतिमा भार्या कमललोचना।
अहल्या नाम तत्रासीच्छशाङ्कस्येव रोहिणी।।८।।

He had a wife fair as the orb of moon, with her eyes as beautiful as lotuses. Her name was Ahalyā and she resembled Rohinī— the favourite of moon.

तस्मिन्नेव पुरे षिङ्गः षिङ्गप्रकरशेखरः।
इन्द्रनामा परः कश्चिद्धीमान्विप्रकुमारकः।।९।।

In that city there lived a palliard at the head of all the rakes; he was the intriguant son of a *Brāhmaṇa*, and was known by the same name of Indra.

अहल्या पूर्वमिन्द्रस्य बभूवेष्टेत्यहल्यया।
श्रुतं राजमहिष्याथ कथाप्रस्तावतः क्वचित्।।१०।।

Now this queen Ahalyā came to hear the tale of the former Ahalyā wife of Gotama, and her concupiscence related to her at a certain time.

आकर्ण्यैमहल्या सा बभूवेन्द्रानुरागिणी।
अहल्यां मां स नो कस्मात्सक्तोऽभ्येतीत्यथोत्सुका।।११

Hearing of that, this Ahalyā felt a passion for the other Indra, and became impatient in the absence of his company; thinking only how he should come to her.

मृणालभारकदलीपल्लवास्तरणेषु सा।
अतप्यत भृशं बाला लता लूना वनेष्विव।।१२।।

She was fading as a tender creeper thrown adrift in the burning desert, and was burning with her inward flame, on beds of cooling leaves of the watery lotus and plantain trees.

खेदमाप समग्रासु तासु भूपविभूतिषु।
मत्सी निदाघतप्तासु परिलोला स्थलीष्विव।।१३।।

She was pining amidst all the enjoyments of her royal state, as the poor fish lying exposed on the dry bed of a pool in summer heat.

अयमिन्द्रोऽयमिन्द्रश्चेत्येवं जातप्रलापया।
लज्जापि हि तया त्यक्ता वैवश्यमनुयातया।।१४।।

She lost her modesty with herself possession, and repeated in her frenzy, "here is Indra, and there he comes to me."

इत्यार्तया घनस्नेहमथ तस्या वयस्यया।
उक्तं तया प्रियेऽविघ्नमिन्द्रमभ्यानयाम्यहम्।।१५।।

Finding her in this pitiable plight, a lady of her palace took compassion on her, and said, I will safely conduct Indra before your ladyship in a short time.

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इष्टं तवानयामीति श्रुत्वा विकसितेक्षणा।
पपात पादयोः सख्या नलिन्या नलिनी यथा।।१६।।

No sooner she heard her companion say "I will bring your desired object to you," than she opened her eyes with joy, and fell prostrate at her feet, as one lotus flower falls before another.

ततः प्रयाते दिवसे समायाते निशागमे।
सा वयस्या तमिन्द्राख्यं ययौ द्विजकुमारकम्।।१७।।

Then as the day passed on, and the shade of night covered the face of nature, the lady made her haste to the house of Indra— the *Brāhmaṇa*'s boy.

बोधयित्वा यथायुक्तं सा तमिन्द्रमथाङ्गना।
अहल्याविकटं रात्र्यामानयामास सत्वरम्।।१८।।

The clever lady used her persuasions as far as she could, and then succeeded to bring with her this Indra, and present him before her royal mistress forthwith.

ततः सा तेन षिङ्गेन सहेन्द्रेण रतिं ययौ।
कस्मिंश्चित्सदने गुप्ते बहुमाल्यविलेपना।।१९।।

She then adorned herself with pastes and paints, and wreaths of fragrant flowers, and conducted her lover to a private apartment, where they enjoyed their fill.

हाराङ्गदमनोज्ञेन तरुणी तेन सा तदा।
रतेनावर्जिता वल्ली रतेन मधुना यथा।।२०।।

The youth decorated also in his jewels and necklaces, delighted her with his dulceate caresses, as the vernal season renovates the arbour with his luscious juice.

ततस्तदनुरक्ता सा पश्यन्ती तन्मयं जगत्।
न समस्तगुणाकीर्णं भर्तारं बह्वमन्यत।।२१।।

Henceforward this ravished queen, saw the world full with the figure of her beloved Indra, and did not think much of all the excellences of her royal lord— her husband.

केनचित्त्वथ कालेन तस्या इन्द्रानुरागिता।
सा ज्ञाता राजसिंहेन तन्मुखव्योमचन्द्रिका।।२२।।

It was after sometime, that the great king came to be acquainted of the queen's amour for the *Brāhmaṇa* Indra, by certain indications of her countenance.

इन्द्रं ध्यायति सा यावत्तावत्तस्या विराजते।
मुखं पूर्णेन चन्द्रेण प्रबुद्धमिव कैरवम्।।२३।।

For as long as she thought of her lover Indra, her face glowed as the full blown lotus, blooming with the beams of her moon-like lover.

इन्द्रोऽपि च तदासक्तसमस्तकरणाकुलः।
न तिष्ठति क्षणमहो तया विरहितः क्वचित्।।२४।।

Indra also was enamoured of her with all his enraptured senses, and could not remain for a moment in any place without her company.

अथातिसुघनस्नेहनिरावरणचेष्टयोः।
तयोरनयवृत्तान्तो राज्ञाकर्णि कटुव्यथः।।२५।।

The king heard the painful tiding of their mutual affection, and of their unconcealed meetings and conferences with each other at all times.

एवमन्योन्यमासक्तं भावमालक्ष्य भूपतिः।
चकार बहुभिर्दण्डैः स द्वयोरथ शासनम्।।२६।।

He observed also many instances of their mutual attachment, and gave them his reprimands and punishments, as they deserved at different times.

तावुभावपि संत्यक्तौ हेमन्ते सलिलाशये।
तुष्टौ जहसतुस्तत्र न खेदं समुपागतौ।।२७।।

They were both cast in the cold water of a tank in the cold weather, where instead of betraying any sign of pain, they kept smiling together as in their merriment.

अपृच्छत ततो राजा खिन्नौ स्थो न तु दुर्मती।
तावूचतुर्महीपालं जलाशयसमुद्धतौ।।२८।।

The king then ordered them to be taken out of the tank, and told them to repent for their crimes; but the infatuated pair, was far from doing so, and replied to the king in the following manner.

संस्मृत्यावामिहान्योन्यमुखकान्तिमनिन्दिताम्।
आत्मानं न विजानीवो रूढभावं परस्परम्।।२९।।

Great King! As long we continue to reflect on the unblemished beauty of each other's face, so long are we lost in the meditation of one another, and forget our own persons.

शासनेषु च यत्सङ्गो निःशङ्कस्तेन हर्षितौ।
मुह्यावो न महीपाल स्वाङ्गैरपि विकर्तितैः।।३०।।

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We are delighted in our persecutions, as no torment can separate us from each other, nor are we afraid of separation, though O King, you can separate our souls from our bodies.

ततो भ्राष्ट्रे परिक्षिप्तावखिन्नावेवमेव तौ।
ऊचतुर्मुदितात्मानावन्योन्यस्मृतिहर्षितौ।।३१।।

Then they were thrown in a frying pan upon fire, where they remained unhurt and exclaimed, we rejoice, O King! at the delight of our souls in thinking of one another.

ग्रथितौ गजपादेषु न खिन्नावेव संस्थितौ।
एवमेवोचतुर्भूपमन्योन्यस्मृतिहर्षितौ।।३२।।

They were tied to the feet of elephants, to be trampled down by them; but they remained uninjured and said, King we feel our hearty joy at the remembrance of each other.

कशाहतावखिन्नौ तावेवमेव किलोचतुः।
अन्यस्माच्छमनाद्राज्ञा कल्पिताच्च पुनः पुनः।।३३।।

They were lashed with rods and straps, and many other sorts of scourges, which the king deviced from time to time.

उद्धृतावूचतुः पृष्टौ तमेवार्थं पुनः पुनः।
उवाचेन्द्रो महीपालं जगन्मे दयितामयम्।।३४।।

But being brought back from the scourging ground, and asked about their suffering, they returned the same answer as before; and moreover, said Indra to the King, this world is full with the form of my beloved one.

न शातनानि दुःखानि बाधन्ते किंचिदेव मे।
अस्याश्चैव जगद्राजन्सर्वं मन्मयमेव च।।३५।।

All your punishments inflict no pain on her also, who views the whole world as full of myself.

(We see our beloved in every shape. Hafiz. A thousands forms of my love, I see around me. Urfi. "*berundaruna man sad surate o paidast" id*).

तेनान्यशासनाद्दुःखं किंचिदेव न विद्यते।
मनोमात्रमहं राजन् मनो हि पुरुषः स्मृतः।।३६।।

Therefore all your punishments to torment the body, can give no pain to the mind (soul); which is my true self, and constitutes my personality (*puruṣa*), which resides in my person (purau sete).

प्रपञ्चमात्रमेवायं देहो दृश्यत एव हि।
समकालप्रयुक्तेन सहसा दण्डराशिना।।३७।।

This body is but an ideal form, and presents a shadowy appearance to view; you can pour out your punishments upon it for a while; but it amounts to no more than striking a shadow with a stick.

(The body is a thing that my sense inform me, and not an occult something beyond the senses. Berkeley. Man can inflict the (unsubstantial) body, and not the (substantial) spirit within. Gospel).

वीरं मनो भेदयितुं मनागपि न शक्यते।
का नाम ता महाराज कीदृश्यः कस्य शक्तयः।।३८।।

No body can break down the brave (firm) mind; then tell me great king! what the powers of the mighty amount to? (The mind is invulnerable, and no human power can break its tenor).

याभिर्मनांसि भिद्यन्ते दृष्टनिश्चयवन्त्यपि।
वृद्धिमायातु वा देहो यातु वा विशरारुताम्।।३९।।

The causes that conspire to ruffle the tenor of the resolute mind, are the erroneous conceptions of external appearances. It is better therefore to chastise such bodies which mislead the mind to error.

(The certainty of the uncertainty of our bodies, is the only certain means for the certitude of our minds and safety of our souls; and better is it for us that our bodies be destroyed, inorder to preserve our minds and souls intact.

भावितार्थाभिपतितं मनस्तिष्ठति पूर्ववत्।
इष्टेऽर्थे चिरमाविष्टं दधानं तत्स्थितं मनः।।४०।।

The mind is firm forever that is steadfast to its fixed purpose. Nay it is identified with the object which it has constantly in its thoughts.

(This is called mental metamorphosis or assimilation to the object of thought, as there is a physical transformation of one thing to another form by its constant contact with the same; such as by the law of chemical affinities, which is termed *Yoga* also in Indian medical works).

भावाभावाः शरीरस्था नृप शक्ता न बाधितुम्।
भावितं तीव्रवेगेन मनसा यन्महीपते।।४१।।

Being and not being are words applicable to

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bodies (and are convertible to one another); but they do not apply to the mind; since what is positive in thought, can not be negatived of it in any wise.

तदेव पश्यत्यचलं न शरीरविचेष्टितम्।
न काश्चन क्रिया राजन्वरशापादिका अपि।।४२।।

The mind is immovable and can not be moved by any effort like mobile bodies. It is impregnable to all external actions, and neither your anger or favour (*barasāpa*), can make any effect on it.

तीव्रवेगेन संपन्नं शक्ताश्चालयितुं मनः।
तीव्रवेगेन संयुक्तं पुरुषा ह्यभिवाञ्छितात्।।४३।।

It is possible for men of strong resolutions to change the course of their actions; but where is such a strong minded man to be found, who is able to withstand or change the current of his thought?

मनश्चालयितुं शक्ता न महाद्रिं मृगा इव।
ममेयमसितापाङ्गी मनःकोशे प्रतिष्ठिता।।४४।।

It is impossible to move the mind from its fixed fulcrum, as it is impracticable for tender stags to remove a mountain from its base. This black-eyed beauty is the fixed prop of my mind. (The black eyed beauty of India and Asia, is very naturally opposed to the blue eyed maid of Homer and Europe).

देवागारे महोत्सेधे देवी भगवती यथा।
न दुःखमनुगच्छामि प्रियया जीवरक्षया।।४५।।

She is seated in the lofty temple of my mind, as the goddess *bhavānī* (Juno) on the mount Kailāśa (Olympus); and I fear nothing as long I view this beloved preserver of my life and soul before me.

(The Persian poet Urfi uses the same simile of the temple and mind in the hemistich or distich. "I see her image in my inward shrine, as an idol in the temple of an idolatrous land)."

गिरिर्ग्रीष्मदशादाहं लग्नयेवाब्दमालया।
यत्र यत्र यथा राजंस्तिष्ठाम्यभिपतामि वा।।४६।।

I sit amidst the conflagration of a burning mountain in summer's heat, but am cooled under the umbrage of her showering cloud, wherever I stand or fall.

तत्रेष्टसंगमादन्यत्किंचिन्नानुभवाम्यहम्।
अहल्यादयितानाम्ना मनसेन्द्राभिधं मनः।।४७।।

I think of nothing except of that sole object of my thought and wish, and I cannot persuade myself, to believe me as any other than Indra the lover of Ahalyā.

संसक्तमिदमायाति न स्वभावादृते परम्।
एककार्यनिविष्टं हि मनो धीरस्य भूपते।।४८।।

It is by constant association, that I have come to this belief of myself; nor can I think of me otherwise than what is in my nature; for know, O King! The wise have but one and the same object in their thought and view. (So says Hafiz :If you will have her, think not of another).

न चाल्यते मेरुरिव वरशापबलैरपि।
देहो हि वरशापाभ्यामन्यत्वमिव गच्छति।
ननु धीरं मनो राजन्विजिगीषुतया स्थितम्।।४९।।

The mind like the Meru, is not moved by threat or pity; it is the body that you can tame by the one or other expedient. The wise, O King! are masters of their minds, and there is none and nothing to deter them from their purpose.

एतानि चात्र मनसां न च कारणानि
राजञ्शरीरशकलानि वृथोत्थितानि।
चेतो हि कारणममीषु शरीरकेषु
वारीव सर्ववनखण्डलतारसेषु।।५०।।

Know it for certain, O King, that neither these bodies about us, nor these bodies and sensations of ours are realities. They are but shows of truth, and not the movers of the mind; but on the contrary, it is the mind which supplies the bodies, and senses with their powers of action; as the water supplies the trees and branches with their vegetative juice.

आद्यं शरीरमिह विद्धि मनो महात्म-
न्संकल्पितो जगति तेन शरीरसङ्घः।
आद्यं शरीरमधितिष्ठति यत्र यत्र
तत्तद्भृशं फलति नेतरदस्य पुंसः।।५१।।

The mind is generally believed as a sensuous and passive principle, wholly actuated by the outward impressions of senses; but in truth it is the mind, which is the active and moving

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principle of the organs of action. Because all the senses become dormant in absence of the action of the mind; and so the functions of the whole creation are at a stop, without the activity of the Universal Mind-*anima mundi.* (See Psychology and Mental Philosophy).

इत्यार्षे श्रीवासिष्ठमहारामायणे उत्पत्तिप्रकरणे कृत्रिमेन्द्राहल्यानुरागो नाम एकोननवतितमः सर्गः॥८९॥

CHAPTER 90

LOVE OF THE FICTITIOUS INDRA AND AHALYĀ

Argument. Curses have power on the body, and not upon the mind.

भानुरुवाच

अथेन्द्रेणैवमुक्तोऽसौ राजा राजीवलोचनः।
मुनिं भरतनामानं पार्श्वसंस्थमुवाच ह॥१॥

The Sol said : The lotus-eyed king thus defied by this perverse Indra, addressed the sage Bharata, who was sitting by him (in the court-hall).

राजोवाच

भगवन्सर्वधर्मज्ञ पश्यामि सुदुरात्मनः।
भृशमस्य मुखे स्फारं धाष्ट्यां मद्दारहारिणः॥२॥

The king spoke— Lord, you are acquainted with all morality, and see this ravisher of my wife, and hearest the arrogant speech, that he utters before our face.

पापानुरूपमस्याशु शापं देहि महामुने।
यदवध्यवधात्पापं वध्यत्यागात्तदेव हि॥३॥

Deign, O great sage! pronounce your fulmination upon him without delay; because it is a breach of justice to spare the wicked, as it is to hurt the innocent.

इत्युक्तो राजसिंहेन भरतो मुनिसत्तमः।
यथावत्प्रविचार्याशु पापं तस्य दुरात्मनः॥४॥

Being thus besought by the great king, Bharata the best of the wise *munis*; considered well in his mind, the crime of this wicked soul Indra.

सहानया दुष्कृतिन्या भर्तृद्रोहाभिभूतया।
विनाशं व्रज दुर्बुद्धे इति शापं विसृष्टवान्॥५॥

And then pronounced his imprecation by saying : "Do you, O reprobate sinner, soon meet with your perdition, together with this sinful woman, that is so faithless to her husband."

ततस्तौ राजभरतौ प्रत्यूचतुरिदं वचः।
सुदुर्मती युवां याभ्यां क्षपितं दुश्चरं तपः॥६॥

Then they both replied to the king and his venerable sage, saying— "what fools must you be, to have thus wasted your imprecation, the great gain of your devotion, on our devoted heads; (knowing that our souls are invincible).

अनेन शापदानेन किंचिद्भवति नावयोः।
देहे नष्टे न नौ किंचिन्नश्यति स्वान्तरूपयोः॥७॥

The curse you have pronounced, can do us very little harm; for though our bodies should fall, yet it can not affect our inward minds and spirits (which are unchangeable).

स्वान्तं हि नहि केनापि शक्यते नाशितुं क्वचित्।
सूक्ष्मत्वाच्चिन्मयत्वाच्च दुर्लक्ष्यत्वाच्च विद्धि नौ॥८॥

The inner principle of the soul, can never be destroyed by anybody and anywhere; owing to its inscrutable, subtile and intellectual nature.

भानुरुवाच

सुघनस्नेहसंबद्धमनस्कावेव शापतः।
पतितौ भूतले वृक्षविच्युताविव पल्लवौ॥९॥

The Sol added— This fascinated pair, that were over head and ears in love, then fell down by effect of the denunciation, as when the lopped branches fall upon the ground from the parent tree.

अथ व्यसनसंसक्तौ मृगयोनिमुपागतौ।
ततो द्वावपि संसक्तौ भूयो जातौ विहंगमौ॥१०॥

Being subjected to the torment of transmigration, they were both born as a pair of deer in mutual attachment, and then as a couple of turtle doves in their inseparable alliance.

अथास्माकं विभो सर्गे मिथः संबन्धभावनौ।
तपःपरौ महापुण्यौ जातौ ब्राह्मणदम्पती॥११॥

Afterwards, O lord of our creation, this loving pair came to be born as man and woman, who by their practice of austerities, came to be reborn as a *Brāhmaṇa* and Brāhmaṇī at last.

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भारतोऽपि तयोः शापः स समर्थो बभूव ह।
शरीरमात्राक्रमणे न मनोनिग्रहे प्रभो।।१२।।

Thus the curse of Bharata, was capable only of transforming their bodies; and never to touch their minds or souls which continued in their unshaken attachment in every state of their transfiguration; (or metamorphosis of the body only, and no metempsychosis of the soul).

तावद्यापि हि तेनैव मोहसंस्कारहेतुना।
यत्र तत्र प्रजायेते भवतस्तत्र दम्पती।।१३।।

Therefore wherever they come to be reborn in any shape, they always assume by virtue of their delusion and reminiscence, the form of a male and female pair.

अकृत्रिमप्रेमरसानुविद्धं
स्नेहं तयोस्तं प्रतिवीक्ष्य कान्तम्।
वृक्षा अपि प्रेमरसानुविद्धाः
शृङ्गारचेष्टाकुलिता भवन्ति।।१४।।

Seeing the true love which subsisted between this loving pair in the forest, the trees also become enamoured of the other sex of their own kinds. (This refers to the attachment of the male and female flowers, long before its discovery by Linneus).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे कृत्रिमेन्द्राहल्यानुरागो नाम नवतितमः सर्गः।।९०।।

CHAPTER 91

INCARNATION OF THE LIVING SOUL OR JĪVA

Argument. The Mind is the cause of all its creations.

भानुरुवाच

तेनैतद्वच्मि भगवन्यथाकालं मनो मुने।
अनिग्राह्यमभेद्यं च शापैरपि दुरासदैः।।१।।

The Sol continued— Therefore I say, my lord! that the mind like time, is indestructible of its nature, and the inavertible imprecation of the sage, could not alter its tenor.

ऐन्दवानामतः सृष्टिक्रमाणां प्रविनाशनम्।
युज्यते न च तद्ब्रह्मन्युक्तमेतन्महात्मनः।।२।।

Therefore it is not right for you, O great Brahmā! to destroy the ideal fabric of the air—drawn world of the sons of Indu, because it is improper for great souls, to put a check to the fancies of others; (but rather to let every one to delight in his own hobby horse and romantic visions).

किं तदस्ति जगत्यस्मिन्विविधेषु जगत्सु च।
तवापि नाथ नाथस्य यद्दैन्याय महात्मनः।।३।।

What thing is there, O lord of lords! that is wanting to you in this universe of so many worlds, that should make your great soul, to pine for the air built worlds of Indu's sons? (It is not for noble minds to pine for the greatness of others, nor repine at the loss which they may sustain).

मनो हि जगतां कर्तृ मनो हि पुरुषः स्मृतः।
यन्मनोनिश्चयकृतं तद्द्रव्यौषधिदण्डनैः।।४।।

The mind is verily the maker of worlds, and is known as the prime Male-Puruṣa, (the Demiurgus or Protogones). Hence the mind that is fixed to its purpose, is not to be shaken from it by the power of any imprecation or by virtue of any drug or medicine, or even by any kind of chastisement.

हन्तुं न शक्यते जन्तोः प्रतिबिम्बमणेरिव।
तस्मादेतेऽत्र तिष्ठन्तु भासुरैः सर्गसंभ्रमैः।।५।।

The mind which is the image of every body, is not destructible as the body, but remains forever fixed to its purpose. Let therefore the Aindavas continue in their ideal act of creation, (as so many Brahmās themselves).

त्वं सृष्ट्वेह प्रजास्तिष्ठ बुद्ध्याकाशे ह्यनन्तकः।
चित्ताकाशश्चिदाकाश आकाशश्च तृतीयकः।।६।।

You lord that has made these creatures, remain firm in your place, and behold the infinite space which is spread out before you, and commensurate with the ample scope of your understanding, in the triple spheres of your intellect and mind, and the vast vacuity of the firmament. (*i.e.* The infinitude of the etherial vacuum is co-extensive with the amplitude of Brahmā's mind, and the plenitude of creations).

अनन्तास्त्रय एवैते चिदाकाशप्रकाशिताः।
एकं द्वौ त्रीन्बहून्वापि कुरु सर्गाञ्जगत्पते।।७।।

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These three fold infinities of etherial, mental and intellectual spaces, are but reflections of the infinite vacuity of divine intellect, and supply you, O Brahmā, with ample space for your creation of as many worlds at your will.

स्वेच्छयात्मनि तिष्ठ त्वं किं गृहीतं तवैन्दवैः।

ब्रह्मोवाच

अथैन्दवजगज्जाले भानुनैवमुदाहृते।।८।।

Therefore you are at liberty to create *adlibitum*, whatever you likes and think not that the sons of Indu, have robbed you of anything; when you has the power to create everything.

मया संचिन्त्य सुचिरमिदमुक्तं महामुने।

युक्तमुक्तं त्वया भानो विततं हि किलाम्बरम्।।९।।

Brahmā said— After the sun had spoken to me in this manner, concerning the Aindava and other worlds, I reflected a while on what he said, and then answered him saying—

मनश्च विततं वापि चिदाकाशश्च विस्तृतः।

तद्यथाभिमतं सर्गं नित्यकर्म करोम्यहम्।।१०।।

Well has you said, O sun, for I see the ample space of air lying open before me; I see also my spacious mind and the vast comprehension of my intellect, I will therefore go on with my work of creation forever.

कल्पयामि बहून्याशु भूतजालानि भास्कर।

तत्त्वमेवाशु भगवन्प्रथमो मे मनुर्भव।।११।।

I will immediately think about multitudes of material productions, whereof O sun! I ordain you as my first Manu or progeny, to produce all these for me. (The sun light was the first work of creation, and the measure of all created beings, by his days and nights or mornings and evenings).

कुरु सर्गं यथाकामं मया समभिचोदितः।

अथैतत्स महातेजा मम वाक्यं प्रभाकरः।।१२।।

Now produce all things as you will and according to my behest, at which the refulgent sun readily compiled to my request.

अङ्गीकृत्य द्विधात्मानं चकार तपतांवर।

एकेन प्राक्तनेनास्मिन्वपुषा सूर्यतां गतः।।१३।।

Then this great luminary stood confess with his bipartite body of light and heat; with the first of which he shone as the sun in the midst of heaven.

व्योमाध्वगतया सर्गे ततान दिवसावलिम्।

मन्मनुत्वं द्वितीयेन कृत्वा स्ववपुषा क्षणात्।।१४।।

With the other property of the heat of his body, he became my Manu or agent in the nether worlds. (The solar heat or calor, is the cause of growth upon earth).

ससर्ज सकलां सृष्टिं तां तामभिमतां मम।।१५।।

And here he produced all things as I bade him do, in the course of the revolutions of his seasons.

एतत्ते कथितं सर्वं वसिष्ठमनसो मुने।

स्वरूपं सर्वकृत्त्वं च शक्तत्वं च महात्मनः।।१६।।

Thus have I related to you, O sagely Vasiṣṭha! all about the nature and acts of the mind, and omnipotence of the great soul ; which infuses its might in the mind in its acts of creation and production.

प्रतिभासमुपायाति यद्यदस्य हि चेतसः।

तत्तत्प्रकटतामेति स्थैर्यं सफलतामपि।।१७।।

Whatever reflection is represented in the mind, the same is manifested in a visible form, and becomes compact and stands confess before it. (The ideal becomes visible or the nouminal is express in the phenomenal).

सामान्यब्राह्मणा भूत्वा प्रतिभासवशात्किल।

ऐन्दवा ब्रह्मतां याता मनसः पश्य शक्तताम्।।१८।।

Look at the extraordinary power of the mind, which raised the ordinary Aindava *Brāhmaṇas* to the rank of Brahmā, by means of their conception of the same in themselves.

यथा चैन्दवजीवास्ते चित्रत्वाद्ब्रह्मतां गताः।

वयं तथैव चिद्भावाच्चित्तत्त्वाद्ब्रह्मतां गताः।।१९।।

As the living souls of the Aindavas, were incorporated with Brahmā, by their intense thought of him in them, (or by their mental absorption of themselves in him); so also have we attained to Brahmāhood, by means of our mental conception of that spiritual light and Supreme intellect in ourselves so in our daily ritual.

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चित्तं हि प्रतिभासात्म यच्च तत्प्रतिभासनम्।
तदिदं भाति देहादिस्वान्तं नान्यास्ति देहदृक्।।२०।।

The mind is full of its innate ideas, and the figure that lays a firm hold of it, the same appears express without it in a visible shape; or else there is no material substance beside one's own mind.

(This is the doctrine of conceptionalists, that all outward objects are but representations of our inborn ideas, in opposition to the belief of sensationalists, that the internal notions are reflections of our external sensations).

चित्तमात्मचमत्कारं तच्च तत्कुरुते स्वतः।
यथावत्संभवं स्वात्मन्येवान्तर्मरिचादिवत्।।२१।।

The mind is the wonderful attribute of the soul, and bears in itself many other properties like the inborn pungency of the pepper. (These inborn properties are the memory, imagination and other faculties of the mind).

तदेतच्चित्तवद्भातमातिवाहिकनामकम्।
तदेवोदाहरन्त्येवं देहनाम्ना घनभ्रमम्।।२२।।

These properties appear also as the mind, and are called its hyperphysical or mental faculties; while it is down right mistake on the part of some to understand them as belonging to the body. (The Sankhya materialists understand the internal faculties as products of the body and matter).

कथ्यते जीवनाम्नैतच्चित्तं प्रतनुवासनम्।
शान्तदेहचमत्कारं जीवं विद्धि क्रमात्परम्।।२३।।

The self-same mind is termed also the living principle— Jīva (Zoa), when it is combined with its purer desires; and is to be known after all be bodiless and unknown in its nature.

(The life being combined with gross desires, assumes the body for its enjoyment of them, but loosened from its fetters, it resumes its purer nature. Hence the future spiritual life, is free from grosser wishes).

नाहं न चान्यदस्तीह चित्रं चित्तमिदं स्थितम्।
वसिष्ठैन्दवसंविद्वदसत्सत्तामिवागतम्।।२४।।

There is no body as myself or any other person in this world, except this wondrous and self-existent mind; which like the sons of Indu, assumes the false conception of being real Brahmās themselves.

यथैन्दव मनो ब्रह्मा तथैवायमहं स्थितः।
तत्कृतं चाहमेवेदं संकल्पात्मैव भासते।।२५।।

As the Aindavas were Brahmās in their minds, so my mind makes me a Brahmā also; it is the mind that makes one such and such, according to the conception that he entertains of himself. (We are in reality nothing, but what our minds inform us to be).

कश्चिच्चित्तविलासोऽयं ब्रह्माहमिह संस्थितः।
स्वभावा एव देहादि विद्धि शून्यतरात्मखात्।।२६।।

It is only by a conceit of my mind, that I think myself situated as a Brahmā in this place; otherwise all these material bodies, are known to be as unreal, as the vacuity of the soul wherein they abide.

शुद्धचित्परमार्थैकरूपिणीत्येव भावनात्।
जीवो भूयो मनो भूत्वा वेत्तीत्थं देहतां मुधा।।२७।।

The unsullied mind approximates the Divine, by its constant meditation of the same; but being vitiated by the variety of its desires, it becomes the living being, which at last turns to animal life and the living body. (This is called the incarnation of the living soul or the materialisation of the spirit).

सर्वमैन्दवसंसारवदिदं भाति चिद्वपुः।
संपन्नसंप्रबोधात्मा स्वप्नो दीर्घः स्वशक्तिजः।।२८।।

The intelligent body shines as any of the luminous orbs in the world of the Aindavas, it is brilliant with the intelligent soul, like the appearance of a visionary creation of the mind.

(The body is a creature of the mind like a figure in its dream).

द्विचन्द्रविभ्रमाकारं तन्मात्राभासपूर्वकम्।
ऐन्दवाम्बरवद्दृढं चित्तादेवाखिलं भवेत्।।२९।।

All things are the productions of the mind and reflections of itself, like the two moons in the sky, the one being but a reflection of the other; and as the concepts of the Aindava worlds.

न सन्नासदहंरूपं सत्तासत्ते तदेव च।
उपलम्भेन सदूपमसत्यं तद्विरोधतः।।३०।।

There is nothing as real or unreal, nor a

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personality as I or you or any other; the real and unreal are both alike, unless it be the conception which makes something appear as a reality which has otherwise no reality of itself.

जडाजडं मनो विद्धि संकल्पात्म बृहद्वपुः।
अजडं ब्रह्मरूपत्वाज्जडं दृश्यात्मतावशात्।।३१।।

Know the mind to both active and inert (*i.e.* both as spirit and matter). It is vast owing to the vastness of its desires, and is lively on account of its spiritual nature of the great God; but becomes inert by its incorporation with material objects.

दृश्यानुभवसत्यात्म न सद्भावे विलासि तत्।
कटकत्वं यथा हेम्नि तथा ब्रह्मणि संस्थितम्।।३२।।

The conception of phenomenals as real, cannot make them real, any more then the appearance of a golden bracelet, can make it gold, or the phenomenals appearing in Brahmā, can identify themselves with Brahmā himself.

सर्वत्वाद्ब्रह्मणः सर्वं जडं चिन्मयमेव च।
अस्मदादिशिलान्तात्मा न जडं न च चेतनम्।।३३।।

Brahmā being all in all, the inert also are said to be intelligent, or else all beings from ourselves down to blocks, are neither inert nor intelligent. (Because nothing exists be sides Brahmā, wherefore what exists not, can be neither one nor the other).

दार्वादीनामचित्त्वेन नोपलम्भस्य संभवः।
उपलम्भो हि सदृशसंबन्धादेव जायते।।३४।।

It is said that the lifeless blocks, are without intelligence and perception; but everything that bears a like relation to another, has its perception also like the other. (Hence all things being equally related to Brahmā, are equally sentient also in their natures).

(* So says a spiritualistic philosopher. Think you this earth of ours is a lifeless and unsentient bulk, while the worm on her surface is in the enjoyment of life? No, the universe is not dead. This life-jīva, what is it but the pervading afflux of defic love and life, vivifying all nature, and sustaining the animal and vegetable world as will as the world of mind? These suns, systems, planets and satellites, are not mere mechanisms. The pulsations of a divine life throb in them all, and make them rich in the sense that they too are parts of the divine cosmos. Should it be objected that it proves too much; that it involves the identity of the vital principle of animals and vegetables, let us not shrink from the conclusion. The essential unity of all spirit and all life with this exuberant life from God, is a truth from which we need not recoil. Even though it bring all animal and vegetable forms within the sweep of immortality Epes Sargent.)

उपलब्धेऽजडं विद्धि तेनेदं सर्वमेव हि।
उपलम्भो हि सदृशसंबन्धात्स्यात्समात्मनोः।।३५।।

Know everything to be sentient that has its perception or sensitivity; wherefore all things are posses of their perceptivity, by the like relation (*sadrisa-sambandha*) of themselves with the supreme soul.

जडचेतनभावादिशब्दार्थश्रीर्न विद्यते।
अनिर्देश्यपदे पत्रलतादीव महामरौ।।३६।।

The terms inert and sensitive are therefore meaningless, in their application to things subsisting in the same divine spirit; and it is like attributing fruits and flowers to the arbours of a barren land. The barren waste refers to the vacuum of the divine mind, and its arbours to its unsubstantial ideas, which are neither inert nor sentient like the fruits or flowers of those trees.

चितो यच्चेत्यकलनं तन्मनस्त्वमुदाहृतम्।
चिद्भागोऽत्राजडो भागो जाड्यमत्र हि चेत्यता।।३७।।

The notion or thought, which is formed by and is an act of the intellect, is called the mind; of these the portion of the intellect or intellectual part, is the active principle, but the thought or mental part is quite inert.

चिद्भागोत्रावबोधांशो जडं चेत्यं हि दृश्यते।
इति जीवो जगद्भ्रान्तिं पश्यन्गच्छति लोलताम्।।३८।।

The intellectual part consists of the operation of intellection, but the thoughts or thinkables (*cetyas*), which are the acts of the *cit* or intellect are known to be inert; and these are viewed by the living soul in the erroneous light of the world, (rising and sitting before it like the sceneries of a phantasmagoria).

चित्तस्थ एव भावोऽसौ शुद्ध एव द्विधा कृतः।
अतः सर्वं जगत्सैव द्वैतलब्धं च सैव तत्।।३९।।

The nature of the intellect-*cit* is a pure unity,

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but the mind— *citta* which is situated in the same, and thence called *cit— stha* or posited in the intellect, is a *reachauffe* or dualism of itself, and this appears in the form of a duality of the world.

स्वमेवान्यतया दृष्ट्वा चितिर्दृश्यतया वपुः।
निर्भागाप्येकभागाभं भ्रमतीव भ्रमातुरा।।४०।।

Thus it is by intellection of itself as the other form, that the noumenal assumes the shape of the phenomenal world; and being indivisible in itself, it wanders through the labyrinth of errors with its other part of the mind.

न भ्रान्तिरस्ति भ्रमभाङ्मनैवेतीह निश्चयः।
परिपूर्णार्णवप्रख्यावेतीत्थं संस्थिता चितिः।।४१।।

There is no error in the unity of the intellect, nor is the soul liable to error, unless it is deluded by its belief of pluralities. The intellect is as full as the ocean, with all its thoughts rising and sitting in it as its endless waves.

* (The unity of all phenomena was the dream of ancient philosophy. To reduce all this multiplicity to a single principle, has been and continues to be the ever-recurring problem. To the question of a unity of substance the Greek science, repeatedly applied itself; and so did the sophists or Persia and India. It was the craving for unity, which led the white men of Asia, the ancient Aryan race, to the conception of God as the one substance immanent in the universe. At first they were polytheists, but with the progress of thought their number of gods diminished, and became the authors of Veda. At last arrived to the conception of a unity of forces, of a divine power as the ultimate substratum of things. They regarded the beings of the world, as in effect, composed of two elements; the one real and of a nature permanent and absolute, and the other relative, flowing and variable and phenomenal; the one spirit and the other relative, flowing and variable and phenomenal; the one spirit and the other matter, and both proceeding from an inseparable unity, a single substance. Ibid. According to Vasiṣṭha this single substance is the *cit* or divine intelligence, which produces the Mind, which is conversant with matter.)

सर्वं स्याज्जाड्यमप्यस्याश्चितिश्चित्त्वं च वेत्सि तत्।
चिद्भागोंशोऽवबोधस्य त्वहन्ताजडतोदयः।।४२।।

That which you call the mental part of the intellect, is full of error and ignorance; and it is the ignorance of the intellectual part, that produces the errors of egoism and personality.

अहन्तादिपरे तत्त्वे मनागपि न विद्यते।
ऊर्म्यादीव पृथक्तोये संवित्सारं हि तद्यतः।।४३।।

There is no error of egoism or personality in the transcendental category of the divine soul; because it is the integrity of all consciousness, as the sea is the aggregate of all its waves and waters.

अहंप्रत्ययसंदृश्यं चेत्यं विद्धि समुत्थितम्।
मृगतृष्णाम्बिवान्तस्थं नूनं विद्यत एव नो।।४४।।

The belief of egoism rises as any other thought of the mind, and is as inborn in it as the water in the mirage, which does not exist really in it.

अहन्तापदमन्तात्मपदं विद्धि निरामयम्।
विदं विदुरहंतादि शैत्यमेव यथा हिमम्।।४५।।

The term ego is inapplicable to the pure and simple internal soul; which being vitiated by the gross idea of its concupiscence, takes the name of ego, as the thickened coldness in called by the name of frost.

चित्तेव चेत्यते जाड्यं स्वप्ने स्वमरणोपमम्।
सर्वात्मत्वात्सर्वशक्तीः कुर्वती नैति साम्यताम्।।४६।।

It is the pure substance of the intellect which forms the ideas of gross bodies, as one dreams of his death in his sleep. The all-pervading intelligence which is the all inherent and omnipotent soul, produces all forms in itself, and of which there is no end until they are reduced to unity.

मनः पदार्थादितया सर्वरूपं विजृम्भते।
नानात्मा चित्तदेहोऽयमाकाशविशदाकृतिः।।४७।।

The mind manifest various appearances in the forms of thing, and being of a pure etherial form, it assumes various shapes by its intellectual or spiritual body.

देहादिदेहप्रतिभारूपात्म्यं त्यजता सता।
विचार्यं प्रतिभासात्म चित्तं चित्तेन वै स्वयम्।।४८।।

Let the learned abstain from the thoughts of the three fold forms of the pure intellectual, spiritual and corporeal bodies, and reflect on

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them as the reflections of the divine intellect in his own mind.

चिततामे शोधिते हि परमार्थसुवर्णताम्।
गतेऽकृत्रिम आनन्दः किं देहोपलखण्डकैः।।४९।।

The mind being cleansed of its darkness like the mirror of its dirt, shows the golden hue of spiritual light, which is replete with real felicity, and by far more blissful than what this earthly clod of body can ever yield.

यद्विद्यते शोध्यते तद्बोधः के च खपादपाः।
देहाद्यविद्या सत्या चेद्युक्त एतां प्रति ग्रहः।।५०।।

We should cleanse the mind which exists forever, rather than the body which is transient and non-existent; and as unreal as the trees in the air, of which no one takes any notice.

असत्यविनिविष्टानां देहवाचितया त्विह।
य नामोपदिशन्त्यज्ञाः किंचित्ते पुरुषैडकाः।।५१।।

Those who are employed in the purification of their bodies, under the impression that the body also is called the *ātmā* or soul (in some śāstra); are the atheistic *carrakas*, who are as silly goats among men.

यथैतद्भावयेत्स्वान्तं तथैव भवति क्षणात्।
दृष्टान्तोऽत्रैन्दवाहल्याकृत्रिमेन्द्रादिनिश्चयाः।।५२।।

Whatever one thinks inwardly in himself, he is verily transformed to its likeness, as in the instance of the Aindava *Brāhmaṇas*, and of Indra and Ahalyā cited before.

यद्यद्यथा स्फुरति सुप्रतिभात्मचितं
तत्तत्तथा भवति देहतयोदितात्म।
देहोऽयमस्ति न न चाहमिति स्वरूपं
विज्ञानमेकमवगम्य निरिच्छमास्स्व।।५३।।

Whatever is represented in the mirror of the mind, the same appears in the figure of the body also. But as neither this body nor the egoism of any one, is lasting forever, it is right to forsake our desires.

देहोऽयमेष च किलायमिति स्वभावा-
द्देहोऽयमेतदखिलं तत एति नाशम्।
यक्षादिकल्पनवशाद्भयमेति बालो
निर्यक्षदेहगत एव कयापि युक्त्या।।५४।।

It is natural for everybody to think himself as an embodied being, and to be subject to death; (while in reality it is the soul that makes the man, who is immortal owing to the immortality of the soul). It is as a boy thinks himself to be possessed of a demon of his own imagination, until he gets rid of his false apprehension by the aid of reasoning.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे जीवावतरणक्रमोपदेशो नामैकनवतितमः सर्गः।।९१।।

CHAPTER 92

ON THE POWERS OF MIND

Argument. Force of the Faculties of the Mind and Energy of Men.

वसिष्ठ उवाच

इत्युक्तवान्स भगवान्मया कमलसंभवः।
रघूद्वह पुनः पृष्ठो वाक्यमाक्षिप्य भूतपः।।१।।

Vasiṣṭha added : Now hear, O support of Raghu's race! what I next proposed to the lotus-born lord Brahmā, after we had finished the preceding conversation.

त्वयैव भगवन्प्रोक्ताः शापमन्त्रादिशक्तयः।
अमोघा इति ता एव कथं मोघाः कृताः पुनः।।२।।

I asked him saying— Lord! you have spoken before of the irrevocable power of curses and imprecations; how is it then that their power is said to be frustrated again by men.

शापेन मन्त्रवीर्येण मनोबुद्धीन्द्रियाण्यपि।
सर्वाण्येव विमूढानि दृष्टानि किल जन्तुषु।।३।।

We have witnessed the efficacy of imprecations, pronounced with potent *Mantra*— anathemas, to overpower the understanding and senses of living animals, and paralyze every member of the body. (This speaks of the incantations and charms of the Atharva Veda).

यथैतौ पवनस्पन्दौ यता स्नेहतिलौ यथा।
अभिन्नौ तद्वदेवैतौ मनोदेहौ स एव तत्।।४।।

Hence we see the mind and body are as intimately connected with each other, as motion with the air and fluidity with the sesamum seed: (because the derangement of the one is attended by the disorganization of the other: *i.e.* of the body and mind).

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अथ नास्तीह वा देहः केवलं चेतसैव सः।
मुधानुभूयते स्वप्नमृगतृष्णाद्विचन्द्रवत्।।५।।

Or that there is no body except it but be a creation of the mind, like the fancied chimeras of visions and dreams, and as the false sight of water in the mirage, or the appearance of two moons in the sky.

एकनाशे द्वयोरेव नाशोऽन्याभ्युपपद्यते।
अवश्यं भवितुं मनोनाशे देहपरिक्षयः।।६।।

Or else why is it that the dissolution of the one, brings on the extinction of the other, such as the quietus of the mind, is followed by the loss of bodily sensations?

मनः शापादिभिर्दोषैः कथं नाक्रम्यते प्रभो।
कथमाक्रम्यते वापि ब्रूहि मे परमेश्वर।।७।।

Tell me, my lord! how the mind is unaffected by the power of imprecations and menace, which subdue the senses, and say whether they are both overpowered by these, being the one and same thing.

ब्रह्मोवाच

न तदस्ति जगत्कोशे शुभकर्मानुपातिना।
यत्पौरुषेण शुद्धेन न समासाद्यते जनैः।।८।।

Brahmā replied : Know then, there is nothing in the treasure-house of this world, which is unattainable by man by means of his exertions in the right way.

आब्रह्मस्थावरान्तं च सर्वदा सर्वजातयः।
सर्व एव जगत्यस्मिन्द्विशरीराः शरीरिणः।।९।।

And that all species of animal being, from the state of the highest Brahmā, down to minute insects, are *bicorpori* or endowed with two bodies the mental and corporeal. (*i.e.* the mind and the body).

एकं मनःशरीरं तु क्षिप्रकारि सदा चलम्।
अकिंचित्करमन्यत्तु शरीरं मांसनिर्मितम्।।१०।।

The one, that is the mental body, is ever active and always fickle; and the other is the worthless body of flesh, which is dull and inactive.

तत्र मांसमयः कायः सर्वस्यैव च संगतः।
सर्वैराक्रम्यते शापैस्तथा विद्यादिसंचयैः।।११।।

Now the fleshy part of the body which accompanies all animal beings, is overpowered by the influence of curses and charms, practised by the art of incantation— *abhicāra Vidyā.* (Exorcism, the Mumbo Jumbo of the Tantras).

मूकप्रायो ह्यशक्तोऽसौ दीनः क्षणविनश्वरः।
पद्मपत्राम्बुचपलो दैवादिविवशस्थितिः।।१२।।

The influence of certain supernatural powers stupifies a man, and makes him dull and dumb. Sometimes one is about to droop down insensible, as spell bound persons are deprived of their external senses, and fall down like a drop of water from a lotus-leaf.

मनोनाम द्वितीयोऽयं कायः कायवतामिह।
स आयत्तोऽपि नायत्तो भूतानां भुवनत्रये।।१३।।

The mind which is the other part of the body of embodied beings, is ever free and unsubdued; though it is always under the subjection of all living beings in the three worlds.

पौरुषं स्वमवष्टभ्य धैर्यमालम्ब्य शाश्वतम्।
यदि तिष्ठत्यगम्योऽसौ दुःखानां तदनिन्दितः।।१४।।

He who can control his mind by continued patience on one hand, and by incessant vigilance on the other, is the man of an unimpeachable character, and unapproachable by calamity.

यथायथासौ यतते मनोदेहो हि देहिनाम्।
तथा तथासौ भवति स्वनिश्चयफलैकभाक्।।१५।।

The more a man employs the mental part of his body to its proper employment, the more successful he is in obtaining the object he has in view. (Omnium vincit vigilentīa *vel* diligentia).

सफलो मांसदेहस्य न कश्चित्पौरुषक्रमः।
मनोदेहस्य सफलं सर्वमेव स्वचेष्टितम्।।१६।।

Mere bodily energy is never successful in any undertaking (any more than brute force); it is intellectual activity only, that is sure of success in all attempts. (The head must guide the body).

पवित्रमनुसंधानं चेतः स्मरति सर्वदा।
निष्फलास्तत्र शापाद्याः शिलायामिव सायकाः।।१७।।

The attention of the mind being directed to objects unconnected with matter, it is as vain an effort to hurt it, (an immaterial object); as it is to pierce a stone with an arrow (or to beat the air).

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पतत्वम्भसि वह्नौ वा कर्दमे वा शरीरकम्।
मनो यदनुसंधत्ते तदेवाप्नोति तत्क्षणात्।।१८।।

Drown the body under the water or dip it in the mud, burn it in the fire or fling it aloft in air, yet the mind turn not from its pole; and he who is true to his purpose, is sure of success. (The word *tatkṣanāt phalitah* or gaining immediate success, is an incredible expression in the text).

पुरुषातिशयः सर्वः सर्वभावोपमर्दने।
ददात्यविघ्नेन फलं मनो हि मनसो मुने।।१९।।

Intensity of bodily efforts overcomes all impediments, but it is mental exertion alone which leads to ultimate success in every undertaking: (for without the right application of bodily efforts under guidance of reason, there can be no expectation of prospering in any attempt).

पौरुषेण बलेनान्तश्चित्तं कृत्वा प्रियामयम्।
कृत्रिमेन्द्रेण दुःखार्तिर्न दृष्टा सा मनागपि।।२०।।

Mark here in the instance of the fictitious Indra, who employed all his thoughts to the assimilation of himself into the very image of his beloved, by drowning all his bodily pains in the pleasure of her remembrance.

पौरुषेण मनः कृत्वा नीरागं विगतज्वरम्।
माण्डव्येन जीताः क्लेशाः शूलप्रान्तेऽपि तिष्ठता।।२१।।

Think of the manly fortitude of Māndavya, who made his mind as callous as marble, when he was put to the punishment of the guillotine, and was insensible of his suffering. (So it is recorded of the Sophist Mansur, who was guillotined for his faith in the *anal Haq* "I am the True One," and of the martyrs who fell victims to their faith in truth).

अन्धकूपस्थितेनापि मानसैर्यज्ञसंचयैः।
ऋषिणा दीर्घतपसा संप्राप्तं वैबुधं पदम्।।२२।।

Think of the sage who fell in the dark pit, while his mind was employed in some sacrificial rite, and was taken up to heaven in reward of the merit of his mental sacrifice. (Redemption is to be had by sacrifice of the soul, and not of the body).

इन्दुपुत्रैर्नरैरेव पुरुषाध्यवसायतः।
ध्यानेन ब्रह्मता प्राप्ता सा मयापि न खण्डयते।।२३।।

Remember also how the sons of Indu obtained their Brahmāhood, by virtue of their persevering devotion, and which even I have not the power to withhold. (*i.e.* Even Brahmā is unable to prevent one's rising by his inflexible devotedness).

अन्येऽपि सावधाना ये धीराः सुरमहर्षयः।
चित्तात्स्वमनुसंधानं न त्यजन्ति मनागपि।।२४।।

There have been also many such sages and master-minds among men and gods, who never bid aside their mental energies, whereby they were crowned with success in their proper pursuits.

आधयो व्याधयश्चैव शापाः पापदृशस्तथा।
न खण्डयन्ति तच्चित्तं पद्मघाताः शिलामिव।।२५।।

No pain or sickness, no fulmination nor threat, no malicious beast or evil spirit, can break down the resolute mind, any more than the striking of a lean lotus-leaf, can split the breast of a hard stone.

ये चापि खण्डिताः केचिच्छापाद्यैराधिसायकैः।
स्वविवेकाक्षमं तेषां मनो मन्ये विपौरुषम्।।२६।।

Those that you say to have been discomfited by tribulations and persecutions, I understand them as too infirm in their faiths, and very weak both in their minds and manliness.

न कदाचन संसारे सावधानमना मनाक्।
स्वप्नेऽपि कश्चिद्दृश्ये वा दोषजालैः खिलीकृतः।।२७।।

Men with heedful minds, have never been entrapped in the snare of errors in this perilous world; and they have never been visited by the demon of despair, in their sleeping or waking states.

मनसैव मनस्तस्मात्पौरुषेण पुमानिह।
स्वकमेव स्वकेनैव योजयेत्पावने पथि।।२८।।

Therefore let a man employ himself to the exercise of his own manly powers, and engage his mind and his mental energy to noble pursuits, in the paths of truth and holiness.

प्रतिभातं यदेवास्य यथा भूतं भवत्यलम्।
क्षणादेव मनः पीनं बालवेतालबन्मुने।।२९।।

The enlightened mind forgets its former darkness, and sees its objects in their true light;

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and the thought that grows big in the mind, swallows it up at last, as the fancy of a ghost lays hold of the mind of a child.

प्रतिभासस्यानुपदं प्राक्तनीं स्थितिमुच्झति।
कुलालकर्मानुपदं घटो मृत्पिण्डतामिव।।३०।।

The new reflection effaces the prior impression from the tablet of the mind, as an earthen pot turning on the potter's wheel, no more thinks of its nature of dirty clay.

(One risen to a high rank or converted to a new creed, entirely forsakes and forgets his former state).

प्रतिभासार्थतामेति क्षणादेव मनो मुने।
स्पन्दमात्रात्मकं वारि यथा तुङ्गतङ्गताम्।।३१।।

The mind, *O muni*! is transmuted in a moment to its new model; as the inflated or aerated water rises high into waves and ablutions, glaring with reflections of sun-light. (Common minds are wholly occupied with thoughts of the present, forgetful of the past and careless of the future).

अनुसंधानमात्रेण सूर्यबिम्बेऽपि यामिनीम्।
मनः पश्यत्यशुद्धाक्षश्चन्द्रबिम्बे द्वितामिव।।३२।।

The mind that is averse to right investigation, sees like the purblind, everything in darkness even in broad day light; and observes by deception two moons for one in the moonshine. (The uninquisitive are blind to the light of truth).

यत्पश्यति तदेवाशु फलीभूतमिदं मनः।
सह हर्षविषादाभ्यां भुङ्क्ते तस्मात्तदेव तत्।।३३।।

Whatever the mind has in view, it succeeds soon in the accomplishment of the same. And as it does aught of good or evil, it reaps the reward of the same, in the gladness or bitterness of his soul.

प्रतिभानुपदं चेतश्चन्द्रेऽप्यग्निशिखाशतम्।
दृष्ट्वा दाहमवाप्नोति दग्धं च परितप्यते।।३४।।

A wrong reflector reflects a thing in a wrong light, as a distracted lover sees a flame in the moonbeams, which makes him burn and consume in his state of distraction. (This is said of distracted lovers, who imagine cooling moon-beams and sandal-paste as hot as fire, and inflaming their flame of love).

प्रतिभानुपदं चेतः क्षारेऽपि हि रसायनम्।
दृष्ट्वा पीत्वा परां तृप्तिं याति वल्गति नृत्यति।।३५।।

It is the conception of the mind, that makes the salt seem sweet to taste, by its giving a flavour to the salted food for our zest and delight.

प्रतिभानुपदं चेतो व्योमन्यपि महावनम्।
दृष्ट्वा लुनाति लूत्वा च पुनरारोपयत्यलम्।।३६।।

It is our conception, that makes us see a forest in the fog, or a tower in the clouds; appearing to the sight of the observer to be rising and falling by turns.

इत्थं यदेव परिकल्पयतीन्द्रजालं
क्षिप्रं तदेव परिपश्यति तात चेतः।
नासज्जगन्न च सदित्यवगम्य नूनं
लूनां दृशं विविधभेदवतीं जहीहि।।३७।।

In this manner whatever shape the imagination gives to a thing, it appears in the same visionary form before the sight of the mind; therefore knowing this world of your imagination, as neither a reality nor unreality, forbear to view it and its various shapes and colours, as they appear to view.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे मनोमाहात्म्यवर्णनं नाम द्विनवतितमः सर्गः।।९२।।

CHAPTER 93

A VIEW OF THE GENESIS OF THE MIND AND BODY

Argument. First Birth of the Mind, and then that of Light. Next grew the Ego, and thence came out the World.

वसिष्ठ उवाच

इति मे भगवता पूर्वमुक्तं तदेतदद्य तुभ्यं कथितम्।।१।।

Vasiṣṭha said : I will now tell you Rāma! What I was instructed of yore by lord Brahmā himself. (The prime progenitor of mankind and propounder of the Vedas).

तस्मादनाख्यानाद्ब्रह्मणः सर्वतः सर्वमनाख्यानमुत्पद्यते
स्वयमेव तद्घनतां प्राप्य मनः संपद्यते।।२।।

From the unspeakable Brahmā, there sprang all things in their undefinable ideal state, and then the Spirit of God being condensed by His Will, it came to be produced of itself in the form of the Mind. (The volitive and creative agency of God).

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तन्मनस्तन्मात्रकल्पनपूर्वकसन्निवेशं भवति ततस्तैजसः पुरुषः संपद्यते सोऽयं ब्रह्मोत्यात्मनि नाम कृतवान्।।३।।

The Mind formed the notions of the subtile elementary principles in itself, and became a personal agent (with its power of volition or creative will). The same became a luminous body and was known as Brahmā the first Male. (*Puruṣa* or *Protogonus-Pratha-janya* or *Prathamajanita*).

तेन राम योऽयं परमेष्ठी तन्मनस्तत्त्वं विद्धि।।४।।

Therefore know Rāma, this same Brahmā to be the *Parameṣthi* or situated in the Supreme, and being a personification of the Will of God, is called the Mind.

समनस्तत्त्वाकारो भगवान्ब्रह्मा संकल्पमयत्वाद्यदेव संकल्पयति तदेव पश्यति।।५।।

The Mind therefore known as the Lord Brahmā, is a form of the Divine essence, and being full of desires in itself sees all its wills (in their ideal forms), present before it.

ततस्तेनेयमविद्या परिकल्पिता अनात्मन्यात्माभिमानमयीति तेन ब्रह्मणा गिरितृणजलधिमयमिदं क्रमेण जगत्परिकल्पितम्।।६।।

The mind then framed or fell of itself, into the delusion (avidyā), of viewing its ideal images as substantial (as one does in his delirium); and thence the phenomenal world (with whatever it contains), is said to be the work of Brahmā.

इत्थं क्रमेण ब्रह्मतत्त्वादियमागता सृष्टिरन्यत एवागतेयमिति लक्ष्यते।।७।।

Thus the world proceeding in this order from the Supreme essence, is supposed by some to have come into being from another source, of dull material particles. (Doctrine of Hylotheism or the Materialistic system of Sānkhya Philosophy).

तस्मात्सर्वपदार्थानां त्रैलोक्योदरवर्तिनाम्।
उत्पत्तिर्ब्रह्मणो राम तरङ्गाणामिवार्णवात्।।८।।

It is from that Brahmā, O Rāma! that all things situated in this concave world, have come to being, in the manner of waves rising on the surface of the deep.

य एवमनुत्पन्ने जगति या ब्रह्मणश्चिन्मनोरूपिणी साहंकारे परिकल्प्य ब्रह्म ब्रह्मतामेति।।९।।

The self existent Brahmā that existed in the form of intellect (*cit*) before creation, the same assumed the attribute of egoism (*ahankāra*) afterwards, the became manifest in the person of Brahmā. (Thence called Svayambhu or self-born).

यास्त्वन्याश्चिच्छक्तयः सर्वशक्तेरभिन्ना एक कल्प्यन्ते।।१०।।

* All the other powers of the Intellect, which were concentrated in the personality of the Ego, were tantamount to those of Omnipotence. (The impersonal Intellect and the personal Ego or Brahmā, are both of them equally powerful).

* (Note. The powers of the Intellect are, perception, memory, imagination and judgement. Ego is the subject of thoughts, or the subjective and really existent being. The personal God Brahmā is an emanation of God according to the Gnostics, and is like the Demiurgus of Plato next to God and soul of the world. Plotinus.)

जगति स्फारतां नीते पतिमहरूपेण मनसा समुल्लसन्ति।।११।।

The world being evolved from the eternal ideas in the Divine Intellect, manifested itself in the mind of the great father of all-Brahmā. (*Intellectus noster nihil intelligit sine phantasmata*); it is the mind which moves and modifies them, and is the Intelligence (logos-Word) of the One, and the manifestation of its power.

एते सहस्रशोऽपि परिवर्तमानजीवा उच्यन्ते।।१२।।

The Mind thus moving and modelling all things is called the *Jīva* living soul or Nous.

(The Scholiast says : The Mind is the genus—*Samaṣti*, the soul is an individual name (*Vyaṣti*) of every individual living being. The Mind is soul without personality; the soul is the mind of a certain being. The Mind is the principle of volition, and the soul is that of animation).

तेऽभ्युत्थिता एव चिन्नभसो नभसि तन्मात्रैराबलिता गगनपवनान्तर्वर्तिनश्चतुर्दशविधा ये भूतजातमध्यतयाभ्यासे तिष्ठन्ति तस्या एव प्राणशक्तिद्वारेण प्रविश्य शरीरं स्थावरं जंगमं वापि बीजतां गच्छन्ति।।१३।।

These living souls rise and move about in the vacuous sphere of the infinite Intellect

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(*cidākāsa*). These are unfolded by the elementary particles of matter, and pass in the open space surrounded by air. They then reside in the fourteen kinds of animated nature, according to the merit and demerit of their prior acts. They enter the bodies through the passage of their vital breath, and become the seeds of moving and immoving beings.

तदनु योनितो जगति जायन्ते तदनु काकतालीययोगेनो-
त्पन्नवासनाप्रवाहानुरूपकर्मफलभागिनो भवन्ति।।१४।।

They are then born of the generative organ (foetus), and are met on a sudden by the desires of their previous births (which lay waiting on them). Thus led on by the current of their wishes, they live to reap the reward or retribution of their good or bad acts in the world.

ततः कर्मरज्जुभिर्वासनावलिताभिर्बद्धशरीराभ्रमन्तः
प्रोत्पतन्ति च।।१५।।

Thus bound fast to action and fettered in the meshes of desire, the living souls enchained in their bodies, continue to rove about or rise and fall in this changeful world by turns.

इच्छैवैता भूतजातयः।।१६।।

Their wish is the cause of their weal or woe, says the Śrūti; and which is inseparable from the soul as volition from the mind. (The wish is the inactive desire of the soul, and volition the active will of the mind).

काश्चिज्जनसहस्रान्ताः पतन्ति वनपर्णवत्।
कर्मवात्यापरिभ्रान्ता लुठन्ति गिरिकुक्षिषु।।१७।।

Thousands of living souls, are falling off as fast as the leaves of forest trees; and being borne away by the force of their pursuits, they are rolling about as the fallen leaves wafted by the breeze in the valleys. (The aberration of living souls from the Supreme).

अप्रमेयभवाः काश्चिच्चित्सत्ताज्ञानमोहिताः।
चिरजाता भवन्तीह बहुकल्पशतान्यपि।।१८।।

Many are brought down and bound to innumerable births in this earth, by their ignorance of the Cit or Divine Intellect, and are subjected to interminable transmigration in various births.

काश्चित्कतिपयातीता मनोरमभवान्तराः।
विहरन्ति जगत्यस्मिञ्शुभकर्मपरायणाः।।१९।।

There are some who having passed many mean births in this earth, have now risen high in the scale of beings, by their devotedness to better acts; (and are likely to have their liberation in the course of their progression to the best).

काश्चिद्विज्ञातविज्ञानाः परमेव पदं गताः।
वातोद्भूताः पयोमध्यं सामुद्रा इव बिन्दवः।।२०।।

Same persons acquainted with spirituality, have reached their state of perfection; and have gone to heaven, like particles of sea-water, carried into the air above by the blowing winds.

उत्पत्तिः सर्वजीवानामितीह ब्रह्मणः पदात्।
आविर्भावतिरोभावभङ्गुरा भवभाविनी।।२१।।

The production of all beings is from the Supreme Brahmā; but their appearance and disappearance in this frail world, are caused by their own actions. Hence the actionless *Yogī*, is free from both these states. (God made everything perfect; Man's sin brought his death and woe).

वासनाविषवैषम्यवैधुर्यज्वरधारिणी।
अनन्तसंकटानर्थकार्यसत्कारकारिणी।।२२।।

Our desires are poisonous plants, bearing the fruits of pain and disappointment; and lead us to actions which are fraught with dangers and difficulties. (Cursed was the ground for man's unrestricted desires, which sowed it with thorns and thistles).

नानादिग्देशकालान्तशैलकन्दरचारिणी।
रचितोत्तमवैचित्र्यविहिताऽऽसंभ्रमा सती।।२३।।

These desires drive us to different countries, to distant hills and dales in search of gain. (Else man could live content with little and on his native plain).

एषा जगज्जाङ्गलजीर्णवल्ली
सम्यक्समालोककुठारकृत्ता।
वल्लीव विक्षुब्धमनःशरीरा
भूयो न संरोहति रामभद्र।।२४।।

This world O Rāma! is a jungle of withered trees and brambles; and requires the axe of reason to clear away these drugs and bushes. So are our minds and bodies but plants and trees of

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our woe, which being rooted out by the axe of reason, will no more come to grow by their transmigration in this earth. (The mind and body are rooted out by Suppression of their desires and passions).

इत्यार्षे श्रीवासिष्ठमहारामायणे वालमीकीये उत्पत्तिप्रकरणे उत्पत्तिदर्शनं नाम त्रिनवतितमः सर्गः।।९३।।

CHAPTER 94

BRAHMĀ THE ORIGIN OF ALL

Argument. Description of the twelve species of Human beings and the ways of their liberation.

वसिष्ठ उवाच

उत्तमाधममध्यानां पदार्थानामितस्ततः।
उत्पत्तीनां विभागोऽयं शृणु वक्ष्यामि राघव।।१।।

Vasiṣṭha said : Hear me now relate to you, Rāma! the several classes of higher, lower and middling species of beings, and the various grades of their existence here and elsewhere in the scale of creation. (*i.e.* The spontaneous production of beings *suo motu*, when they were not bound by *karma— vipāka* or acts of a prior life, to be born in any particular form or state on earth.

इदंप्रथमतोत्पन्नो योऽस्मिन्नेव हि जन्मनि।
इदंप्रथमतानाम्नी शुभाभ्याससमुद्भवा।।२।।

They were the first in their production, and are known as the *idam-prathama*— or the first class in their birth, whose long practice in a course of virtuous actions in prior states, has secured to them the property of goodness— *satya-guna* only.

(These are the holy saints and sages, who are entitled to their liberation in life time, and upon separation from their bodies).

शुभलोकाश्रया सा च शुभकार्यानुबन्धिनी।
सा चेद्विचित्रसंसारवासनाव्यवहारिणी।।३।।

The second grade is called the *guna pīvari* or state of sound qualities, which is attained by the prosperous, and leads them to meritorious deeds, to the acquisition of their desired objects, and their right dealing in the affairs of the world.

(This meritorious state becomes entitled to liberation after some births in this earth).

भवैः कतिपयैर्मोक्षमित्युक्ता गुणपीवरी।
तादृक्फलप्रदानैककार्याकार्यानुमानदा।।४।।

The third grade is termed the *sasatwā*, or the state of substantiality of men of substance. It is attended with like results, proportioned to the righteous and unrighteous acts of men, who may obtain their liberation after a hundred transmigrations of their souls on earth.

तेन राम ससत्त्वेति प्रोच्यते सा कृतात्मभिः।
अथ चेच्चित्रसंसारवासनाव्यवहारिणी।।५।।
अत्यन्तकलुषा जन्मसहस्रैर्ज्ञानभागिनी।
तादृक्फलप्रदानैकधर्माधर्मानुमानदा।।६।।

-The fourth grade comprises infatuated people called *atyanta tāmasi,* who are addicted to their varying desires in this changeful world, and come to the knowledge of truth, after passing a thousand lives in ignorance and sin, and suffering the effects proportionate to their good or evil deeds.

असावधमसत्त्वेति तेन साधुभिरुच्यते।
सैव संख्यातिगानन्तजन्मवृन्दादनन्तरम्।।७।।

The fifth grade is composed of men of a baser nature, called *adhama— satwā* by the wise, and who may possibly have their liberation, after a course of numberless births in different shapes and forms.

संदिग्धमोक्षा यदि तत्प्रोच्यतेऽत्यन्ततामसी।
अनद्यतनजन्मा तु जातिस्तादृशकारिणी।।८।।

The sixth grade is composed of those extremely benighted men (*atyanta tāmasi*), who are doubtful of their liberation (*Sandigdha—mokṣa*), and continue in the vicious course of their past lives.

योत्पत्तिर्मद्यमा पुंसो रम द्वित्रिभवान्तरा।
तादृक्कार्या तु सा लोके राजसी राजसत्तम।।९।।

Those who after passing two or three previous births in other states, are born afterwards with the quality of gentleness, these are reckoned as the seventh grade, and are denominated the Rājaṣi—gentry or gentility.

अविप्रकृष्टजन्मापि सोच्यते कृतबुद्धिभिः।
सा हि तन्मृतिमात्रेण मोक्षयोग्या मुमुक्षुभिः।।१०।।

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Those who remain mindful of their duties, and are employed in discharge of them in this state of life; are said by the wise to be entitled to their liberation, soon after their demise.

तादृक्कार्यानुमानेने प्रोक्ता राजससात्त्विकी।
सैव चेदितरैरल्पैर्जन्मभिर्मोक्षभागिनी।।११।।

Those among the Rājaṣi— gentility, whose acts are commensurate with those of gentlemen and the nobility, are included in the eighth class, and are called *Rāja Sātwiki*— or noble gentlemen; and are entitled to their liberation after a few births on earth.

तत्तादृशी हि सा तज्ज्ञैः प्रोक्ता राजसराजसी।
सैव जन्मशतैर्मोक्षभागिनी चेच्चिरैषिणी।।१२।।

The ninth class comprises the *rāja— rājaṣi* or right gentlemen, whose actions conform with their title, and who obtain their long longed-for liberation, after a course of hundred births in the same state.

त्वदुक्ता तादृगारम्भा सद्भी राजसतामसी।
सैव संदिग्धमोक्षा चेत्सहस्रैरपि जन्मनाम्।।१३।।

The next or tenth class is composed of the *rājatāmasī* or blinded gentry, who act foolishly under their infatuation; and who are uncertain of their liberation, even after a thousand births.

तदुक्ता तादृशारम्भा राजसात्यन्ततामसी।
भुक्तजन्मसहस्रा तु योत्पत्तिर्ब्रह्मणो नृणाम्।।१४।।

The most giddy of this class is called *atyanta-rāja-tāmaṣi*, or the excessively infatuated gentry, whose conduct in life correspond with their name, and whose transmigration does not cease at any time.

चिरमोक्षा हि कथिता तामसी सा महर्षिभिः।
तज्जन्मनैव मोक्षस्य भागिनी चेत्तदुच्यते।।१५।।

Then the lower classes comprise the children of darkness or ignorance— *tamas*; of whom the *tāmasas* form the eleventh grade, and are said to be deprived of their liberation forever more. (These are the *Rākṣasas* and demons of various orders).

तज्ज्ञैस्तामससत्त्वेति तादृशारम्भशालिनी।
भवैः कतिपयैर्मोक्षभागिनी चेत्तदुच्यते।।१६।।

There have been a few however them, who have obtained their salvation by means of their divine knowledge, and their good acts during their life time; (such as Prahlāda, the son of a demon, and Karkotaka-the son of a Nāga).

तमोराजसरूपेति तादृशैर्गुणबृंहितैः।
पूर्वजन्मसहस्राढ्या पुरोजन्मशतैरपि।।१७।।

Next follows the twelfth order of *tāmasa— rājasa*, who combine in them the qualities of darkness and enlightenment, and who are liberated after a thousand births in their former demoniac state, and one hundred births in their progressive improvements.

मोक्षायोग्या ततः प्रोक्ता तज्ज्ञैस्तामसतामसी।
पूर्वं तु जन्मलक्षाढ्या जन्मलक्षैः परोऽपि चेत्।।१८।।

Then comes the thirteenth order of *tāmas— tāmasī* or those in darkest darkness, who have to transmigrate for millions of years both in their prior and later births, before they can have their liberation from the bondage of body.

संदिग्धमोक्षा तदसौ प्रोच्यतेऽत्यन्ततामसी।
सर्वा एताः समायान्ति ब्रह्मणो भूतजातयः।।१९।।

Last comes the fourteenth order of beings, who continue in their state of gross ignorance (*atyanta— tāmasī*) forever, and it is doubted whether they can have their liberation at all.

(All these classes of human beings have proceeded from Brahmā, whose life and spirit circulate in all of them; else they could neither live nor breathe).

किंचित्प्रचलिता भोगात्पयोराशेरिवोर्मयः।
सर्वा एव विनिष्क्रान्ता ब्रह्मणो जीवराशयः।।२०।।

All other masses of living beings also, have proceeded from the body of the great Brahmā, as the moving waves rise from the great body of waters.

स्वतेजःस्पन्दिताभोगाद्दीपादिव मरीचयः।
सर्वा एव समुत्पन्ना ब्रह्मणो भूतपङ्क्तयः।।२१।।

And as the lamp flickering by its own heat, scatters its light on all sides; so does Brahmā glowing in himself, irradiate his beams in the shape of scintilla, to spread all over the universe: (which is the vacuity of Brahmās mind, and comprises the cosmos within it).

स्वमरीचिबलोद्भूता ज्वलिताग्नेः कणा इव।
सर्वा एवोत्थितास्तस्माद्ब्रह्मणो जीवराशयः।।२२।।

And as the sparks of fire are flung about by

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force of the burning flame; so do these multitudes of produced beings, rise from the substance of Brahmā himself.

मन्दारमञ्जरीरूपाश्चन्द्रबिम्बादिवांशवः।
सर्वा एव समुत्पन्ना ब्रह्मणो दृश्यदृष्टयः।।२३।।

As the dust and filaments of Mandara flowers, fly to and fill the air on all sides; and as the beams of the moon shoot out of its orb, to fill the four quarters of heaven and earth; so the minutiae of Divine essence emanate from the Deity, and spread throughout the universe.

यथा विटपिनश्चित्रास्तदूपा विटपश्रियः।
सर्वा एव समुत्पन्ना ब्रह्मणो जीवपङ्क्तयः।।२४।।

As the variegated arbour, produces its leaves and flowers, of various hues from itself; so the varieties of created beings, spring from one Brahmā— the source of all.

कटकाङ्गदकेयूरयुक्तयः कनकादिव।
सर्वा एवोत्थिता राम ब्रह्मणो जीवराशयः।।२५।।

As the gold ornaments are in relation to the metal gold of which they are made, and wherein they subsist, so Rāma! are all things and persons in relation to Brahmā, out of whom they have sprung and in whom they abide.

निर्झरादमलोद्योतात्पयसामिव बिन्दवः।
अजस्यैवाखिला राम भूतसंततिकल्पनाः।।२६।।

As the drops of water, are related to the pure water of the cascade, so Rāma, are all things related to the increate Brahmā, whence they issue as drizzling drops.

आकाशस्य घटस्थालीरन्ध्राकाशादयो यथा।
सर्वा एवोत्थिता लोककलना ब्रह्मणः पदात्।।२७।।

As the air in a pot and about a basin, is the same with the surrounding air of heaven; so are all individual objects the same, with the undivided spirit of the all-pervading Brahmā.

सीकरावर्तलहरीबिन्दवः पयसो यथा।
सर्वा एवोत्थिता राम ब्रह्मणो दृश्यदृष्टयः।।२८।।

As the drops of rain-water, and those of water spouts, whirlpools and waves, are identic with their parent waters; so are all these phenomenal sights, the same with the great Brahmā, whence they spring, and wherein they exist and subside.

मृगतृष्णातरङ्गिण्यो यथा भास्करतेजसः।
सर्वा दृश्यदृशो द्रष्टुर्व्यतिरिक्ता न रूपतः।।२९।।

As the mirage presents the appearance of a billowy sea, by the fluctuation of sunbeams on sand; so do all visible objects how themselves to the sight of the spectator, beside which they have no figure or form of themselves.

शीतरश्मेरिव ज्योत्स्ना स्वालोक इव तेजसः।
एवमेता हि भूतानां जातयो विविधाश्च याः।।३०।।

Like the cooling beams of the moon, and the burning light of the sun, do all things shine with their different lustres derived from Brahmā.

यस्मादेव समायान्ति तस्मिन्नेव विशन्ति च।
काश्चिज्जन्मसहस्रान्ते जातयश्चिरकालिकाः।
काश्चित्कतिपयातीतजन्मरूपा व्यवस्थिताः।।३१।।

It is He, from whom all things have risen, unto him they return in their time; some after their transmigrations in a thousand births, and others after longer periods of their revolutions in various bodies.

इत्थं जगत्सु विविधेषु विचित्ररूपा-
स्तस्येच्छया भगवतो व्यवहारवत्यः।
आयान्ति यान्ति निपतन्ति तथोत्पतन्ति
रूपश्रियः कणघटा इव पावकोत्थाः।।३२।।

All these various forms of beings in the multiform world are moving in their respective spheres by the will of the Lord. They come and go, rise and fall, and shine in their transitory forms, like the sparks of fire, fluttering and sparkling for a moment, and then falling and becoming extinct forever.

इत्यार्षे श्रीवासिष्ठमहारामायणे मोक्षोपायेषूत्पत्तिप्रकरणे ब्रह्मणः सर्वमुत्पत्तिकथनं नाम चतुर्नवतितमः सर्गः।।९४।।

CHAPTER 95

IDENTITY OF THE ACTOR AND HIS ACTION

Argument. It is for pursuation of men addicted to Acts, that the Actor is identified with his Acts.

वसिष्ठ उवाच

अभिन्नौ कर्मकर्तारौ सममेव परात्पदात्।
स्वयं प्रकटतां यातौ पुष्पामोदौ तरोरिव।।१।।

Vasiṣtha said : There is no difference of acts, from the agent, as they have sprung together

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from the same source of their creator: they are the simultaneous growth of nature like flowers and their odour. (The Gitā says : The actor, act and its effect, are naturally united together).

सर्वसंकल्पनामुक्ते जीवा ब्रह्मणि निर्मले।
स्फुरन्ति विततेव्योम्नि नीलिमेवाज्ञचक्षुषः।।२।।

When human souls are freed from their desires, they are united with the supreme soul of Brahmā, as the blueness of the sky which appears distinct to the eyes of the ignorant, is found to be joined with the clear firmament. (The human soul is a shadow of the supreme, as blueness is a shade of vacuity).

अप्रबुद्धजनाचारो यत्र राघव दृश्यते।
तत्र ब्रह्मण उत्पन्ना जीवा इत्युक्तयः स्थिताः।।३।।

Know, O Rāma! that it is for the understanding of the ignorant, that the living souls are said to have sprung from Brahmā: when they are in reality but shadows of the same.

सम्प्रबुद्धजनाचारे वक्तुमेतन्न शोभनम्।
यद्ब्रह्मण इदं जातं न जातं चेति राघव।।४।।

Wherefore it is not right on the part of the enlightened to say, that such and such things are produced from Brahmā, when there is nothing that exists apart or separate from him: (on account of the unity of all existences and identity of the actor and the act).

काचिद्वा कलना यावन्न नीता राघव प्रथाम्।
उपदेश्योपदेशश्रीस्तावल्लोके न शोभते।।५।।

It is a mere fiction of speech to speak of the world as creation or production, because it is difficult to explain the subject and object of the lecture, without the use of such fictitious language; (as the actor and act, the creator and the created etc.).

अतो भेददृशा दीनामङ्गीकृत्योपदिश्यते।
ब्रह्मेदमेते जीवा वै वेति वाचामयं क्रमः।।६।।

Hence the language of dualists and pluralists is adopted in monotheistic doctrines, as the expressions, this one is Brahmā, or divine soul, and these others are the living souls, as they are in use in the popular language.

इति दृष्टो निरासङ्गाद्ब्रह्मणो जायते जगत्।
तज्जं तदेव तद्धेतुगतं दुरवबोधतः।।७।।

It has been seen (explained), that the concrete world has sprung from the discrete Brahmā; because the production of something is the same with its material cause, though it seems different from it to common understandings.

मेरुमन्दरसंकाशा बहवो जीवराशयः।
उत्पत्त्योत्पत्त्य संलीनास्तस्मिन्नेव परे पदे।।८।।

Multitudes of living being rising like the rocks of Meru and Mandara mountains, are joined with the main range from which they jut out. (All are but parts of one undivided whole. Pope).

अथानन्ताः स्फुरन्त्येते जायमानाः सहस्रशः।
नाना ककुब्निकुञ्जेषु पादपेष्विव पल्लवाः।।९।।

Thousands and thousands of living beings, are incessantly produced from their common source, like the innumerable sprigs of forest trees, filling the woodland sky with their variegated foliage. (So are all creatures but off shoots of the parent tree the Supreme Soul).

जीवौघाश्चोद्भविष्यन्ति मधाविव नवङ्कुराः।
तत्रैव लयमेष्यन्ति ग्रीष्मे मधुरसा इव।।१०।।

An infinity of living beings will continue to spring from the same, like blades of grass sprouting from the earth below; and they will likewise be reduced to the same, like the season plants of spring, dying away in the hot weather of Summer.

तिष्ठन्त्यजस्रं कालेषु त एवान्ये च भूरिशः।
जायन्ते च प्रलीयन्ते परस्मिञ्जीवराशयः।।११।।

There is no counting of the living creatures that exist at any time, and what numbers of them, are being born and dying away at any moment: (and like waves of water are rising and falling at each instant).

पुष्पामोदाविराभिन्नौ पुमान्कर्म च राघव।
परमेशात्समायाते तत्रैव विशतः शनैः।।१२।।

Men with their duties proceed from the same divine source, like flowers growing with their fragrance from the same stem; and all these subside in the same receptacle whence they had their rise.

दृष्टमेते जगत्यस्मिन्दैत्योरगनरामराः।
उद्भवन्त्यभवाभावैः प्रस्फुरन्ति पुनःपुनः।।१३।।

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We see the different tribes of demons and brutes, and of men and gods in this world, coming into existence from non-existence, and this is repeated without end.

हेतुर्विहरणे तेषामात्मविस्मरणादृते।
न कश्चिल्लक्ष्यते साधो जन्मान्तरफलप्रदः।।१४।।

We see no other cause of their continuous revolution in this manner, except the forgetfulness of their reminiscence, which makes them oblivious of their original state, and conform with every mode of their metempsychosis into new forms. (Otherwise the retention of the knowledge of its original state and former impressions, would keep it alive in the same state of primeval purity, and exempt it from all transmigrations).

श्रीराम उवाच

अविसंवादिनार्थे यद्यत्प्रामाणिकदृष्टिभिः।
वीतरागैर्विनिर्णीतं तच्छास्त्रमिति कथ्यते।।१५।।

Rāma said : For want of such reminiscence, I think that, obedience to the dictates of the infallible *Śāstras*, which have been promulgated by the sages, and based on the authority of the Vedas, is the surest way for the salvation of mankind.

महासत्त्वगुणोपेता ये धीराः समदृष्टयः।
अनिर्देश्यकलोपेताः साधवस्त उदाहृताः।।१६।।

And I reckon those men as holy and perfect, who are posses of the virtues of the great, and have magnanimity and equanimity of their souls, and have received the light of the unknowable Brahmā in them. (Such men are exempt from the pain of transmigration).

द्वयं हि दृष्टिर्बालानां सिद्धये सर्वकर्मणाम्।
साधुवृत्तं तथा शास्त्रं सर्वदैवानुवर्तते।।१७।।

I reckon two things as the two eyes of the ignorant, for their discernment of the path of salvation. The one is their good conduct, and the other their knowledge of the 3 *Śāstras*, which follows the former.

साधुसंव्यवहारार्थं शास्त्रं यो नानुवर्तते।
बहिः कुर्वन्ति तं सर्वे स च दुःखे निमज्जति।।१८।।

Because one who is righteous in his conduct only, without joining his righteousness with his knowledge also, is never taken into account; and is slighted by all to be plunged into insignificance and misery. (The unlearned virtuous, is as despicable as the learned vicious).

इह लोके च वेदे च श्रुतिरित्थं सदा प्रभो।
यथा कर्म च कर्ता च पर्यायेणेह संगतौ।।१९।।

Again Sir— it is the joint assent of men and the Veda, that acts and their actors come one after the other; and not as you said of their rising simultaneously from their divine origin.

(That is to say; that the morals established by the wise, and the virtues inculcated by the holy scriptures, are the guides of good acts and their observers, which are not the spontaneous growth of our nature or intention.

कर्मणा क्रियते कर्ता कर्त्रा कर्म प्रणीयते।
बीजाङ्कुरादिवन्न्यायो लोकवेदोक्त एव सः।।२०।।

It is the act which makes the actor, and the actor who does the work. Thus they follow one another on the analogy of the seed and the tree which produce one another. This mutuality of both is seen in the practice of men and ordinances of the Veda.

कर्मणो जायते जन्तुर्बीजादिव नवाङ्कुरः।
जन्तोः प्रजायते कर्म पुनर्बीजमिवाङ्कुरात्।।२१।।

Acts are the causes of animal births, as the seed gives birth to the sprouts of plants; and again works proceed from living beings as the sprouts produce the seeds. (Thus both are causes and effects of one another by turns, and never grown together).

यया वासनया जन्तुर्नीयते भवपञ्जरे।
तद्वासनानुरूपेण फलं समनुभूयते।।२२।।

The desire that prompts a person to his particular pursuit in his prison house of this world, the same yields him the like fruits and no other. (Men get what they have in their hearts and nothing besides).

एवं स्थिते कथं नाम जन्मबीजेन कर्मणा।
विनोत्पत्तिस्त्वया प्रोक्ता भूतानां ब्रह्मणः पदात्।।२३।।

Such being the case, how was it sir, that you said of the production of animals from the seed of Brahmā, without the causality of their prior acts, which you say to be simultaneous with the birth of animal beings.

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पक्षेणानेन भगवन्भवता जन्मकर्मणोः।
तिरस्कृता जगज्जाता साऽविनाभावितैतयोः।।२४।।

On one hand you have set at naught the law of anticedence and sequence of birth and action to one another, by your position of their simultaneity.

ब्रह्मण्यकारणे ब्रह्मन्ब्रह्मादिषु फलेषु च।
कर्मणां फलमस्तीति द्वयं लोके प्रमार्जितम्।।२५।।

And again to say, that Brahmā is not the origin of actions, and that Brahmā and other living beings are subjected to their several actions, are self contradictory propositions and opposed to common sense. (For the acts do not originate from Brahmā, they cannot be binding on others; and if the actions do not proceed from that source, whence do they come to take place). This question upsets the doctrine of Free Will.

संजाते संकरे लोके कर्मस्वफलदायिषु।
मात्स्यन्याये विलसति नाश एवावशिष्यते।।२६।।

And also to say that living beings are born together with their actions (by predestination), and are bound to them to no purpose, would be to apply to them the analogy of fishes which are caught by the baits they cannot devour, but cause their death. (So men must be bound in vain to the baits of their actions, if they are to go without reaping their fruition).

किं तत्कृतं भवत्येव भगवन्ब्रूहि तत्त्वतः।
एनं मे संशयं स्फारं छिन्धि वेद्यविदांवर।।२७।।

Therefore please to tell me sir, about the nature of acts, for you are best acquainted with the secrets of things, and can well remove my doubts on the subject.

वसिष्ठ उवाच

साधु राघव पृष्टोऽस्मि त्वया प्रश्नमिमं शुभम्।
शृणु वक्ष्यामि ते येन भृशं ज्ञानोदयो भवेत्।।२८।।

Vasiṣṭha replied— You have well asked, my good Rāma! about this intricate subject, which I will now explain to you in a manner that will enlighten your understanding.

मानसोऽयं समुन्मेषः कलाकलनरूपतः।
एतत्तत्कर्मणां बीजं फलमस्यैव विद्यते।।२९।।

It is the activity of the mind which forms its thoughts and intentions, which are the roots or seed of actions; and it is its passivity, which is the recipient of their results. (So says the Śrūti— whatever is thought in the mind, the same is expressed in words and done in action).

यदैव हि मनस्तत्त्वमुत्थितं ब्रह्मणः पदात्।
तदैव कर्म जन्तूनां जीवो देहतया स्थितः।।३०।।

Therefore no sooner did the principle of the mind spring from the essence o Brahmā, than it was accompanied by its thoughts and actions in the bodies, which the living beings assumed, according to their prior deserts and in-born desires.

कुसुमाशययोर्भेदो न यथा भिन्नयोरिह।
तथैव कर्ममनसोर्भेदो नास्त्यविभिन्नयोः।।३१।।

As there is no difference between the self-same flower and its fragrance; in the same manner there is no distinction of the mind, from its actions which are one and the same thing.

क्रियास्पन्दो जगत्यस्मिन्कर्मेति कथितो बुधैः।
पूर्वं तस्य मनो देहं कर्मातश्चित्तमेव हि।।३२।।

It is the exertion of bodily activity, which we call an action here; but it is well known to the wise to be preceded by a mental action, which is called its thought in the mind: (*citta* of the *cit* or the thought of the thinking principle).

न स शैलो न तद्व्योम न सोऽब्धिश्च न विष्टपम्।
अस्ति यत्र फलं नास्ति कृतानामात्मकर्मणाम्।।३३।।

It is possible to deny the existence of material objects, of the air and water, the hill and others; but it is impossible to deny the operations of our mental faculties, of which we have subjective evidence in ourselves.

ऐहिकं प्राक्तनं वापि कर्म यद्रचितं स्फुरत्।
पौरुषोऽसौ परो यत्नो न कदाचन निष्फलः।।३४।।

No deliberate action of the present or past life goes for nothing; all human actions and efforts are attended with their just results, to which they are properly directed. (*Sāvadhānam anuṣṭhitān*).

कृष्णतासंक्षये यद्वत्क्षीयते कज्जलं स्वयम्।
स्पन्दात्मकर्मविगमे तद्वत्प्रक्षीयते मनः।।३५।।

As the ink ceases to be ink, without its inkyblackness, so the mind ceases to exist,

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without the action of its mental operations.

कर्मनाशे मनोनाशो मनोनाशो ह्यकर्मता।
मुक्तस्यैव भवत्येव नामुक्तस्य कदाचन।।३६।।

Cessation of mental operation, is attended with desinence of thought, and quiescence of the mind, is accompanied with discontinuance of actions. The liberated are free from both of these; but the unemancipate from neither. (*i.e.* The liberated are devoid of the thoughts and actions, which are con-committants with one another.

वह्न्यौष्णयोरिव सदा श्लिष्टयोश्चित्तकर्मणोः।
द्वयोरेकतराभावे द्वयमेव विलीयते।।३७।।

The mind is ever united with its activity as the fire with its heat, and the want of either of these, is attended to worldings with the extinction or both.

चित्तं सदा स्पन्दविलासमेत्य
स्पन्दैकरूपं ननु कर्मविद्धि।
कर्माथ चित्तं किल धर्मकर्म
पदं गते राम परस्परेण।।३८।।

The mind being ever restless in itself, becomes identified with the actions proceeding from its activity. The actions also whether good or bad, become identified with the mind, which feels their just rewards and punishments. Hence you see Rāma! The inseparable connection of the mind and acts, in reciprocating their actions and reactions upon each other.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० उ० कर्मपुरुषयोरैक्यप्रतिपादनं नाम पञ्चनवतितमः सर्गः।।९५।।

CHAPTER 96

INQUIRY INTO THE NATURE OF MIND

As the Ego, the subjective and really existententity

Argument— The Faculties of the Mind, and their Various Functions and appellations.

वसिष्ठ उवाच

मनो हि भावनामात्रं भावना स्पन्दधर्मिणी।
क्रिया तद्भावितारूपं फलं सर्वोऽनुधावति।।१।।

Vasiṣṭha said— The mind is mere thought, and thought is the mind in motion (literally, having the property of fluctuation). Its actions are directed by the nature of the thoughts (lit. according to the nature of the objects of thought); and the result of the acts is felt by every body in his mind.

श्रीराम उवाच

विस्तरेण मम ब्रह्मन् जडस्याप्यजडाकृतेः।
रूपमारूढसंकल्पं मनसो वक्तुमर्हसि।।२।।

Rāma said— Sir, I pray you will explain in length, regarding the immaterial mind as opposed to the material body, and its inseparable property of will or volition (contrary to the inertness of dull matter).

वसिष्ठ उवाच

अनन्तस्यात्मतत्त्वस्य सर्वशक्तेर्महात्मनः।
संकल्पशक्ति रचितं यदूपं तन्मनो विदुः।।३।।

Vasiṣṭha replied : The nature of the mind is known to be composed of the property of Volition, which is an attribute of the infinite and almighty power of the Supreme soul. (*i.e.* The mind is the volitive principle of the soul).

भावः सदसतोर्मध्ये नृणां चलति यश्चलः।
कलनोन्मुखतां यातस्तदूपं मनसो विदुः।।४।।

The mind is known to be of the form of that self moving principle, which determines the dubitation of men between the affirmative and negative sides : (as whether it is so or not *dvikotika*).

(*i.e.* The principle of rationality or the Reasoning faculty, consisting of the two great alternatives; *viz.* The principle of contradiction: or of two contradictory propositions of which one is true, and the other untrue, *i.e.* Is, or, is not *Raison determinantic* or determining by a *priori* reasoning, as, why so and not otherwise.)

नाहं वेदावभासात्मा कुर्वाणोऽस्मीति निश्चयः।
तस्मादेकान्तकलनस्तदूपं मनसो विदुः।।५।।

The mind is known to be of the form of *Ego*, which is ignorant of the self manifesting soul of God; and believes itself as the subject of its thoughts and actions.

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कल्पनात्मिकया कर्मशक्त्या विरहितं मनः।
न संभवति लोकेऽस्मिन्गुणहीनो गुणी यथा।।६।।

The mind is of the nature of imagination (*Kalpanā*, which is ever busy in its operations: hence the inactivity of the mind is as impossible in this world, as the insapiance of the sapient man.

(Imagination is an active faculty, representing the phenomena of the internal and external worlds, Sir W. Hamilton. It is an operation of the mind consisting of manifold functions, such as— of receiving by the faculty of conception. of retaining by the faculty of memory. of recalling by the power of reproductive fancy; of combining by productive fancy. In modern philosophy, it is the *power of apprehending* ideas, and combining them into new forms).

यथा वह्न्यौष्ण्ययोः सत्ता न संभवति भिन्नयोः।
तथैव कर्ममनसोस्तथात्ममनसोरपि।।७।।

As there is no difference in the essence of fire and heat; so there is no difference whatever between mind and its activity, and so betwixt the mind and soul (*i.e.* the living soul).

स्वेनैव चित्तरूपेण कर्मणा फलधर्मिणा।
संकल्पैकशरीरेण नानाविस्तरशालिना।।८।।

The mind is known by many names in the same person and body, according to its various faculties and functions, its various thoughts and desires, and their manifold operations and consequences.

(The mind, soul and intellect taken together as the same thing, comprise all the powers of intellect and intelligence).

इदं ततमनेकात्म मायामयमकारणम्।
विश्वं विगतविन्यासं वासनाकल्पनाकुलम्।।९।।

The Divine Mind is said to be distributed into all-souls by mistake and without any reason; since the All-*to pan* is without any substance or substratum, and indivisible in its nature. It is a mere fabrication of our desires and fancies to diversify it in different persons. (The Divine mind being the *Aṇimā mundi*, contains all within itself, and having no container of it.

या येन वासना यत्र सतेवारोपिता यथा।
सा तेन फलसूस्तत्र तदेव प्राप्यते तथा।।१०।।

Whoever has set his desire in any thing as if it were a reality, find the same to be attended with the like fruit as he had expected of it. (It means either that Association of ideas in the mind, introducing as by a chord; a train of kindred consecutive ideas, which are realised by their constant repetition, or that the primary desires of our nature, which are not factitious, but rising from our constitutions, are soon satisfied).

कर्म बीजं मनःस्पन्दः कथ्यतेऽर्थानुभूयते।
क्रियास्तु विविधास्तस्य शाखाश्चित्रफलास्तरोः।।११।।

It is the movement of the mind, which is said and perceived by us to be the source of our actions; and the actions of the mind are as various as the branches, leaves and fruits of trees. (So it is said, the tree of desire has the mind for its seed, which gives force to the action of bodily organs, resembling its branches; and the activities of the body, are the causes which fructify the tree of desire).

मनो यदनुसंधत्ते तत्कर्मेन्द्रियवृत्तयः।
सर्वाः संपादयन्त्येतास्तस्मात्कर्म मनः स्मृतम्।।१२।।

Whatever is determined by the mind, is readily brought into performance by the external organs of action (*Karmendriya*); thus because the mind is the cause of action, it is identified with the effect.

(By the law of the similarity of the cause and effect, in the growth of one seed from another. Or that the efficient cause a *quo*, is the same with the final-*propterquod* by inversion of the causa-cognosendi-in the effect being taken for the cause).

मनो बुद्धिरहंकारश्चित्तं कर्माथ कल्पना।
संसृतिर्वासना विद्या प्रयत्नः स्मृतिरेव च।।१३।।

The mind, understanding, egoism, intellect, action and imagination, together with memory, or retentiveness, desire, ignorance, exertion and memory, are all synonyms of the mind. (The powers of the mind, constitute the mind itself).

इन्द्रियं प्रकृतिर्माया क्रिया चेतीतरा अपि।
चित्राः शब्दोक्तयो ब्रह्मन्संसारभ्रमहेतवः।।१४।।

So also sensation, nature, delusion and actions, are words applied to the mind for bewilderment of the understanding. (Many words for the same thing, are misleading from its true meaning).

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काकतालीययोगेन त्यक्तस्फारदृगाकृतेः।
चितेश्चेत्यानुपातिन्याः कृताः पर्यायवृत्तयः।।१५।।

The simultaneous collision of many sensations, (like the *Kākātāli saṁyoga*), diverts the mind from its clear sight of the object of its thought, and causes it to turn about in many ways.

श्रीराम उवाच

पराया: संविदो ब्रह्मन्नेताः पर्यायवृत्तयः।
कल्प्यमानविचित्रार्थाः कथं रूढिमुपागताः।।१६।।

Rāma asked : How is it Sir, that so many words with their different significations, were invented to express the transcendent cause of our consciousness (the mind), and heap them on the same thing for our confusion only?

वसिष्ठ उवाच

गतेव सकलङ्कत्वं कदाचित्कल्पनात्मकम्।
उन्मेषरूपिणी नाना तदैव हि मनःस्थिता।।१७।।

Vasiṣṭha replied : As man began to lose sight of his consciousness, and laboured under suppositions about his-self, it was then that he found the mind to be the waking principle within him.

(*i.e.* It is after one has lost the knowledge of his conscious soul, that he thinks himself to be composed of the mind. Or it was after man's degradation from his spiritual nature, that he came to consider himself as an intellectual being with no higher power than his mental faculties the *manas*; whence he derives his name as *man, mānava* or *manuṣya*).

भावनामनुसंधानं यदा निश्चित्य संस्थिता।
तदैषा प्रोच्यते बुद्धिरियत्ताग्रहणक्षमा।।१८।।

When man after considering himself and other things comes to understand them in their true light; he is then said to have his understanding-*buddhi.*

(We understand with or by means of reason, as we say a— proposition is right by its reasons *hetuvāda*; but not reason on any thing without understanding it; as we cannot judge of a thing without knowing what it is).

यदा मिथ्याभिमानेन सत्तां कल्पयति स्वयम्।
अहंकाराभिमानेन प्रोच्यते भवबन्धनी।।१९।।

When man by false conception of himself, assumes a personality to him by his pride, he is called an egoist, with the principle of ego or egoism in him, causing his bondage on earth. Absolute egoism is the doubting of every thing beside self-existence. *Personaest rationalies naturiae individua substantia.* Bocthins.

इदं त्यक्त्वेदमायाति बालवत्पेलवा यदा।
विचारं संपरित्यज्य तदा सा चित्तमुच्यते।।२०।।

It is called thought which passes from one object to another in quick succession, and like the whims of boys, shifts from one thing to another without forming a right judgement of any.

(Thoughts are fickle and fleeting, and flying from one subject to another, without dwelling long upon any).

यदा स्पन्दैकधर्मत्वाकर्तुर्या शून्यशंसिनी।
आधावति स्पन्दफलं तदा कर्मेत्युदाहृता।।२१।।

The mind is identified with acts, done by the exercise of a power immanent in itself as the agent ; and the result of the actions, whether physical or moral, good or bad, recurs to the mind in their effects.

(The mind is the agent and recipient of the effects of all its various internal and external actions, such as right or wrong, virtuous or vicious, praiseworthy or blameable, perfect or imperfect and the like).

काकतालीययोगेन त्यक्त्वैकघननिश्चयम्।
यदेहितं कल्पयति भावं तेनेह कल्पना।।२२।।

The mind is termed fancy for its holding fast on fleeting phantasies by letting loose its solid and certain truths. It is also the imagination, for giving various images or to the objects of its desire-*ihita Kalpanā.* It is called-*Kakataliya Saṁyoga* or accidental assemblage of fancied objects. It is defined as the agglutinative and associative power to collect materials for imagination which builds up on them.

(*Imaginariest quan reicorporae figuram contemplari.* Descartes).

पूर्वदृष्टमदृष्टं वा प्राग्दृष्टमिति निश्चयैः।
यदैवेहां विधत्तेऽन्तस्तदा स्मृतिरुदाहृता।।२३।।

The Memory or retention is that power of the mind, which retains an image whether known or unknown before, as if it were a certainty known

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already; and when it is attended with the effort of recalling it to the mind, it is termed as remembrance or recollection.

(Memory is the storehouse of ideas preconceived or thought to be known before in the mind. Retention is the keeping of the ideas got from sensation and reflection. Remembrance is the spontaneous act of the mind; and recollection and reminiscence, are intentional acts of the will. All these powers and acts of the mind, are singly and collectively called the mind itself; as when I say, I have got it in mind, I may mean, I have it in memory, remembrance etc.

यदा पदार्थशक्तीनां संभुक्तानामिवाम्बरे।
वसत्यस्तमितान्येहा वासनेति तदोच्यते।।२४।।

The appetence which resides in the region of the mind, for possession of the objects of past enjoyment; as also the efforts of the mind for attainment of other things, are called its desires.

(Appetites or desires are— common to all, and are sensitive and rational, irascible etc. Vide Reed and Stewart. The mind is the same as desire; as when I say, I have a mind to do a thing, I mean, I have a desire to do it).

अस्त्यात्मतत्त्वं विमलं द्वितीया दृष्टिरङ्किता।
जाता ह्यविद्यमानैव तदा विद्येति कथ्यते।।२५।।

When the mind's clear sight of the light of the soul or self, is obscured by the shadow of other gross things, which appear to be real instead of the true spiritual, it is called ignorance, and is another name of the deluded understanding.

(It is called *avidyā* or absence of *Vidyā* or knowledge of spiritual truth. It becomes *Mahāvidyā* or incorrigible or invincible ignorance, when the manners and the mind are both vitiated by falsehood and error).

स्फुरत्यात्मविनाशाय विस्मारयति तत्पदम्।
मिथ्या विकल्पजालेन तन्मलं परिकल्प्यते।।२६।।

The next is doubt, which entraps the dubious mind in the snare of scepticism, and tends to be the destruction of the soul, by causing it to disbelieve and forget the supreme spirit. (To the sceptic doubts for knowledge rise; but they give way before the advance of spiritual light).

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा विमृश्य च।
इन्द्रमानन्दयत्येषा तेनेन्द्रियमिति स्मृतम्।।२७।।

The mind is called sensation, because all its actions of hearing the feeling, of seeing and smelling, thinking and enjoying, serve to delight the senses, which convey the impressions back to the mind.

(The doctrine that all knowledge is derived originally from senses, holds the single fact of sensation as sufficient for all mental phenomena. It is the philosophy of Condilac, called Dirt philosophy by Fichte).

सर्वस्य दृश्यजालस्य परमात्मन्यलक्षिते।
प्रकृतत्वेन भावानां लोके प्रकृतिरुच्यते।।२८।।

The mind that views all the phenomena of nature in the Supreme Spirit, and takes outward nature as a copy of the eternal mind of God, is designated by the name of *nature* itself.

(Because God is the *Natura naturans* or the Author of Nature; and the works of nature— matter and mind, are the *Natura naturatā*. Hence the mind knowing its own nature and that of its cause, is said to be an union of both natures, and is the personality of Brahmā the Dimiurg, who is combined of nature and mind).

सदसत्तां नयत्याशु सत्तां वा सत्त्वमञ्जसा।
सत्तासत्ताविकल्पोऽयं तेन मायेति कथ्यते।।२९।।

The mind is called māyā or magic, because it converts the real into unreal, and the unreal into real. Thus showing the realities as unrealities, and the *vice-versa* by turns. It is termed error or mistake of our judgement, giving ascent to what is untrue and the contrary. The cause of error are said to be ignorance (*avidyā*) and passions (*tamas*).

दर्शनश्रवणस्पर्शरसनघ्राणकर्मभिः।
क्रियेति कथ्यते लोके कार्यकारणतां गता।।३०।।

The sensible actions are seeing and hearing, feeling, tasting and smelling, of the outward organs of sense; but the mind is the cause both of these actions and their acts. (The mind moves the organs to their actions, as also feels and perceives their acts in itself).

चितेश्चेत्यानुपातिन्या गतायाः सकलङ्कताम्।
प्रस्फुरद्रूपधर्मिण्या एताः पर्यायवृत्तयः।।३१।।

The intellect (*cit*) being bewildered in its view of the intellectual world (*cetyas*), manifests itself

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in the form of the mind, and becomes the subject of the various functions which are attributed to it.

(The intellect having lost its universality, and the faculty of intellection or discernment of universal propositions, falls into the faults of sensitivity and volition, by employing itself to particular objects of sense and sensible desires).

चित्ततामुपयाताया गताया: प्रकृतं पदम्।
स्वैरेव संकल्पशतैर्भृशं रूढिमुपागता:।।३२।।

Being changed into the category of the mind, the intellect loses its original state of purity, and becomes subject to a hundred desires of its own making (by its volitive faculty).

चेतनीयकलङ्काङ्काज्जाड्यजालानुपातिनी।
संख्याविभागकलना स्ववैकल्याकुलेव चित्।।३३।।

Its abstract knowledge of general truths being shadowed by its percipience of concrete and particular gross bodies, it comes to the knowledge of numbers and parts, and its overwhelmed by the multiplicity of its thoughts and the objects of its desires. (*i.e.* Having lost the knowledge of the universal whole and discrete numbers, the mind comes to know the concrete particulars only).

जीव इत्युच्यते लोके मन इत्यपि कथ्यते।
चित्तमित्युच्यते सैव बुद्धिरित्युच्यते तथा।।३४।।

It is variously styled as the living principle and the mind by most people on earth; but it is known as intellection and understanding (*citta* and *buddhi*) by the wise.

नानासंकल्पकलिलं पर्यायनिचयं बुधा:।
वदन्त्यस्या: कलङ्किन्याश्च्युताया: परमात्मन:।।३५।।

The intellect being depraved by its falling off from the sole supreme soul, is variously named by the learned according to its successive phases and functions, owing to its being vitiated by its various desires, and the variety of their objects.

श्रीराम उवाच

मन: किं स्याज्जडं ब्रह्मंस्तथा वापि च चेतनम्।
इत्येको मम तत्त्वज्ञ निश्चयोऽन्तर्न जायते।।३६।।

Rāma said— O Sir! who is acquainted with all truths, please tell me, whether the mind is a material or immaterial thing, which I have not been able to ascertain as yet. (It is said to be matter by materialists and as spirit by spiritualists).

वसिष्ठ उवाच

मनो हि न जडं राम नापि चेतनतां गतम्।
म्लानाऽजडा तदा दृष्टिर्मन इत्येव कथ्यते।।३७।।

Vasiṣṭha replied : The mind, O Rāma! is neither a gross substance nor an intelligent principle altogether: it is originally as intelligent as the intellect; but being sullied by the evils of the world and the passions and desires of the body, it takes the name of the mind. (From its minding of many things).

मध्ये सदसतो रूपं प्रतिभूतं यदाविलम्।
जगत: कारणं नाम तदेतच्चित्तमुच्यते।।३८।।

The intellect (*cit*) which is the cause of the world, is called the *citta* or heart, when it is situated in the bosom of sentient bodies, with all its affections and feelings (*āvilām*). It then has a nature between goodness and badness (by reason of its moral feelings and bad passions).

शाश्वतेनैकरूपेण निश्चयेन विना स्थिति:।
येन सा चित्तमित्युक्ता तस्माज्जातमिदं जगत्।।३९।।

When the heart remains without a certain and uniform fixity to its purpose, and steadiness in its own nature, it feels all the inner changes with the vicissitudes of the outer world, and is as a reflector of the same.

(The text says, the fluctuations of the heart, cause the vicissitudes of the world. But how can the heart be subjective, and the world the objective? Is the heart author of its feelings without receiving them from without? Yes).

जडाजडदृशोर्मध्ये दोलारूपं स्वकल्पनम्।
यश्चितो म्लानरूपिण्यास्तदेतन्मन उच्यते।।४०।।

The intellect hanging between its intelligence and gross objects, takes the name of the mind, when it is vitiated by its contact with outward objects.

चिन्नि:स्पन्दो हि मलिन: कलङ्कविकलान्तरम्।
मन इत्युच्यते राम न जडं न च चिन्मयम्।।४१।।

When the action of the Intellect or the faculty of intellection, is vitiated by sensitivity, and becomes dull by reason of its inward dross; it is

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then styled the mind, which is neither a gross material thing, nor an intelligent spiritual principle.

तस्येमानि विचित्राणि नामानि कलितान्यलम्।
अहंकारमनोबुद्धिजीवाद्यानीतराण्यपि।।४२।।

The intellectual principle is variously designated by many such names, as the mind, the understanding, the *ego*, and the living soul or principle of animation.

यथा गच्छति शैलूषो रूपाण्यलं तथैव हि।
मनो नामान्यनेकानि धत्ते कर्मान्तरं व्रजत्।।४३।।

The mind bears its different appellations according to the variety of its functions; just as an actor in the theatre, appears under different names and garbs of the dramatic personages on the stage. (The world is a stage, where one man acts many parts. Shakespeare).

चित्राधिकारवशतो विचित्रा विकृताभिधाः।
यथा याति नरः कर्मवशाद्याति तथा मनः।।४४।।

As a man passes under many titles, according to his various occupations and professions; so the mind takes different appellations according to the various operations of its nature. (Thus one man is a scholar, a householder, an officer, a subject and many others at once).

या एताः कथिताः संज्ञा मया राघव चेतसः।
एता एवान्यथा प्रोक्ता वादिभिः कल्पनाशतैः।।४५।।

Besides the names that I have mentioned regarding the mind, the disputants in mental philosophy, have invented many others agreeably to their diverse theories.

स्वभावाभिमतां बुद्धिमारोप्य मनसा कृताः।
मनोबुद्धीन्द्रियादीनां विचित्रा नाम रीतयः।।४६।।

They have attributed to the mind many designations, according to the views in which they designed to exhibit its nature; such as some calling it the intellect, another the understanding, the sensation and so forth.

मनो हि जडमन्यस्य भिन्नमन्यस्य जीवतः।
तथाहंकृतिरन्यस्य बुद्धिरन्यस्य वादिनः।।४७।।

One takes it as dull matter, and another as the living principle; some one calls it the ego, while others apply the term understanding to it. (As Manas or Manu is the father of and of the same nature with all mankind; so is the mind *manas* or *mens*, similar in its nature and names with every one and all its operations).

अहंकारमनोबुद्धिदृष्टयः सृष्टिकल्पनाः।
एकरूपतया प्रोक्ता या मया रघुनन्दन।।४८।।

I have told you, Rāma that egoism, mind and the light of understanding, together with the volition of creation, are but different properties of the one and same internal principle.

(Ego-the subjective, mind-the motive, understanding-the thinking, and the volitive powers, all relate to the same soul. All these are different faculties having the one and same common root— the one universal soul).

नैयायिकैरितरथा तादृशैः परिकल्पिताः।
अन्यथा कल्पिताः सांख्यैश्चार्वाकैरपि चान्यथा।।४९।।

The Nyāyā philosophy has taken the mind etc., in different lights according to its own view of them; and so the Sāṁkhya system explains the perception and senses in a way peculiar to itself.

(Namely: the Nyāyā says, the Ego to be a *dravya* or substance; the living soul as God; the mind a sensitive particle and internal organ; and understanding as a transitory property of the mind. The Sāṁkhya has the understanding as a product of matter, and egoism a resultant of the same, and the mind as the eleventh organ of sense).

जैमिनीयैश्चार्हतैश्च बौद्धैर्वैशेषिकैस्तथा।
अन्यैरपि विचित्रैस्तैः पाञ्चरात्रादिभिस्तथा।।५०।।

In this manner are all these terms taken in very different acceptations, by the different systems of *Mīmāṁsā*, *Vaiśeṣika*, *Ārhata* and Buddhist philosophy. The *Pañcarātra* and some other systems, have given them particular senses disagreeing with one another.

(See Rākhāldasa Nyāyaratna's tract on the identity of the mind and the soul *atmā*; and Hirālal's reply to and refutation of the same).

सर्वैरेव च गन्तव्यं तैः पदं पारमार्थिकम्।
विचित्रं देशकालोत्थैः पुरमेकमिवाध्वगैः।।५१।।

All these various doctrines, arising at different times and in distant countries, lead at last to the same supreme Being, like the very many

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different ways, leading their passengers to the same imperial city. (All systems of philosophy, like every scheme of religion and its different sects and schisms, lead their followers to the same truth of one Superintending power or Deity).

अज्ञानात्परमार्थस्य विपरीतावबोधतः।

केवलं विवदन्त्येते विकल्पैरारुरुक्षवः।।५२।।

It is ignorance of this supreme truth or misunderstanding of the discordant doctrines, that causes the votaries of different systems and sects, to carry on an endless dispute among themselves with bitter acromony. (All party contentions, are but effects of ignorance of the various terminology bearing the same sense).

स्वमार्गमभिशंसन्ति वादिनश्चित्रया दृशा।

विचित्रदेशकालोत्था मार्गं स्वं पथिका इव।।५३।।

The disputants maintain their particular positions by their respective dogmatism; just as passengers persist in their accustomed paths as the best suited to them. (Bias has a stronger basis in the mind and has a faster— hold of the human heart, than the best reason and the surest truth).

तैर्मिथ्या राघव प्रोक्ताः कर्ममानसचेतसाम्।

स्वविकल्पार्पितैरर्थैः स्वा स्वा वैचित्र्ययुक्तयः।।५४।।

They have spoken falsely, whose words point out everything as the fruit of our acts, and direct mankind only to the performance of their actions. It is according to the various prospects that men have in view, that they have given their reasons in their own ways. (Ask of the learned, the learned are blind this bids you shun, and that to love mankind Pope).

यथैव पुरुषः स्नानदानादानादिकाः क्रियाः।

कुर्वंस्तत्कर्तृवैचित्र्यमेति तद्वदिदं मनः।।५५।।

The mind receives its various names from its different functions as a man is called a *Snātaka* or early bather, and a *dātā*— donor, from his acts of sacred oblutions and religious gifts:

विचित्रकार्यवशतो नामभेदेन कर्तृता।

मनः संप्रोच्यते जीववासनाकर्मनामभिः।।५६।।

As the actor gets his many titles, according to the several parts which he performs; so the mind takes the name of a Jīvā or living being, from its animation of the body and its desires. (The mind is repeatedly said to be the animating and volitive principle).

चित्तमेवेदमखिलं सर्वेणैवानुभूयते।

अचित्तो हि नरो लोकं पश्यन्नपि न पश्यति।।५७।।

The mind is said to be the heart also, which is perceived by everybody to reside within himself. A man without the heart, has no feeling nor sensation.

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा शुभाशुभम्।

अन्तर्हर्षं विषादं च समनस्को हि विन्दति।।५८।।

It is the heart which feels the inward pleasure or pain, derived from the sight or touch, hearing or smelling, and eating and drinking of pleasurable and painful things.

आलोक इव रूपाणामर्थानां कारणं मनः।

बध्यते बद्धचित्तो हि मुक्तचित्तो हि मुच्यते।।५९।।

As the light shows the colours of things to the sight, so the mind is the organ, that reflects and shows the sensations of all sensible objects in the cranium and sensory.

तज्जडानां परं विद्धि जडं येनोच्यते मनः।

न चावगच्छति जडं मनो यस्य हि चेतनम्।।६०।।

Know him as the dullest of beings, who thinks the mind to be a dull material substance; and whose gross understanding cannot understand the nature of the Intellect.

न चेतनं न च जडं यदिदं प्रोत्थितं मनः।

विचित्रसुखदुःखेहं जगदभ्युदितं तदा।।६१।।

The mind is neither intelligence (*cetana*) nor inert matter (*jada*); it is the *ego* that has sprung amidst the various joys and griefs in this world. (The pure intelligence knows no pleasure nor pain; but the mind which is the same with the conscious *ego*, is subjected to both in this world).

एकरूपे हि मनसि संसारः प्रविलीयते।

उपाविलं कारणं तैर्भ्रान्त्या जगदुपस्थितम्।।६२।।

The mind which is one with the divine Intellect (*i.e.* sedately fixed in the one Brahmā), perceives the world to be absorbed into itself; but being polluted with matter (like fresh water with soil), it falls into the error of taking the

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world for real. (The clear mind like clear water is unsullied with the soil of the material world; but the vitiated mind, like foul water, is full of the filth of worldliness).

अजडं हि मनो राम संसारस्य न कारणम्।
जडं चोपलधर्मापि संसारस्य न कारणम्।।६३।।

Know Rāma, that neither the pure immaterial intellect, nor gross matter as the inert stone, can be the cause of the material world. (The spirit produce matter, nor can dull matter be productive of itself).

न चेतनं न च जडं तस्माज्जगति राघव।
मनः कारणमर्थानां रूपाणामिव भासनम्।।६४।।

Know then, O Rāghava, that neither intelligence nor inertia, is the cause of the world; it is the mind that is the cause of visible objects, as it is the light which unfolds them to the view. (Intelligence is the knowledge of the self-evident, and not their cause).

चित्तादृतेऽन्यद्यद्यस्ति तदचित्तस्य किं जगत्।
सर्वस्य भूतजातस्य समग्रं प्रविलीयते।।६५।।

For where there is no mind, there is no perception of the outer world, nor does dull matter know of the existence of anything; but everything is extinct with the extinction of the mind. (A dead body like a dull block, is insensible of everything).

नानाकर्मवशावेशान्मनो नानाभिधेयताम्।
एकं विचित्रतामेति कालो नाना यथर्तुभिः।।६६।।

The mind has a multiplicity of synonyms, varied by its multifarious avocations; as the one continuous duration undergoes a hundred homonyms, by the variations of its times and seasons.

यदि नामामनस्कारमहंकारेन्द्रियक्रियाः।
क्षोभयन्ति शरीरं तत्सन्तु जीवादयः परे।।६७।।

If egoism is not granted to be a mental action, and the sensations be reckoned as actions of the body; yet its name of the living principle, answers for all the acts of the body and mind. (Egoism or knowledge of the self, is attributed to the soul by some schools of philosophy, and sensations are said to be corporeal and nervous actions; yet the moving and animating power of the mind, must account for all bodily and mental actions).

दर्शनेषु तु ये प्रोक्ता भेदा मनसि तर्कतः।
क्वचित्क्वचिद्वादकरैरपवादकरैः किल।।६८।।

Whatever varieties are mentioned of the mind, by the reasonings of different systems of philosophy, and sometimes by the advocates of an opinion, and at others by their adversaries :

ते हि राम न बुध्यन्ते विशिष्यन्ते न च क्वचित्।
सर्वा हि शक्तयो देवे विद्यन्ते सर्वगा यतः।।६९।।

They are neither intelligible nor distinguishable from one another, except that they are all powers of the self-same mind; which like the profluent sea, pour its waters into innumerable outlets.

यदैव खलु शुद्धाया मनागपि हि संविदः।
जडेव शक्तिरुदिता तदा वैचित्र्यमागतम्।।७०।।

As soon as men began to attribute—materialistic powers and force to the nature of the pure (immaterial) consciousness, they fell into the error of these varieties of their own making.

ऊर्णनाभाद्यथा तन्तुर्जायते चेतनाज्जडः।
नित्याप्रबुद्धात्पुरुषाद्ब्रह्मणः प्रकृतिस्तथा।।७१।।

As the spider lets out its thread from itself, it is in the same manner that the inert has sprung from the intellect, and matter has come into existence from the ever active spirit of Brahmā.

(**The Śrūti says**— Every thing comes out of the spirit as the thread from the spider, the hairs and nails from the animal body, and as rocks and vegetables springing from the earth).

अविद्यावशतश्चित्तभावनाः स्थितिमागताः।
चितिपर्यायशब्दा हि भिन्नास्ते नेह वादिनाम्।।७२।।

It is ignorance (of the said Śrūti), that has introduced the various opinions concerning the essence of the mind; and hence arose the various synonymous expressions, significant of the Intellect among the opponents.

जीवो मनश्च ननु बुद्धिरहंकृतिश्चे-
त्येवं प्रथामुपगतेयमनिर्मला चित्।
सैषोच्यते जगति चेतनचित्तजीव-
संज्ञागणेन किल नास्ति विवाद एषः।।७३।।

The same pure Intellect, is brought to bear the

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different designations of the mind, as understanding, living principle and egoism; and the same is expressed in the world by the terms intelligence, heart, animation and many other synonyms, which being taken as expressive of the same thing, must put an end to all dispute. (So all metaphysical disputes owe their origin to the difference of terminology. Such as, Kant regarded the mind under its true faculties of cognition, desire and moral feeling, called as Erkenut nifvermogen or Denkvermogen. Begehrun-gsvermogen, and Gefuhl- svermogen. Instead of multiplying the synonyms of Mind here, I refer the reader to Roget's Thesaurus for them).

इत्यार्षे श्रीवासिष्ठमहारामायणे उत्पत्तिप्रकरणे सूच्युपाख्याने मनःसंज्ञाविचारो नाम षण्णवतितमः सर्गः।।९६।।

CHAPTER 97

THE MAGNITUDE OF THE SPHERE OF THE INTELLECT

Argument. The Intellectual, Mental and Material Spheres, and their representations in the Mind.

श्रीराम उवाच

ब्रह्मन्मनस एवेदमन्तश्चाडम्बरं सृतम्।
यतस्तदेव कर्मेति वाक्यार्थादुपलभ्यते।।१।।

Rāma said— I come to understand, O venerable sage! from all you have propounded, that this grandeur of the universe being the work of the Divine Mind, is all derived from the same. (Here the creation of the world by the Divine mind, is viewed in the pantheistic light of Emanation).

वसिष्ठ उवाच

दृढभावोपरक्तेन मनसैवोररीकृतम्।
मरुचण्डातपेनेव भास्वरावरणं पुनः।।२।।

Vasiṣṭha answered— The Mind as already said, having assumed a substantial form, manifested itself in the form of water in the mirage, raised by the shining blaze of its own light. (This passage embodies both theories, that light was the first work of God, and the Spirit of God moved on the surface of the waters. *O ruh Eloim marhapeth-fi pene al maim*. Genesis. *Apa eva Sasarjādan*. Manu).

ब्रह्मात्मनि जगत्यस्मिन्मन एकाकृतिं गतम्।
क्वचिन्नरतया रूढं क्वचित्सुरतयोत्थितम्।।३।।

The mind became amalgamated (identic), with the contents of the world, in the Spirit of Brahmā, now showing itself in the form of man, and now appearing as a God. (*i.e.* the mind reflected on these images which were evolution of itself in itself; because the thought or product of the mind, was of the same substance with itself. (This accords with the pantheistic doctrine, that God and Nature are one substance, and the one is a modification of the other).

क्वचिद्दैत्यतयोल्लासि क्वचिद्यक्षतयोदितम्।
क्वचिद्गन्धर्वतां प्राप्तं क्वचित्किन्नररूपि च।।४।।

Somewhere he showed himself as a demon and at another place like a *yakṣu* (*yakka*); here he was as a *Gandharvā*, and there in the form of a *Kinnarā*. (All these were the ideal manifestations of the Divine Mind).

नानाचारनभोभागपुरपत्तनरूपया।
मन्ये विततयाकृत्या मन एव विजृम्भते।।५।।

The vast expense of the Mind, was found to comprise in it the various tracts and land; and the pictures of many cities and habitable places. (Because the mind is the reservoir of all their images).

एवं स्थिते शरीरौघस्तृणकाष्ठलतोपमः।
तद्विचारणया कोऽर्थो विचार्यं मन एव नः।।६।।

Such being the capacity of the mind, there is no reckoning of the millions of bodies, which are contained in it, like the woods and plants in a forest. All those are not worth our consideration in our inquiry about the mind. (They are as useless to the psychologist as botany is to the geologist).

तेनेदं सर्वमाभोगि जगदित्याकुलं ततम्।
मन्ये तद्व्यतिरेकेण परमात्मैव शिष्यते।।७।।

It was this mind which spread out the world with all its contents, beside which there exists naught but the Supreme Spirit. (The mind is the container of the architypes of the ectypical world, or the recording power of knowledge; but

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the Supreme Soul is the disembodied self—consciousness, having the principle of volition or Will; while the Spirit is the animating faculty of the soul).

आत्मा सर्वपदातीतः सर्वगः सर्वसंश्रयः।
तत्प्रसादेन संसारे मनो धावति वल्गति।।८।।

The soul is beyond every category, it is omnipresent and the substratum of all existence, and it is by the power of this soul, that the mind does move and manifest itself. (The mind is the soul incorporated with bodies; but the soul is quite apart from these).

मनो मन्ये मनः कर्म तच्छरीरेषु कारणम्।
जायते म्रियते तद्धि नात्मनीदृग्विधा गुणाः।।९।।

The Mind is known as the cause of the body, which is work of the mind; it is born and becomes extinct with the body, which the soul does not, nor has it any such quality which belongs to the mind.

मन एव विचारेण मन्ये विलयमेष्यति।
मनोविलयमात्रेण ततः श्रेयो भविष्यति।।१०।।

The mind is found by right reasoning to be a perishable object, and no sooner does it perish, than the living soul succeeds to obtain its final liberation. For the desires of the mind are the bondage of its transmigration, but the dissolution of the mind with its desires, secures its liberation. (Volition and velleity, are the active and inactive acts of the mind for its eternal bondage).

मनोनाम्नि परिक्षीणे कर्मण्याहितसंभ्रमे।
मुक्त इत्युच्यते जन्तुः पुनर्नाम न जायते।।११।।

After decadence of the mental desires there is no more any exertion for acts. This state is called the liberation of living souls, from their release from trouble and care; and the mind thus released, never comes to be born and die again. (Free from desire, is freedom from deadly sin).

श्रीराम उवाच

भगवन्मभवता प्रोक्ता जातयस्त्रिविधा नृणाम्।
प्रथमं कारणं तासां मनः सदसदात्मकम्।।१२।।

Rāma said— Sir! You have said before, that human nature is principally of three kinds *viz.*,— the good, the gentle and the base (*Satyā, rajas* and *tamas*); and it is owing to the good or bad nature of their minds, that men differ from one another.

तत्कथं शुद्धचित्राम्नस्तत्त्वाद्बुद्धिविवर्जितात्।
उत्थितं स्फारतां यातं जगच्चित्रकरं मनः।।१३।।

Now please tell me, how could the wondrous mind originate from the pure intellect with its good or bad propensities, which are wanting in the Divine Intellect.

वसिष्ठ उवाच

आकाश हि त्रयो राम विद्यन्ते विततान्तराः।
चित्ताकाशश्चिदाकाशो भूताकाशस्तृतीयकः।।१४।।

Vasiṣṭha replied : Know Rāma, that there are three spheres of the infinite vacuity, at immense distances from one another: and these are the intellectual, mental, and the physical spheres.

एते हि सर्वसामान्याः सर्वत्रैव व्यवस्थिताः।
शुद्धचित्तत्वशक्त्या तु लब्धसत्तात्मतां गताः।।१५।।

These spheres are common to all mankind, and are spread out everywhere; and they have all sprung and come to being from the essence of the *Cit* or Divine Intellect. (The first is the space of Divine Infinity, the second is the *spatium dunamia* or potential space and may be filled by bodies; and the third is the place *energei* or actually occupied by bodies).

सबाह्याभ्यन्तरस्थो यः सत्तासत्तावबोधकः।
व्यापी समस्तभूतानां चिदाकाशः स उच्यते।।१६।।

That space which is both in the inside and outside of everything, and denotes its occupation or otherwise by some substance or its absence, and pervades through all nature, is called the inane sphere of the Intellect.

सर्वभूतहितः श्रेष्ठो यः कालकलनात्मकः।
येनेदमाततं सर्वं चित्ताकाशः स उच्यते।।१७।।

That is called the sphere of the Intellect, which embraces all space and time which has spread out the other spheres, and which is the highest and best of all.

दशदिङ्मण्डलाभोगैरव्युच्छिन्नवपुर्हि यः।
भूतात्मासौ य आकाशः पवनाब्दादिसंश्रयः।।१८।।

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The physical sphere contains all created beings, and extends to the circuit of the ten sides, all about and above and below us. It is a continued space filled with air, which supports the clouds and waters above the firmament.

आकाशचित्ताकाशौ द्वौ चिदाकाशबलोद्भवौ।
चित्कारणं हि सर्वस्य कार्यौघस्य दिनं यथा।।१९।।

Then the vacuity of the mental sphere, which has also sprung from the intellectual sphere, has likewise the intellect for its cause like the others, as the day is the source of all works and animal activities. (Here the word works has the double sense of the works of creation, which were made in the week days, and the daily works of men and their religious duties, all which are done in the day time. The night being the time to sleep).

जडोऽस्मि न जडोऽस्मीति निश्चयो मलिनश्चितः।
यस्तदेव मनो विद्धि तेनाकाशादि भाव्यते।।२०।।

The vitiated Intellect which views itself as a dull thing, amidst the gross material objects of the physical sphere, the same is termed the mind, which thinks of both spheres, whence it is born and where it is placed.

अप्रबुद्धात्मविषयमाकाशत्रयकल्पनम्।
कल्प्यते उपदेशार्थं प्रबुद्धविषयं न तु।।२१।।

It is for the understanding of the unenlightened, that I have made use of the metaphor of the spheres; because figures are used for the instruction of the unenlightened and not to lighten the enlightened. (These serve for ocular demonstrations in mathematical and not in metaphysical sciences).

एकमेव परं ब्रह्म सर्वं सर्वावपूरकम्।
प्रबुद्धविषयं नित्यं कलाकलनवर्जितम्।।२२।।

In the intellectual sphere, you will see one Supreme Brahmā, filling its whole space, and being without parts of attributes, and intelligible only to the enlightened.

द्वैताद्वैतसमुद्भेदैर्वाक्यसंदर्भगर्भितैः।
उपदेश्यत एवाज्ञो न प्रबुद्धः कथंचन।।२३।।

The ignorant require to be instructed in appropriate words and precise language, showing the demarcation between monotheism and detheism, which is unnecessary for the instruction of the enlightened.

यावद्रामाप्रबुद्धस्त्वमाकाशत्रयकल्पना।
तावदेवावबोधार्थं मया त्वमुपदिश्यसे।।२४।।

I have contrived to explain to you the nature of divine knowledge, by the parable of the three spheres, which will enlighten you as long as you are in dark on the subject.

आकाशचित्ताकाशाद्याश्चिदाकाशकलङ्कितात्।
प्रसूता दावदहनाद्यथा मरुमरीचयः।।२५।।

The intellectual sphere being obscured by ignorance, we are led to look into the mental and physical spheres; not knowing that they are as delusive as the sun-beams in a mirage, and as destructive as the flames of a conflagration.

चिनोति मलिनं रूपं चित्ततां समुपागतम्।
त्रिजगन्तीन्द्रजालानि रचयत्याकुलात्मकम्।।२६।।

The pure intellect being changed to the state of the changeful mind, takes a debased figure; and then being confounded in itself, weaves the magic web of the world to entangle itself in the same.

चित्तत्वमस्य मलिनस्य चिदात्मकस्य
तत्त्वस्य दृश्यत इदं ननु बोधहीनैः।
शुक्तौ यथा रजतता नतु बोधवद्भि-
र्मौख्येंण बन्ध इह बोधबलेन मोक्षः।।२७।।

The ignorant that are guided by the dictates of their perverted minds, know nothing concerning the nature of the Intellect, which is identic with the Supreme. So the witless that unwittingly take the white shells for bright silver, are seen to labour under their delusion, until they are freed from it, by the clear light of their understanding.

(* The allegory of the three spheres, means no more than the triple state of man, as a spiritual, as intellectual and a physical or corporeal being. The intellectual state in the text, is properly the spiritual and highest state of a human being. The mental is next to the intellectual or mid-most state of man, and the physical or corporeal state, is the lowest condition, in which the elevated nature of humanity is subjected like an inferior animal, to grovel upon the earth.)

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० उत्पत्तिप्रकरणे चिदाकाशमाहात्म्यं नाम सप्तनवतितमः सर्गः।।९७।।

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CHAPTER 98

HISTORY OF THE HUMAN HEART

Argument. The wide extent of the Heart and its ultimate Dissolution.

वसिष्ठ उवाच

यतःकुतश्चिदुत्पन्नं चित्तं यत्किंचिदेव हि।
नित्यमात्मविमोक्षाय योजयेद्यत्नतोऽनघ।।१।।

Whatever may be the origin and nature of the human heart (which some take for the mind), it should be always inquired into in seeking out one's own liberation. (The heart called *antaḥkaraṇa*— an inner organ, is often supposed as the same with the mind; its cravings after worldliness, are to be suppressed under its longing for liberation from worldly cares).

संयोजितं परे चित्तं शुद्धं निर्वासनं भवेत्।
ततस्तु कल्पनाशून्यमात्मतां याति राघव।।२।।

The heart being fixed in the Supreme, becomes purified of its worldly desires and attachments; and then O Rāma! it perceives that soul in itself, which transcends all imaginations of the mind. (*Kalpanās* are imaginary attributes of God in the mind; who can only be seen in the heart).

चित्तायत्तमिदं सर्वं जगत्स्थिरचरात्मकम्।
चित्ताधीनवतो राम बन्धमोक्षावपि स्फुटम्।।३।।

It is the province of the heart, to secure the sedateness of the world in itself; and it lies in the power of the heart, either to make its bondage or get its freedom, from the desires and troubles of the world.

अत्रार्थे कथ्यमानं मे चित्ताख्यानमनुत्तमम्।
ब्रह्मणा यत्पुरा प्रोक्ता शृणु रामातियत्नतः।।४।।

On this subject there hangs a curious tale relating the legend of the heart, which was revealed to me of yore by Brahmā himself; and which I will now relate to you Rāma, if you will listen to it with attention.

अस्ति रामाटवी स्फारा शून्याशान्तातिभीषणा।
योजनानां शतं यस्यां लक्ष्यते कणमात्रकम्।।५।।

There is a long, open and dreary desert Rāmātavī by name which was quite still and solitary and without an inhabitant, in it, and so vast in its extent, as to make a pace of a league of it. (Or rather to make a league of a pace of it).

तस्यामेको हि पुरुषः सहस्रकरलोचनः।
पर्याकुलमतिर्भीमः संस्थितो विततातकृतिः।।६।।

There stood a man of a terrific and gigantic figure in it, with a sorrowful visage and troubled mind, and having a thousand arms and a thousand eyes.

स सहस्रेण बाहूनामादाय परिघान्बहून्।
प्रहरत्यात्मनः पृष्ठे स्वात्मनैव पलायते।।७।।

He held many clubs and maces in all his manifold arms, with which he was striking his own back and breast, and then running away in this direction and that; (as if for fear of being caught by some one).

दृढप्रहारैः प्रहरन्स्वयमेवात्मनात्मनि।
प्रविद्रवति भीतात्मा स योजनशतान्यपि।।८।।

Then having struck himself fast and hard with his own hands, he fled afar a hundred leagues for fear of being laid hold by some body.

क्रन्दन्पलायमानोऽसौ गत्वा दूरमितस्ततः।
श्रमवान्विवशाकारो विशीर्णचरणाङ्गकः।।९।।

Thus striking and crying and flying afar on all sides, he became tired and spent, and lank in his legs and arms.

पतितोऽवश एवाशु महत्यन्धोऽन्धकूपके।
कृष्णरात्रितमोभीमे नभोगम्भीरकोटरे।।१०।।

He fell flat with his languid limbs in a large blind pit, amidst the deep gloom of a dark night, and in the depth of a dire dark cave (from which he could not rise).

ततः कालेन बहुना सोऽन्धकूपात्समुत्थितः।
पुनः प्रहारैः प्रहरन्विद्रवत्यात्मनात्मनः।।११।।

After the lapse of a long time, he scrambled out of the pit with difficulty; and again continued to run away, and strike himself with his own hands as before.

पुनर्दूरतरं गत्वा कलञ्जवनगुल्मकम्।
प्रविष्टः कण्टकव्याप्तं शलभः पावकं यथा।।१२।।

He ran again a great way, till at last he fell upon a thorny thicket of *Karanja* plants, which caught him as fast in its brambles, as a moth or grosshopper is caught in a flame.

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तस्मात्करञ्जगहनाद्विनिःसृत्य क्षणादिव।
पुनः प्रहारैः प्रहरन्विद्रवत्यात्मनात्मनः।।१३।।

He with much difficulty extricated himself from the prickles of the *Karanja* furze; and began again to beat himself as before, and run in his wonted course as usual.

पुनर्दूरतरं गत्वा शशाङ्ककरशीतलम्।
कदलीकाननं कान्तं संप्रविष्टो हसन्निव।।१४।।

Having then gone a great way off from that place, he got to a grove of plantain arbour under the cooling moon-beams, where he sat for a while with a smiling countenance.

कदलीखण्डकात्तस्माद्विनिःसृत्य क्षणात्पुनः।
स्वयं प्रहारैः प्रहरन्विद्रवत्यात्मनात्मनि।।१५।।

Having then come out of the plantain grove, he went on running and beating himself in his usual way.

पुनर्दूरतरं गत्वा तमेवान्धोऽन्धकूपकम्।
स संप्रविष्टस्त्वरया विशीर्णावयवाकृतिः।।१६।।

Going again a great way in his hurriness, he fell down again in a great and darksome ditch, by being exhausted in all his limbs and his whole body.

अन्धकूपात्समुत्थाय प्रविष्टः कदलीवनम्।
कदलीकाननाच्छ्भ्रं करञ्जवनगुल्मकम्।।१७।।

Rising from the ditch, he entered a plantain forest, and coming out from that spot, he fell into another ditch and then in another *Karanja* thicket.

करञ्जकाननात्कूपं कूपाद्रम्भावनान्तरम्।
प्रविशन्प्रहरंश्चैव स्वयमात्मनि संस्थितः।।१८।।

Thus he was falling into one ditch after rising from a thorny furze, and repeatedly beating himself and crying in secret.

एवंरूपनिजाचारः सोऽवलोक्य चिरं मया।
अवष्टभ्य बलादेव मुहूर्तं रोधितः पथि।।१९।।

I beheld him going on in this way for a long time, and then I with all my force, rushed forward and stopped him in his way.

पृष्टः स कस्त्वं किमिदं केनार्थेन करोषि वा।
किं नामाभिमतं तेऽत्र किं मुधा परिमुह्यसि।।२०।।

I asked him saying : Who are you Sir, and why do you act in this manner? What business have you in this place, and why do you wail and trouble yourself for nothing?

इति पृष्टेन कथितं तेन मे रघुनन्दन।
नाहं कश्चिन्न चैवेदं मुने किंचित्करोम्यहम्।।२१।।

Being thus asked by me, O Rāma! he answered me saying — I am no body, O Sage! nor do I do any such thing as you are telling me about.

त्वयाहमवभग्नोऽस्मि त्वं मे शत्रुरहो बत।
त्वया दृष्टोऽस्मि नष्टोऽस्मि दुःखाय च सुखाय च।।२२।

I am here stricken by you, and you are my greatest enemy; I am here beheld and persecuted by you, both to my great sorrow and delight.

इत्युक्त्वा विकलवान्यङ्गान्यालोक्य स्वान्यतुष्टिमान्।
रुरोदातिरवं दीनो मेघो वर्षन्निवाटवीम्।।२३।।

Saying so, he looked sorrowfully into his bruised body and limbs, and then cried aloud and wept a flood of tears, which fell like a shower of rain on the forest ground.

क्षणमात्रेण तत्रासावुपसंहृत्य रोदनम्।
स्वान्यङ्गानि समालोक्य जहास च ननाद च।।२४।।

After a short while he ceased from his weeping, and then looking at his limbs; he laughed and cried aloud in his mirth.

अथाट्टहासपर्यन्ते स पुमान्पुरतो मम।
क्रमेण तानि तत्याज स्वान्यङ्गानि समंततः।।२५।।

After his laughter and loud shouts were over, hear, O Rāma! what the man next did before me. He began to tear off and separate the members of his big body, and cast them away on all sides.

प्रथमं पतितं तस्य शिरः परमदारुणम्।
ततस्ते बाहवः पश्चाद्वक्षस्तदनु चोदरम्।।२६।।

He first let fall his big head, and then his arms, and afterwards his breast and then his belly also.

अथ क्षणेन स पुमांस्तान्यरङ्गानि यथाक्रमम्।
संत्यज्य नियतेः शक्त्या क्वापि गन्तुमुपस्थितः।।२७।।

Thus the man having severed the parts of his body one after another, was now ready to remove himself elsewhere with his legs only, by the decree of his destiny.

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दृष्टवानहमेकान्ते पुनरन्यं तथा नरम्।
सोऽपि प्रहारान्परितः प्रयच्छन्स्वयमात्मनि।।२८।।

After he had gone, there appeared another man to my sight, of the same form and figure with the former one, and striking his body himself as the other.

बाहुभिः पीवराकारैः स्वयमेव पलायते।
कूपे पतति कूपात्तु समुत्थायाभिधावति।।२९।।

He kept running with his big legs and outstretched stout arms, until he fell into the pit, whence he rose again, and betook to his flight as before.

पुनः पतति कुण्डेऽन्तः पुनरार्तः पलायते।
पुनः प्रविशति श्वभ्रं क्षणं शिशिरकाननम्।।३०।।

He fell into a pond again, and then rose and ran with his body wringing with pain; falling again in hidden caves, and then resorting to the cooling shade of forest trees.

कष्टं पुनः पुनस्तुष्टः पुनः प्रहरति स्वयम्।
एवंप्रायनिजाचारश्चिरमालोक्य सस्मयम्।।३१।।

Now ailing and now regaling, and now torturing himself with his own hands: and in this way I saw him for sometime with horror and surprise in myself.

स मया समवष्टभ्य परिपृष्टस्तथैव हि।
तेनैवासौ क्रमेणाद्य रुदित्वा संप्रहस्य च।।३२।।

I stopped him in his course, and asked about what he was doing; to which he returned his crying and laughter for his answers by turns.

अङ्गैर्विशीर्णतामेत्य ययावलमलक्ष्यताम्।
विचार्य नियतेः शक्तिं ततो गन्तुमुपस्थितः।।३३।।

Finding at last his body and limbs decaying in their strength, he thought upon the power of destiny, and the state of human lot, and was prepared to depart.

दृष्टवानहमेकान्ते पुनरन्यं तथा नरम्।
प्रहरंस्तद्वदेवासौ स्वयमेव पलायते।।३४।।

I came again to see another succeeding him in the same desert path, who had been flying and torturing himself in the same way as the others gone before him.

पलायमानः पतितो महत्यन्धेऽन्धकूपके।
तत्राहं सुचिरं कालमवसं तत्प्रतीक्षकः।।३५।।

He fell in the same dark pit in his flight, where I stood long to witness his sad and fearful plight.

यावत्स सुचिरेणापि कूपान्नाभ्युदितः शठः।
अथाहमुत्थितो गन्तुं दृष्टवान्पुरुषं पुनः।।३६।।

Finding this wretched man not rising above the pit for a long time, I advanced to raise him up, when I saw another man following his footsteps.

तादृशं तादृशाकारं प्रपतन्तं तथैव च।
अवष्टभ्य तथैवाशु तस्य प्रोक्तं पुनर्मया।।३७।।

Seeing him of the same form, and hastening to his impending fall in the doleful pit, I ran to stop his fate, by the same query I made to the others before.

तथैवोत्पलपत्राक्ष नासौ तदवबुद्धवान्।
केवलं मामसौ मूढो नैव जानासि किंचन।।३८।।

But O lotus-eyed Rāma! the man paid no heed to my question and only said, you must be a fool to know nothing of me.

आः पाप दुर्द्विजेत्युक्त्वा स्वव्यापारपरो ययौ।
अथ तस्मिन्महारण्ये तथा विहरता मया।।३९।।

You wicked *Brāhmaṇa*! he said to me, and went on in his course; while I kept wandering in that dreadful desert in my own way.

बहवस्तादृशा दृष्टाः पुरुषा दोषकारिणः।
मत्पृष्टाः केचिदायान्ति स्वप्नसंभ्रमवच्छमम्।।४०।।

I saw many such men coming one after the other to their unavoidable ruin, and though I addressed to all and every one of them, yet they softly glided away by me, like phantoms in a dream.

मदुक्तं नाभिनन्दन्ति केचिच्छवतनुं यथा।
विनिपत्यान्धकूपेभ्यः केचित्तत्प्रोत्थिताः पुनः।।४१।।

Some of them gave no heed to my saying, as a man pays no attention to a dead body; and some among the pit-fallen had the good fortune of rising again.

कदलीखण्डकात्केचिच्चिरेणापि न निर्गताः।
केचिदन्तर्हिताः स्फारे करञ्जवनगुल्मके।।४२।।

Some among these had no egress from the plantain grove for a long while, and some were

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lost forever, amidst the thorns and thistles of *Karanja* thickets.

न क्वचित्स्थितिमायान्ति केचिद्धर्मपरायणाः।
एवंविधा सा विवता रघूद्वह महाटवी।।४३।।

There were some pious persons among them, that had no place for their abode; though that great desert was so very extensive as I have told you already; (and capable of affording habitations for all and many more of them).

अद्यापि विद्यते यस्यामित्थं ते पुरुषाः स्थिताः।
सा च दृष्टा त्वया राम त्वयेह व्यवहारिणी।
बाल्यात्तु बुद्धितत्त्वस्य न तां स्मरसि राघव।।४४।।

This vast desert is still in existence, together with these sorts of men therein; and that place is well known to you, Rāma, as the common range of mankind. Don't you remember it now, with all the culture of your mind from your early youth?

सा भीषणा विविधकण्टकसंकटाङ्गी
घोराटवी घनतमोगहनापि लोके।
आगत्य निर्वृतिमलब्धपरावबोधै-
रासेव्यते कुसुमगुल्मकवाटिकेव।।४५।।

O that dreadful desert in this world, filled with thorns and dangers on all sides. It is a dark desert amidst a thick spread darkness, and no body that comes herein, finds the peace and quiet of his heart, except such as have acquired the divine knowledge, which makes it a rose garden to them. (See the pit-falls in the bridge of Addison's Vision of mirza).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे चित्तोपाख्यानं नाम अष्टनवतितमः सर्गः।।९८।।

CHAPTER 99

HISTORY OF THE HEART CONTINUED

Argument. Explanation of the preceding Allegory.

श्रीराम उवाच

कासौ महाटवी ब्रह्मन्कदा दृष्टा कथं मया।
के च ते पुरुषास्तत्र किंतत्कर्तुं कृतोद्यमाः।।१।।

Rāma said— What is that great desert, Sir, and when was it seen by me, and how came it to be known to me? What were those men there, and what were they about?

वसिष्ठ उवाच

रघुनाथ महाबाहो शृणु वक्ष्यामि तेऽखिलम्।
न सा महाटवी राम दूरे नैव च ते नराः।।२।।

Vasiṣṭha replied— Attend O great-armed Rāma! and I will tell you all— That great desert is not distant nor different from this wilderness of the world.

येयं संसारपदवी गम्भीराऽपारकोटरा।
तां तां शून्यां विकाराढ्यां विद्धि राम महाटवीम्।।३।।

That which bears the name of the world, is a deep and dark abyss in itself. Its hollowness in unfathomable and unfordable; and its un-reality appearing as reality to the ignorant, is to be known as the great desert spoken of before.

विचारालोकलभ्येयं यदैकेनैव वस्तुना।
पूर्णा नान्येन संयुक्ता केवलेव तदैव सा।।४।।

The true reality is obtainable by the light of reason only, and by the knowledge of one object alone. This one is full without its union with any other, it is one and only by itself.

तत्र ये ते महाकाराः पुरुषाः प्रभ्रमन्ति हि।
मनांसि तानि विद्धि त्वं दुःखे निपतितान्यलम्।।५।।

The big bodied men, that you beheld wandering therein, know them to be the minds of men, and bound to the miseries of the world.

द्रष्टा योऽयमहं तेषां सविवेको महामते।
विवेकेन मया तानि दृष्टान्यन्येव नानघ।।६।।

Their observer was Reason personified in myself, and it was I only and no other person, that could discern the folly of their minds by my guiding reason.

मया तान्येव बोध्यन्ते विवेकेन मनांसि हि।
सततं सुप्रकाशेन कमलानीव भानुना।।७।।

It is my business to awaken those drowsy minds to the light of reason, as it is the work of the sun to open the lotus-buds to bloom, by his enlivening rays.

मत्प्रबोधं समासाद्य मत्प्रसादान्महामते।
मनांसि कानि चित्तानि गतान्युपशमात्परम्।।८।।

My counsels have prevailed on some minds and hearts, which have received them with

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attention; and have turned them away from earthly broils, to the way of true contentment and tranquility.

कानिचिन्नाभिनन्दन्ति मां विवेकं विमोहतः।
मत्तिरस्कारवशतः कूपेष्वेव पतन्त्यधः।।९।।

But there were others that paid no attention to my lectures through their great ignorance; but fell down into the pit, upon being chid by me with reproofs and rebukes.

ये तेऽन्धकूपा गहना नरकास्ते रघूद्वह।
कदलीकाननं यानि संप्रविष्टानि तानि तु।।१०।।

Those deep and dark pits were no other than the pits of hell and the plantain groves of which I have told you, were the gardens of Paradise.

स्वर्गैकरसिकानि त्वं मनांसि ज्ञातुमर्हसि।
प्रविष्टान्यन्धकूपान्तर्निर्गतानि न यानि तु।।११।।

Know these to be the seats of those minds which long for heavenly joys, and the dark pits to be the abode of hellish hearts, which can never get their release from those darksome dungeons.

महापातकयुक्तानि तानि चित्तानि राघव।
कदलीकाननस्थानि निर्गतानि न यानि तु।।१२।।

Those who having once entered the plantain grove, do not come out any more from it; know them to be the minds of the virtuous, and fought with all their virtues.

पुण्यसंभारयुक्तानि तानि चित्तानि राघव।
करञ्जवनयातानि निर्गतानि न यानि तु।।१३।।

Those which having fallen into the *Karanja* thickets, were unable to extricate themselves from the thorns; know them to be the minds of men, that are entangled in the snares of the world.

तानि मानुष्यजातानि चित्तानि रघुनन्दन।
कानिचित्संप्रबुद्धानि तत्र मुक्तानि बन्धनात्।।१४।।

Some minds which were enlightened with the knowledge of truth, got released from the snares; but the unenlightened are bound to repeated transmigrations in different births.

कानिचिद्बहुरूपाणि योनेर्योनिं विशन्ति हि।
मनांसि तानि तिष्ठन्ति निपतन्त्युत्पतन्ति च।।१५।।

The souls which are subjected to metempsychosis, have their rise and fall in repetition, from higher to lower births, and the *vice-versa* likewise.

यत्तत्करञ्जगहनं तत्कलत्ररसं विदुः।
दुःखकण्टकसंबाधं मानुष्यं विविधैषणम्।।१६।।

The thick thicket of *Karanja* brambles, represents the bonds of conjugal and family relations; they are the source of various human desires, which are springs of all other woe, difficulty and dangers.

करञ्जगहनं यानि प्रविष्टानि मनांसि तु।
मानुष्ये तानि जातानि तत्रैव रसिकानि च।।१७।।

The minds that have been confined in the *Karanja* bushes are those, that are repeatedly born in human bodies, and are repeatedly entangled into domestic attachments from which all other animals are quite at large.

कदलीकाननं यत्तच्छशाङ्ककरशीतलम्।
तन्मनोह्लादनकरं स्वर्गं विद्धि रघूद्वह।।१८।।

O support of Raghu's race! the plantain grove which I told you was cooling with moon-beams; know the same to be the refreshing arbour of heaven, which gives delight to the soul.

कानिचित्पुण्यभूतेन तपसा धारणात्मना।
धारयन्ति शरीराणि संस्थितान्युदितान्यपि।।१९।।

Those persons are placed here, who have their bodies fraught with virtuous deeds, and edified by persevering devotion and austerities, and whose souls are elevated above others.

यैरहं पुंभिरबुधैर्बुद्धिचित्ततिरस्कृतः।
तैर्मनोभिरनात्मज्ञैः स्वविवेकस्तिरस्कृतः।।२०।।

Those ignorant, thoughtless and un-mindful men, that slighted my advice, were themselves slighted by their own minds, which were deprived of the knowledge of their own souls and of their reason.

त्वया दृष्टो विनष्टोऽस्मि त्वं मे शत्रुरिति द्रुतम्।
यदुक्तं तद्धि चित्तेन गलता परिदेवितम्।।२१।।

Those who told me, "we are undone at your sight, and you are our greatest enemy"; were demented fools, and melting away with their lamentations (for having disregarded my counsels).

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रुदितं यन्महाक्रन्दं पुंसा बह्वाशु राघव।
तद्भोगजालं त्यजता मनसा रोदनं कृतम्।।२२।।

Those who were loudly wailing, and let fall a flood of tears in their weeping; were men who bitterly deplored in their minds for being snatched from the snare of pleasures, to which they had been so fondly attached.

अर्धप्राप्तविवेकस्य न प्राप्तस्यामलं पदम्।
चेतसस्त्यजतो भोगान्परितापो भृशं भवेत्।।२३।।

Those having a little sense and reason, but not arriving to the pure knowledge of God; were bitterly complaining in their hearts, for being obliged to forsake their fond enjoyments of life.

रुदताङ्गानि दृष्टानि कारुण्येनावबोधिना।
कष्टमेतानि संत्यज्य किं प्रयामीति चेतसा।।२४।।

Those who came to their understanding, now wept over the pains which they had inflicted on their bodies, for the supportance of their families; and were grieved in their minds to leave behind the objects of their care, for whom they had taken such pains.

अर्धप्राप्तविवेकस्य न प्राप्तस्यामलं पदम्।
चेतसस्त्यजतोऽङ्गानि परितापो हि वर्धते।।२५।।

The minds that had some light of reason, and had not yet arrived to divine knowledge, were still sorrowing for having to leave behind their own bodies, wherein they had their late abode.

हसितं तु यदानन्दि पुंसा मदवबोधतः।
परिप्राप्तविवेकेन तत्तुष्टं राम चेतसा।।२६।।

Those who smiled in the cheerfulness of their hearts, were men who had come to the light of reason; and it was their reason which gave consolation to their hearts.

परिप्राप्तविवेकस्य त्यक्तसंसारसंस्थितेः।
चेतसस्त्यजतो रूपमानन्दो हि विवर्धते।।२७।।

The reasonable soul that is removed from its bondage of the world, exults with joy in its mind, to find itself liberated from the cares of life.

हसताङ्गानि दृष्टानि पुंसा यान्युपहासतः।
तानि दृष्टानि मनसा विप्रलम्भपदानि ह।।२८।।

Those men who laughed to scorn their battered and shattered bodies, were glad to think in their minds, how they got rid of the confines of their bodies and limbs, the accomplices of their actions.

मिथ्याविकल्परचितैर्विप्रलब्धमहो चिरम्।
इत्यङ्गान्युपहासेन दृष्टानि स्वानि चेतसा।।२९।।

Those who laughed with scorn to see the falling members of their bodies, were glad to think in their minds, that they were to better than instruments to their various labours in the world.

मनः प्राप्तविवेकं हि विश्रान्तं विततते पदे।
प्राक्तनादीनताधारं हसन्पश्यति दूरतः।।३०।।

Those who had come to the light of reason, and had found their rest in the supreme state of felicity, looked down with scorn upon the former abodes of their meanness from a distance.

यदसौ समवष्टभ्य मया पृष्टः प्रयत्नतः।
तद्विवेको बलाच्चित्तमादत्त इति दर्शितम्।।३१।।

The man who was stopped by me on his way and asked with concern (about he was going to do); was made to understand how the power of wisdom, could outbrave the desperate.

यदङ्गानि विशीर्णानि गतान्यन्तर्धिमग्रतः।
तच्चित्तेन विनार्थाशा शाम्यतीति प्रदर्शितम्।।३२।।

The weakened limbs, that gradually disappeared from sight, meant the subjection of the members of the body, under the control of the mind, that is freed from its venality of riches.

सहस्रनेत्रहस्तत्वं यत्पुंसः परिवर्णितम्।
तदनन्ताकृतित्वं हि चेतसः परिदर्शितम्।।३३।।

The man that is represented with a thousand arms and eyes, is a symbol of the covetous mind, which looks to and longs after everything, and wants to grasp all things, as with so many hands. (The ambition of Alexander is described to count the spheres, the grasp the earth and heaven in his arms).

यदात्मनि प्रहारौघैः पुमान्प्रहरति स्वयम्।
तत्तत्कुकल्पनाघातैः प्रहरत्यात्मनो मनः।।३४।।

The man that was striking himself with his blows, meant the torments which a man inflicts on his own mind, by the strokes of his anxieties and cares.

पलायते यत्पुरुषः स्वात्मनः प्रहरन्स्वयम्।
स्ववासनाप्रहारेभ्यस्तन्मनः प्रपलायते।।३५।।

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The man who had been running away with striking hard blows upon his body, signified how the mind runs all about, being lashed at every moment by the strokes of his insatiate desires.

स्वयं प्रहरति स्वान्तं स्वयमेव स्वयेच्छया।
पलायते स्वयं चैव पश्याज्ञानविजृम्भितम्।।३६।।

The man that afflicts himself by his own desires, and then flies to this way and that, signifies his fool-heartedness to hunt after everything, and be a run away from himself.

स्ववासनोपतप्तानि सर्वाण्येव मनांसि हि।
स्वयमेव पलायन्ते गन्तुं युक्तानि तत्पदम्।।३७।।

Thus every man being harassed by his ceaseless desires, pants in his mind to fly to his Maker, and set his heart to *yoga* meditation.

यदिदं विततं दुःखं तत्तनोति स्वयं मनः।
स्वयमेवातिखिन्नं तु पुनस्तस्मात्पलायते।।३८।।

All these ceaseless woes are the making of one's own mind, which being worried at last by its incessant anxieties, strives to retire from them, to find its final repose in *yoga*.

संकल्पवासनाजालैः स्वयमायाति बन्धनम्।
मनो लालामयैर्जालैः कोशकारकृमिर्यथा।।३९।।

The mind is entrapped in the net of its own wishes, as the silk worm is entwined in the cuckoon by the thread of its own making.

यथानर्थमवाप्नोति तथा क्रीडति चञ्चलम्।
भाविदुःखमपश्यन्स्वं दुर्लीलाभिरिवार्भकः।।४०।।

The more is the mind of man afflicted by troubles, the more busily is it employed in its foibles; just as a boy indulges himself in his playfulness, unmindful of the evils waiting upon it.

अपश्यन्काष्ठरन्ध्रस्थवृषणाक्रमणं यथा।
कीलोत्पाटी कपिर्दुःखमेतीदं हि तथा मनः।।४१।।

The mind of man is in the same plight as that of the foolish ape; which in striving to pull out the pet of a half split timber, lost its life by the smashing of its testes in the crevice. (See the story of the ape and its pulling the peg in the Hitopadeṣa and its persian version of the Anvarsoheli).

चिरपालनया चैव चिरभावनया तथा।
अभ्यासात्तुच्छतामेत्य न भूयः परिशोचति।।४२।।

No flight can release the mind, unless it is practised to resignation, restrained from its other pursuits, and constrained to the continued practice of pious meditation, which can only releave its sorrows.

मनःप्रमादाद्वर्धन्ते दुःखानि गिरिकूटवत्।
तद्वशादेव नश्यन्ति सूर्यस्याग्रे हिमं यथा।।४३।।

It is the misjudgement of the mind, that is the cause of accumulated woes, which increase in height as the peak of a mount; so it is the government of the mind which melts our woes, like the hoarfrost under sun-beams.

यावज्जीवमनिन्द्यया च रमते शास्त्रार्थसंजातया
तुल्यं वासनया मनो हि मुनिवन्मौनेन रागादिषु।
पश्चात्पावनापावनं पदमजं तत्प्राप्य तच्छीतलं
तत्संस्थेन न शोच्यते पुनरलं पुंसा महापत्स्वपि।।४४।।

Accustom your mind to the righteous ways pointed out by the śāstras in all your life time. Restrain your appetites, and govern your passions, and observe the taciturnity of holy saints and sages. You will at last arrive to the holy state of holies, and rest under the cooling umbrage of holiness, and shall no more have to grieve under the calamities which betide all mankind.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये उत्पत्तिप्रकरणे चित्तोपाख्यानं नामैकोनशततमः सर्गः।।९९।।

CHAPTER 100

HEALING OF THE HEART

Argument. Arguing the Omnipotence of the Deity from the powers of the mind; and showing ignorance and knowledge to be the different causes of Human bondage and liberation in life.

चित्तमेतदुपायातं ब्रह्मणः परमात्पदात्।
अतन्मयं तन्मयं च तरङ्गः सागरादिव।।१।।

Vasiṣṭha continued— I have told you of the origination of the mind from the essence of the Supreme being; it is of the same kind, and yet not the same with its source, but like the waves and waters of the sea. (The mind being but an attribute of the Divine soul).

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प्रबुद्धानां मनो राम ब्रह्मैवेह हि नेतरत्।
जलसामान्यबुद्धीनामब्धेर्नान्यस्तरङ्गकः।।२।।

The minds of the enlightened are not different from the Divine Mind; as those that have the knowledge of the community of waters, do not regard the waves of differ from the waters of the sea.

मनो रामाप्रबुद्धानां संसारभ्रमकारणम्।
अपश्यतोऽम्बुसामान्यमन्यताम्बुतरङ्गयोः।।३।।

The minds of the unenlightened are the causes of their error, as those not knowing the common property of water, find a difference in the waters of the waves and the sea.

अप्रबुद्धदृशां पक्षे तत्प्रबोधाय केवलम्।
वाच्यवाचकसंबन्धकृतो भेदः प्रकल्पयते।।४।।

It is requisite for the instruction of the unlearned, to acquaint them of the relation between the significant words and their significations: (as the relation of water between the waves and the sea).

सर्वशक्ति परं ब्रह्म नित्यमापूर्णमव्ययम्।
न तदस्ति न तस्मिन्यद्विद्यते विततात्मनि।।५।।

The Supreme Brahmā is omnipotent, and is full and perfect, and undecaying forever. The mind has not the properties that belong to the omnipresent soul.

सर्वशक्तिर्हि भगवान्यैव तस्मै हि रोचते।
शक्तिं तामेव विततां प्रकाशयति सर्वगः।।६।।

The Lord is almighty and omnipresent, and distributes his all diffusive power, in proportion as he pleases to every one he likes.

चिच्छक्तिर्ब्रह्मणो राम शरीरेष्वभिदृश्यते।
स्पन्दशक्तिश्च वातेषु जडशक्तिस्तथोपले।।७।।

Observe Rāma, how the intellectual powers are distributed in all animated bodies (in their due proportion); and how his moving force is spread in the air, and his immobility rests in the rocks and stones.

द्रवशक्तिस्तथाम्भःसु तेजःशक्तिस्तथाऽनले।
शून्यशक्तिस्तथाकाशे भावशक्तिर्भवस्थितौ।।८।।

His power of fluidity is deposited in the water, and his power of inflammation is exhibited in fire; his vacuity is manifested in vacuum, and his substantiality in all solid substances.

ब्रह्मणः सर्वशक्तिर्हि दृश्यते दशदिग्गता।
नाशशक्तिर्विनाशेषु शोकशक्तिश्च शोकिषु।।९।।

The omnipotence of Brahmā is seen to stretch itself to all the ten sides of the universe; his power of annihilation is seen in the extinction of beings; and his punishment is evident, in the sorrows of the miserable.

आनन्दशक्तिर्मुदिते वीर्यशक्तिस्तथा भटे।
सर्गेषु सर्गशक्तिश्च कल्पान्ते सर्वशक्तिता।।१०।।

His felicity is felt in the hearts of the holy, and his prowess is seen in the persons of giants; his creative power is known in the works of his creation, and his power of destruction in the desolation of the world, at the end of the great *Kalpa* age.

फलपुष्पलतापत्रशाखाविटपमूलवान्।
वृक्षबीजे यथा वृक्षस्तथेदं ब्रह्मणि स्थितम्।।११।।

Everything is situated in Brahmā, as the tree is contained in the seed of the same kind, and afterwards develops in its roots and sprouts, its leaves and branches, and finally in its flowers and fruits.

प्रतिभासवशादेव मध्यस्थं चित्तजाड्ययोः।
जीवेतराभिधं चित्तमन्तर्ब्रह्मणि दृश्यते।।१२।।

The power called the living principle, is a reflection of God, and is of a nature between the thinking mind and dull matter, and is derived from Brahmā.

नानातरुलतागुल्मजालपल्लवशालयः।
निर्विकल्पकचिन्मात्रं नानाऽनिर्ज्ञातिकल्पना।।१३।।

The nature of God is unchangeable, although it is usual to attribute many varieties to him; as we call the same vegetable by the different names of a germ, a sprout, a shrub, a plant and a tree at its different stages of growth.

ब्रह्मैवेदमहंतत्त्वं जगत्पश्याद्य राघव।
स आत्मा सर्वगो नाम नित्योदितमहावपुः।।१४।।

Know Rāma, the whole world to be Brahmā, who is otherwise termed the Ego. He is the all pervading soul, and the everlasting stupendous fabric of the cosmos.

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यन्मनाङ्मननीं शक्तिं धत्ते तन्मन उच्यते।
पिच्छभ्रान्तिर्यथा व्योम्नि पयस्यावर्तधीर्यथा।।१५।।

That property in him which has the power of thinking, is termed the mind; which appears to be something other than the Soul, thus we erroneously see peacock's feathers in the sky, and froths in the eddies of water; (and suppose them as different things from the sky and water).

प्रतिभासकलामात्रं मनो जीवस्तथात्मनि।
यदेतन्मनसो रूपमुदितं मननात्मकम्।।१६।।

The principles of thought and animation— the mind and life, are but partial reflections of the Divine Soul; and the form of mind is the faculty of thought, as that of life is the power of animation. (The one is called the rational and the other animating soul).

ब्राह्मी शक्तिरसौ तस्माद्ब्रह्मैव तदरिंदम्।
इदं तदहमित्येव विभागः प्रतिभासजः।।१७।।

Thus the mind being but the thinking power of Brahmā, receives the appellation of Brahmā; and this power appearing as a part of the impersonal Brahmā, is identified with Ego (the personal Brahmā).

मनसो ब्रह्मणोऽन्यच्च मोहे परमकारणम्।
यद्यच्चैतन्मनस्येव किंचित्सदसदात्मकम्।।१८।।

It is our error which makes a difference between the soul and mind, and Brahmā and Brahmā; because the properties which belong to the mind, are the same with those of the self-existence soul.

व्याशब्दितं सर्वशक्तेस्तां शक्तिं ब्रह्मतां विदुः।
मनः सत्तात्मकं नाम यथैतत्मनसि स्थितम्।।१९।।

That which is variously named as the principle of mind or thought, is the same power of omnipotence which is settled in the mind (which is the repository of the thinking powers).

यथर्तोः शक्तयस्तद्वज्जीवेहा ब्रह्मणि स्थिताः।
व्याप्तसर्वर्तुकुसुमा क्ष्मादेशविधिभेदतः।।२०।।

So are all the properties of the living soul, contained in and derived from the universal soul of Brahmā; as all the properties of vegetation, blossoming and fructification of trees, and contained in the season of spring, and are dispensed among the plants, agreeably to their respective soil and climate, and other circumstances (of their culture etc.).

यथा दधाति पुष्पाणि तथा चित्तानि लोककृत्।
क्वचित्क्वचित्कदाचिद्धि तस्मादायान्ति शक्तयः।।२१।।

As the earth yields its various fruits and flowers in their season, so the hearts and minds of men, entertain their thoughts and passions in their proper times: some appearing at one time and others at another: (like the paddies and other grains of particular seasons).

देशकालादिवैचित्र्यात्क्ष्मातलादिव शालयः।
न जातं प्रतिभासेन तेनैवान्येन पश्यति।।२२।।

And as the earth produces its harvests, according to their particular soil and season; so the heart and mind exhibit their thoughts and feelings of their own accord, and not caused by another.

प्रतियोगिव्यवच्छेदसंख्यारूपादयश्च ये।
मनःशब्दैः प्रकल्प्यन्ते ब्रह्मजान्ब्रह्म विद्धि तान्।।२३।।

The numbers and forms which convey determinate ideas, as distinguished from others of the same kind, (as the figures in arithmetic and geometry), are all expressed in words coined by the mind from the mint of the mind of Brahmā, the original source of ideas.

यथा यथास्य मनसः प्रतिभासः प्रवर्तते।
तथा तथैव भवति दृष्टान्तोऽत्र किलैन्दवाः।।२४।।

The mind adopts the same image as the reflections which it receives from without, or the thoughts and imaginations it forms of itself, and as the instance of the Aindava brothers, serves to support this truth: (of the double power of intuition and perception of the mind, to see into its own inner operations, and receive the impressions from without).

स्वयमक्षुब्धविमले यथा स्पन्दो महाम्भसि।
संसारकारणं जीवस्तथायं परमात्मनि।।२५।।

The animating principle (jīva-zoa), which is the cause of this creation, resides in the Supreme Spirit, like the fluctuation which is seen in the unagitated waters of the oceans.

इत्स्य सर्वं चितं राम ब्रह्मैवावर्तते सदा।
कल्लोलोर्मितरङ्गौघैरब्धेर्जलमिवात्मनि।।२६।।

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The intelligent soul sees these hosts of creation to be moving in the essence of Brahmā, as he beholds the innumerable waves, billows and surges of the sea, rolling on the surface of the waters.

द्वितीया नास्ति सत्तैका नामरूपक्रियात्मिका।
परे नानातरङ्गेऽब्धौ कल्पनेव जलेतरा।।२७।।

There is no other reality that bears a name or form or figure or any action or motion except the supreme spirit; in which all things move about as the waves of the sea water, (and which is the real source of the unreals).

जायते नश्यति तथा यदिदं याति तिष्ठति।
तदिदं ब्रह्मणि ब्रह्म ब्रह्मणा च विवर्तते।।२८।।

As the rising and falling and continuation and disappearance of waves, occur on the surface of the sea by the fluctuation of its waters; so the creation, sustentation and annihilation of the universe, take place in Brahmā, by the agency of Brahmā himself.

स्वात्मन्येवातपस्तीव्रो मृगतृष्णिकया यथा।
विचित्रेण विचित्रोऽपि प्रस्फुरत्यात्मना तथा।।२९।।

It is by the inward heat of his spirit, that *Brahma* causes this world to appear as a mirage in himself; and whatever varieties it presents in its various scenes, they are all expansions and manifestations of the Divine Spirit.

करणं कर्म कर्ता च जननं मरणं स्थितिः।
सर्वं ब्रह्मैव नह्यस्ति तद्विना कल्पनेतरा।।३०।।

All causality and instrumentality, and their resultants as well as the production, continuance and destruction of all things; take place in Brahmā himself; beside which there is no other cause whatever.

न लोभोऽस्ति न मोहोऽस्ति न तृष्णास्ति न रञ्जना।
क आत्मन्यात्मनो लोभस्तृष्णा मोहोऽथवा कुतः।।३१।।

There is no appetence nor pleasure, nor any desire or error in him, who relies his dependence in the Supreme; for how can one have any desire or error in himself who lives in the Supreme self, who is devoid of them?

आत्मैवेदं जगत्सर्वमात्मैव कलनाक्रमः।
हेमाङ्गदतयेवायमात्मोदेति मनस्तया।।३२।।

The whole is a form of the Supreme soul, and all things are but forms of the same; and the mind also is a form of it, as a golden ornament is but a form of the gold.

अबुद्धं यत्परं धाम तच्चित्तं जीव उच्यते।
अपरिज्ञात एवाशु बन्धुरायात्यबन्धुताम्।।३३।।

The mind which is ignorant of its Supreme origin, is called the living soul, which from its ignorance of the Supreme soul, resembles a friend who has alienated himself from his true friend.

चिन्मयेनात्मनाऽज्ञेन स्वसंकल्पनया स्वयम्।
शून्यता गगनेनेव जीवता प्रकटीकृता।।३४।।

The mind which is misled by its ignorance of the all-intelligent God, to imagine its own personality as a reality; is as one who believes his living soul to be the production of vacuum; for a something produced from nothing).

आत्मैवानात्मवदिह जीवो जगति राजते।
द्वीन्दुत्वमिव दुर्दृष्टेः सच्चासच्च समुत्थितम्।।३५।।

The living soul although it is a particle of the Supreme soul, shows itself in this world as no soul at all, (but a form of mere physical vitality). So the purblind see two moons in the sky, and are unable to distinguish the true moon from the false one.

मोहार्थशब्दार्थदृशोरेतयोरत्यसंभवात्।
सत्यत्वादात्मनश्चैव क्वात्मा बद्धः क्व मुच्यते।।३६।।

So the soul being the only real entity, it is improper to speak of its bondage and liberation; and the imputation of error to it, is quite absurd in the sight of lexicographers, who define it as infallible.

नित्यासंभवबन्धस्य बद्धोऽस्मीति कुकल्पना।
यस्य काल्पनिकस्तस्य मोक्षो मिथ्या न तत्त्वतः।।३७।।

It is a wrong impression to speak of the bondage of the soul, which is ever free from bonds; and so it is untrue to seek the emancipation of the soul, which is always emancipate.

श्रीराम उवाच

मनो यं निश्चयं याति तत्तद्भवति नान्यथा।
तेन काल्पनिको नास्ति बन्धः कथमिह प्रभो।।३८।।

Rāma asked— The mind is known

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sometimes to arrive at a certainty, which is changed to uncertainty at another; how then do you say that the mind is not under the bondage of error?

वसिष्ठ उवाच

मिथ्याकाल्पनिकीवेयं मूर्खाणां बन्धकल्पना।
मिथ्यैवाभ्युदिता तेषामितरा मोक्षकल्पना।।३९।।

Vasiṣṭha answered— It is a false conceit of the ignorant to imagine its bondage; and their imagination of its emancipation, is equally a false conception of theirs.

एवमज्ञानकादेव बन्धमोक्षदृशोऽस्मृतेः।
वस्तुतस्तु न बन्धोऽस्ति न मोक्षोऽस्ति महामते।।४०।।

It is ignorance of the *smṛti śāstra,* that causes one to believe in his bondage and emancipation; while in reality there are no such things as bondage and liberation.

कल्पनाया अवस्तुत्वं संप्रबुद्धमतिं प्रति।
रज्ज्वहेरिव हे प्राज्ञ तत्त्वबुद्धमतिं प्रति।।४१।।

Imagination represents an unreality as reality, even to men of enlightened under-standings; as a rope presents the appearance of a snake even to the wise.

बन्धमोक्षादिसंमोहो न प्राज्ञस्यास्ति कश्चन।
संमोहनबन्धमोक्षादि ह्यज्ञस्यैवास्ति राघव।।४२।।

The wise man knows no bondage or liberation, nor any error of any kind: all these three are only in the conceptions of the ignorant.

आदौ मनस्तदनु बन्धविमोक्षदृष्टी
पश्चात्प्रपञ्चरचना भुवनाभिधाना।
इत्यादिका स्थितिरियं हि गता प्रतिष्ठा-
माख्यायिका सुभग बालजनोदितेव।।४३।।

At first the mind and then its bondage and liberation, and afterwards its creation of the unsubstantial material world, are all but fabulous inventions that have come into vogue among men, as the story of the boy of old; (or as the old grand-mother's tale).

Note— The conclusion of this chapter concerning the negation of bondage and liberation of the soul, and its error and enlightenment &c., rests on the text of a Śrūti; which negates everything in the sight of one who has come to the light of the universal soul. The passage is—

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे चित्तचिकित्सापूर्वकं चित्तोत्पत्तिवर्णनं नाम शततमः सर्गः।।१००।।

CHAPTER 101

STORY OF THE BOY AND THREE PRINCES

(*An Allegory of the Hindu Triads*).

Argument. The old Nurse's tale of the three Princes or Powers of the Soul, in elucidation of the Fabrications of Imagination.

श्रीराम उवाच

किमुच्यते मुनिश्रेष्ठ बालकाख्यायिकाक्रमः।
क्रमेण कथयैतन्मे मनोवर्णनकारणम्।।१।।

Rāma said— Relate to me, O chief of sage! the tale of the boy, in illustration of the Mind, (and the other principles of our intellectual nature).

वसिष्ठ उवाच

कोऽपि मुग्धमतिर्बालो धात्रीं पृच्छति राघव।
कांचिद्विनोदिनीं धात्रि वर्णयाख्यायिकामिति।।२।।

Vasiṣṭha replied— Hear me Rāma, tell you the tale of a silly and jolt-headed boy, who once asked his nurse, to recite to him some pretty story for his amusement.

सा बालस्य विनोदाय धात्री तस्य महामते।
आख्यायिकां कथयति प्रसन्नमधुराक्षराम्।।३।।

The Nurse then began to relate her fine wrought story for the pleasure of the boy, with a glad-some countenance, and in accents sweet as honey.

क्वचित्सन्ति महात्मानो राजपुत्रास्त्रयः शुभाः।
धार्मिकाः शौर्यमुदिता अत्यन्तासति पत्तने।।४।।

There were once on a time, some three high-minded and fortunate young princes; in a desolate country, who were noted for their virtues and valour. (The three princes were the three hypostases of the holy trinity, dwelling in the land of in-existence or vacuity, *asati-pure. i.e.* These triple powers were in being in empty space, which is co-eternal with them).

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विस्तीर्णे शून्यनगरे व्योम्नीव जलतारकाः।
द्वौ न जातौ तथैकस्तु गर्भ एव न संस्थितः।।५।।

They shone in that vast desolate land resembling the spacious sky, like stars in the expanse of the waters below. Two of them were unbegotten and increate, and third was not born of the mother's womb. (These three uncreated princes, were the principles of the soul and the mind, and the living soul-jīva, which is not procreated in the womb with the body).

अतात्युत्तमलाभार्थं कदाचित्समवायतः।
विबन्धवः खिन्नमुखाः शोकोपहतचेतसः।।६।।

It happened once on a time, that these three, started together from their dreary abode (of vacuum), for the purpose of finding a better habitation somewhere else. They had no other companion with them, and were sorrowful in their minds, and melancholy in their countenances; as if they were transported from their native country. (This means the emigration of these principles, from the eternal and inane sphere of Brahmā, to the mundane world of mortality, which was very painful to them).

ते तस्माच्छून्यनगरान्निर्गता विततानना:।
गगनादिव संश्लिष्टा बुधशुक्रशनैश्चराः।।७।।

Having come out of that desert land, they set forth with their faces looking forward; and proceeded onward like the three planets Mercury, Venus and Jupiter in their conjunction.

शिरीषसुकुमाराङ्गाः पृष्ठतोऽर्केण तापिताः।
मार्गेऽहनि गता ग्रीष्मतापार्ताः पल्लवा इव।।८।।

Their bodies which were as delicate as *Sirīṣa* flowers, were scorched by the powerful sun shining on their backs; and they were dried like leaves of trees by the heat of the summer day on their way. (*i.e.* Their tender spiritual bodies melted under the heat of the solar world).

संतप्तमार्गसिकतादग्धपादसरोरुहाः।
हा तात चेति शोचन्तो मृगा यूथत्युता इव।।९।।

Their lotus like feet were singed by the burning sands of their desert path, and they cried aloud like some tender fawns, going astray from their herd saying— "O Father save us". (The alienated soul and mind, which are doomed to rove about in this word are subjected to endless pains, causing them to cry out like the tormented spirit of our Lord— Eli Elilā sabaktni— Lord, Lord, have you forsaken me?).

दर्भाग्रभिन्नचरणास्तापखिन्नाङ्गसंधयः।
उल्लङ्घ्य दूरमध्वानं धूलिधूसरमूर्तयः।।१०।।

The soles of their feet were bruised by the blades of grass, and the joints of their bodies, were weakened by the heat of the sun; while their fair forms were covered with dust flying from the ground on their lonesome journey. (Their pilgrimage in the thorny and sunny paths of the world of woes).

मञ्जरीजालजटिलं फलपल्लवमालितम्।
मृगपक्षिगणाधारं प्रापुर्मार्गे तरुत्रयम्।।११।।

They say the clump of a leash of trees by the way side, which were braided with tufts of spikes upon them, and loaded with fruits and flowers hanging downward; while they formed a resort for flights of the fowls of air, and flocks of the fawna of the desert, resting both above and around them. (The copse of the three trees, means the triple states of *dharma, artha and Kāma,* or virtue, wealth and their fruition, which are sought after by all).

यस्मिन्वृक्षत्रये वृक्षौ द्वौ न जातौ मनागपि।
बीजमेव तृतीयस्य स्वारोहस्य न विद्यते।।१२।।

The two first of these trees did not grow of themselves, (but were reared by men); and the third which was easy of ascent, bore no seeds to produce other plants in future. (*i.e.* Virtue and wealth require to thrive by cultivation, and enjoyment which is delectable to taste, is not productive of any future good or reward).

विश्रान्तास्ते परिश्रान्तास्तत्रैकस्य तरोरधः।
पारिजाततले स्वर्गे शक्रानिलयमा इव।।१३।।

They were refreshed from the fatigue of their journey, under the shade of these trees; and they halted there like the three Deities Indra, Vāya and Yama, under the umbrage of the *Pārjāta* arbour of Paradise. (The three gods-Jupiter Eolus and Pluto, were the regents of the three regions of heaven, sky and the infernal world— *svar bhuvar* and *bhur,* composing the three spheres of their circuit).

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फलान्यमृतकल्पानि भुक्त्वा पीत्वा च तद्रसम्।
कृत्वा गुलुच्छकैर्मालां चिरं विश्रम्य ते ययुः।।१४।।

They eat the ambrosial fruits of these trees; and drank their nectarious juice to their fill; and after decorating themselves with *gulunca* chaplets, they retook themselves to their journey. (*i.e.* The intellectual powers are supported by the fruits of their acts in their journey through life).

पुनर्दूरतरं गत्वा मध्याह्ने समुपस्थिते।
सरित्त्रितयामासेदुस्तरङ्गतरलारवम्।।१५।।

Having gone a long way, they met at the mid-day a confluence of three rivers, running with its rapid currents and swelling waves. (The three streams are the three qualities of *satya, rajas* and *tamas* or of goodness, mediocrity and excess, which are commingled in all the acts of mankind).

तत्रैका परिशुष्कैव मनागप्यम्बु न द्वयोः।
विद्यते सरितार्दृष्टिरन्धलोचनयोरिव।।१६।।

One of these was a dry channel and the other two were shallow and with little water in them; and they looked like the eyes of blind men with their blinded eye-balls. (*i.e.* The channel of *satya* or temperance was almost dried up, and that of *rajas* or mediocrity had become shallow for want of righteous deeds; but the stream of *tamas* or excess was in full force, owing to the unrighteous conduct of men).

परिशुष्का भृशं यासौ तस्यां ते सस्नुरादृताः।
घर्मार्ता इव गङ्गायां ब्रह्मविष्णुहरा इव।।१७।।

The princes who were wet with perspiration, bathed joyfully in the almost dried up channel; as when the three gods Brahmā Viṣṇu and Śiva lave their sweating limbs, in the limpid stream of Ganges. (The three powers of the soul, like the three persons of the Puranic trinity, were respectively possessed of the three qualities of action; and yet their pure natures preferred to bathe in the pure stream of goodness-*satya*, as in the holy waters of heavenly Ganga— the hallowed Mandākinī).

चिरं कृत्वा जलक्रीडां पीत्वा क्षीरोपमं पयः।
जग्मुस्ते राजतनयाः प्रहृष्टमनसः स्वयम्।।१८।।

They sported a long while in the water, and drank some draughts of the same, which was as sweet as milk, and cheered their spirits with full satisfaction of their hearts; (meaning that *satwika* or good conduct is sweeter far to the soul, than any other done as unjust or showy— *rajas* or *tamas*).

अथासेदुर्दिनस्यान्ते लम्बमाने दिवाकरे।
भविष्यन्नवनिर्माणं नगरं नगसन्निभम्।।१९।।

They resumed their journey, and arrived at the end of the day and about sunset, to their, future abode of a new-built city, standing afar as on the height of a hill. (This new-built city was the new-made earth; to which the spirits descended from their Empyrean).

पताकापद्मिनीव्याप्तं नीलाकाशजलाशयम्।
दूरश्रुतसमुल्लापगायन्नागरमण्डलम्।।२०।।

There were rows of flags fluttering like lotuses, in the limpid lake of the azure sky; and the loud noise of the songs of the citizens was heard at a distance.

ददृशुस्तत्र रम्याणि त्रीणि सद्भवनानि ते।
मणिकाञ्चनगेहानि शृङ्गाणीव महागिरेः।।२१।।

Here they saw three beautiful and goodly looking houses, with turrets of gold and gems shining afar, like peaks of mount Meru under the blazing sun. (These were the human bodies, standing and walking upright upon the earth, and decorated with crowns and coronets on their heads).

अनिर्मिते द्वे सदने एकं निर्भित्ति तत्र वै।
अभित्तिमन्दिरं चारु प्रविष्टास्ते नरात्रयः।।२२।।

Two of these were not the works of art, and the third was without its foundation; and the three princes entered at last into the last of these. (The two first were the bodies of men in their states of sleep and deep sleep, called *swāpa sopor* or *swapnas-somnus* and *susupti-hupnos* or *hypnotes*, which are inborn in the soul; but it is the *jāgara* or waking body which is the unstable work of art).

संप्रविश्योपविश्याशु विहरन्तो वरानना:।
प्रापुः स्थालीत्रयं तत्र तप्तकाञ्चनकल्पितम्।।२३।।

They entered this house, and sat and walked about in it with joyous countenances; and

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chanced to get three pots as bright as gold therein.

(These pots were the three sheaths of the soul, mind and of the vital principle, called the *prānamya-koṣa*).

तत्र कर्परतां याते द्वे एका चूर्णतां गता।
जगृहुश्चूर्णरूपां तां स्थालीं ते दीर्घबुद्धयः।।२४।।

The two first broke into pieces upon their lifting, and the third was reduced to dust at its touch. The far sighted princes however, took up the dust and made a new pot therewith? It means, that though these sheaths are as volatile as air, yet it is possible to employ the vital principle to action.

द्रोणैर्नवनवत्या तैस्तस्यां द्रोणेन चान्धसः।
तत्र द्रोणशतं हीनं रन्धितं बहुभोजिभिः।।२५।।

Then these gluttonous princes cooked in it a large quantity of corn for their food; amounting to a hundred *droṇas* minus one, for subsistence of their whole life-time. (It means that the whole life-time of a hundred years, allotted to man in the present age of the world, is employed in consuming so many measures of food, except perhaps one *Droṇa,* which is saved by his occasional fasts during his long-life).

निमन्त्रितास्त्रयस्तैस्तु ब्राह्मणा राजसूनुभिः।
द्वौ निर्देहावथैकस्य मुखमेव न विद्यते।।२६।।

The princes then invited three *Brāhmaṇas*, (childhood, youth and age) to the fare prepared by them, two of whom (childhood and youth) were bodiless; and the third (*i.e.* old age) had no mouth wherewith to eat.

निर्मुखेनान्धसस्तत्र भुक्तं द्रोणशतं सुत।
विप्रभुक्तावशेषं तु भुक्तमन्धो नृपात्मजैः।।२७।।

The mouthless *Brāhmaṇa* took a hundred Dronas of the rice and eat it up, because he devoured the child and youth, and the princes took the remainder of the *Brāhmaṇa*'s food for their diet (which was nothing).

त्रिभिस्ते राजपुत्राश्च परां निर्वृतिमागताः।
भविष्यन्नगरे तस्मिन् राजपुत्रास्त्रयो हि ते।
सुखमद्य स्थिताः पुत्र मृगयाव्यवहारिणः।।२८।।

The three princes having refreshed themselves with the relics of the *Brāhmaṇa*'s food; took their rest in the same house of their next abode, and then went out in their journey of hunting after new abodes (or repeated transmigration).

आख्यायिकैषा कथिता मया रम्या तवानघ।
एतां हृदि कुरु प्राज्ञ विदग्धस्त्वं भविष्यसि।।२९।।

Thus I have related to you, O Rāma! the whole of the story of the boy and princes; now consider well its purport in your mind, and you will become wise thereby.

धात्र्येति कथिता राम बालकाख्यायिका शुभा।
तुष्टिं जगाम बालश्च शुभाख्यायिकयानया।।३०।।

After the nurse had finished her relation of the pretty parable, the boy seemed glad at what he had heard; (though it is plain without understanding its import).

एषा हि कथिता राम चित्ताख्यानकथां प्रति।
बालकाख्यायिका तुभ्यं मया कमललोचन।।३१।।

I have told you this story, O Rāma! in connection with my lecture on the subject of the mind; and it will serve to explain to you, the fabrication of the mind of this imaginary being of the world.

इयं संसाररचना स्थितिमेवमुपागता।
बालकाख्यायिकेवोग्रैः संकल्पैर्दृढकल्पितैः।।३२।।

This air-built castle of the world, which has come to be taken for a reality, is like the story of the body, but a false fabrication of the old nurse's imagination. (Or old grand-mother's tale, and giving a name and form to an airy nothing).

विकल्पजालकैवेयं प्रतिभासात्मिकानघ।
बन्धमोक्षादिकलनारूपेण परिजृम्भते।।३३।।

It is the representation of the various thoughts and ideas of our minds, which exhibit themselves to view, according to the notions we have to them in our states of bondage and liberation. (*i.e.* Our bondage to gross bodies, exhibits them in their grosser form, and our liberation from the materialistic, shows them in their subtile and immaterial shapes).

संकल्पमात्रादितरद्विद्यते नेह किंचन।
संकल्पवशतः किंचिन्न किंचित्किंचिदेव वा।।३४।।

Nothing is really existent except the creation

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of our imagination, and it is our fancy which fashions all the objects in their peculiar fantastic forms. (Everything appears to us as we fancy it to be; whereby the same thing is viewed in a different light, not only by different persons; but by the same person in a different state of mind).

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः।
संकल्पकचितं सर्वमेवं स्वप्नवदात्मनः।।३५।।

The heavens, earth, sky and air, as also the rivers, mountains and the sides and quarters of the sky, are all creations of our fancy, like the visions in our dreams; which join and disjoin and fashion the views in their phantastic forms. (Imagination or phantasy, is a faculty representative of the phenomena of internal or external worlds. Sir William Hamilton).

राजपुत्रास्त्रयो नद्यो भविष्यन्नगरे यथा।
यथा संकल्परचना तथेयं हि जगत्स्थितिः।।३६।।

As the princes, the rivers and the future city, were mere creations of the nurse's imagination, so the existence of the visible world, is but a production of the imaginative power of man. (The nurse's representation of the princes &c, were rather the prosopopaeia or personifications of her abstract thoughts; as the material world is a manifestation of the ideal, and called by the Sufis *suwari manavi* and *suwari zahiri*).

संकल्पमात्रमभितः परिस्फुरति चञ्चलः।
पयोमात्रात्मकोऽम्भोधिरम्भसीवात्मनात्मनि।।३७।।

The imaginative power manifests all things all around, as the moving waters, show the rise and fall of the waves in the sea. "It gives a shape of airy nothing". "It is the power of apprehending ideas and combining them into new forms and assemblages".

संकल्पमात्रं प्रथममुत्थितं परमात्मनः।
तदिदं स्फारतां यातं व्यापारैर्दिवसं यथा।।३८।।

It was this imaginative power of God, which raised the ideas of things in his omniscient and all comprehensive soul; and these ideals were afterwards manifested as real by his omnipotence; just as things lying in the dark are brought to view by the light of the day. (*Imaginatio est rei corporae figuram contemplari. Descartes and Addison.* It is a lively conception of the objects of sight. Reid. It recalls the ideas by its reproductive fancy, and combines them by its productive power).

संकल्पजालकलनैव जगत्समग्रं
संकल्पमेव ननु विद्धि विलासचेत्यम्।
संकल्पमात्रमलमुत्सृज निर्विकल्प-
माश्रित्य निश्चयमवाप्नुहि राम शान्तिम्।।३९।।

Know hence, O Rāma! the whole universe to be the net-work of imagination, and your fancy to be the most active power of the mind. Therefore repress the thickening phantom's of your fleeting fancy, and obtain your tranquility by your sole reliance on the certainty of the immutable soul of souls.

"Retire the world shut out, imagination's airy wings repress; call your thoughts home etc." Young's Night thoughts.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० उत्पत्तिप्रकरणे बालकाख्यायिकानामैकोत्तरशततमः सर्गः।।१०१।।

CHAPTER 102

ON THE INDIVISIBILITY AND IMMORTALITY OF THE SOUL

Argument— Fallacy of Egosim, and Rational Investigation into the nature of the Soul. The Means of curbing Egotism, and the flight of Fancy.

वसिष्ठ उवाच

स्वसंकल्पवशान्मूढो मोहमेति न पण्डितः।
अक्षये क्षयसंकल्पान्मुह्यते शिशुरेव हि।।१।।

Vasiṣṭha continued— The ignorant are subject to errors caused by their false fancies, from which the wise are entirely free; and they by imagining and attributing perishable properties to the imperishable soul, beguile themselves like children, by taking their dolls for men. (It is the attributing of sensible properties to the conscious soul).

श्रीराम उवाच

कोऽसौ संकल्पितः केन क्षयो ब्रह्मविदां वर।
असतैव महामोहं येनादात्तत्सदैव हि।।२।।

Rāma rejoined— What is this perishable

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property, which is imagined of and imputed to the imperishable soul? Tell me, also O greatest of theologians! what is that misrepresentation, which misleads the mind to the erroneous conception, of the unreal world for a reality.

वसिष्ठ उवाच

असता भूतसंघेन क्षयोऽहंकारनामधृक्।
वेतालः शिशुनेवेह मिथ्यैव परिकल्पितः।।३।।

Vasiṣṭha replied— The soul by its continued association with unreal and perishable things, thinks itself as one of them, and takes upon it the title of an unreal and perishable egoism, as a boy by association of his thoughts imagines a false apparition to be a real ghost. (Egoism and tuism and suism, means the personality or personal reality of the three persons I you and this— aham, twam and sah, which in all systems of mystic philosophy, is denied of all finite beings. The absolute Ego is the supreme soul, and all other souls are but reflections of it).

एकस्मिन्नेव सर्वस्मिन्स्थिते परमवस्तुनि।
कुतः कोऽयमहं नाम कथं नाम किलोदितः।।४।।

All things being situated is one absolute reality, it is hard to account for one's personal egoism; and to say how and whence this conception came to be in vogue. (The impersonal and universal soul is the true Ego, and has no personal existence whatever).

वस्तुतो नास्त्यहंकारः परमात्मन्यभेदिनि।
असम्यग्दर्शनान्मार्गीसरित्तीव्रातपे यथा।।५।।

In fact there is no egoism beside that of the supreme soul; and yet is the nature of the injudicious to make a difference of a finite and infinite Ego, and of a mortal and immortal soul; as we see two streams of water in the sun-beams in a sandy desert. (The human soul is no other, than a particle of the supreme).

मनोमणिमहारम्भः संसार इति लक्ष्यते।
आत्मनात्मानमाश्रित्य स्फुरत्यन्तर्यथाम्भसा।।६।।

The mind is a spacious mind (of richest gems) in this extensive creation, and depends for its support on the supreme soul; as the waves are dependent on the waters of the sea, for their rise and subsistence. (The mind is the individual soul, but the soul is the universal and undivided spirit and opposed to the European doctrine of the minds being a generic and the soul an individual name).

असम्यग्दर्शनं तेन त्यज राम निराश्रयम्।
साश्रयं सत्यमानन्दि सम्यग्दर्शनमाश्रय।।७।।

Therefore give up, O Rāma! your erroneous view of the reality of the world and your reliance on the baseless fabric of the universe, and rely with delight on your judicious view of the true substratum and support of all.

धिया विचारधर्मिण्या मोहसंरम्भहीनया।
विचारयाधुना सत्यमसत्यं संपरित्यज।।८।।

Inquire now into the nature of Truth, with a rational understanding; and being freed from all error and bias, discard all that is false and untrue.

The idea of Tritheism and faith in the mystic number three, is as deeply rooted in the Hindu mind, as we find it in the Alexandrine triad of old, and the Trinity of modern Christians. We have already given an ample exposition of the various triads in Hindu theology and other sciences in our introduction to this work (Vol. I. Sect XI p. 61). Besides those we meet herewith some other triads which are conveyed in the allegorical story of the old nurse to her infant care for his early instruction, though it is doubtful that the boy could either understand or derive any benefit thereby. It will be worthwhile to mention here the Alexandrian Triad of the three hypostases of the one Being in the *psyce*— eternal soul, *nous*— the mind, and *Zoa*— Jiva— life or activity. This last is the same with the *logos*— Word, the manifestation of Divine power in whom there was life also. Others, formed their Triad of matter, soul and force as the three *principia* in nature. The Christian Trinity, which some maintain as an imitation of the Alexandrians, presents many differences respecting some portion of this doctrine, which resulted in the heresies of Arianism, Sabelliansim, Nestorianism &c. see further particulars on this head in Lewes' History of Philosophy. Vol. p. 391.

अबद्धो बद्ध इत्युक्त्वा किं शोचसि मुधैव हि।
अनन्तस्यात्मतत्त्वस्य किं कथं केन बध्यते।।९।।

Why do you think the unconfined soul to be confined in the body? It is vain to suppose the

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nature of the infinite soul, to be confined in any place.

नानाऽनानात्वकलना त्वविभिन्नमहात्मनि।
सर्वस्मिन्ब्रह्मतत्त्वेऽस्मिन्किं बद्धं किं विमुच्यते।।१०।।

To suppose the one as many, is to make a division of and create a variety in the nature of the Supreme Spirit. Again the Divine essence being diffused alike in all, it cannot be said to be confined in one thing and absent in another.

अनार्तोऽप्यार्तिमान्भाति च्छिन्नेऽङ्गे किंच ताम्यति।
भेदाभेदविकारार्तिः काचिन्नात्मनि विद्यते।।११।।

The body being hurt, the soul is supposed to be hurt likewise; but no pain or hurt or sickness of any kind, can appertain to the unchanging soul.

देहे नष्टे क्षते क्षीणे कात्मनः क्षतिरागता।
भस्त्रायां परिदग्धायां भस्त्रापूरो न नश्यति।।१२।।

The body being hurt or weakened or destroyed, there is no injury done to the soul, as the bellows (of the blacksmith) being burnt, the wind with which it was filled, escapes unconsumed.

देहः पततु वोदेतु का नः क्षतिरुपस्थिता।
को नष्टः प्रक्षते पुष्पे आमोदो व्योमसंश्रयः।।१३।।

Whether the body lasts or falls, it is of no matter to us, (since the soul survives its loss); as the flower being destroyed, deposits its fragrance in the air.

आपतन्तु वपुःपद्मे सुखदुःखहिमश्रियः।
आकाशोड्डयनालीनां का नः क्षतिरुपस्थिता।।१४।।

Let any pain or pleasure befall on the body, as dew-drops falling on lotus-leaves: it can affect us no more than it is for the fading lotus, to affect or afflict in any manner the flying and aerial bee.

देहः पततु वोदेतु यातु वा गगनान्तरम्।
तद्विलक्षणरूपस्य कासौ भवति मे क्षतिः।।१५।।

Let the body rise or fall, or fly in smoke and mix with the air; these changing forms of it, can have no effect whatever on the soul.

यथा पयोदमरुतोर्यथा षट्पदपद्मयोः।
तथा राघव संबन्धस्त्वच्छरीरत्वदात्मनोः।।१६।।

The connection of the body with the soul, is like that between the cloud and the wind; and as that of the lotus with the bee. (The former is moved and alighted upon by the latter, and not that the latter is preserved by the former).

मनो राम शरीरं हि जगतः सकलस्य च।
आद्या शक्तिश्चिदध्यात्मा न नश्यति कदाचन।।१७।।

If the mind which forms a part of all living bodies, is not affected by bodily pain; how is it possible that the primary power of intellect which resides in the soul, shall ever be subject to death?

योऽसावात्मा महाप्राज्ञ न नश्यति न गच्छति।
न नश्यति कदाचिच्च किं मुधा परितप्यसे।।१८।।

If you know, O wise Rāma, the soul to be indestructible and inseparable (from any place or person), what cause then can you have to sorrow for the supposed separation or disappearance of the all pervading spirit?

विशीर्णेऽभ्रे यथा वातः शुष्केऽब्जे षट्पदो यथा।
यात्यनन्तपदं व्योम तथात्मा देहसंक्षये।।१९।।

After destruction of the body, the soul flies from it, to abide in the infinite space of empty air; like the wind mixing with the air after dispersion of the clouds, and the bee flying to it after the lotus has faded away.

संसारेऽस्मिन्विहरतो मनोऽपि हि न नश्यति।
ज्ञानाग्निना विना जन्तोरात्मनाशे तु का कथा।।२०।।

The mind also is not relaxed with all its enjoyments of life, unless it is burnt down by the knowledge of truth; why then speak of the annihilation of the soul.

यः कुण्डबदरन्यायो यो घटाकाशयोः क्रमः।
स्थितिर्देहात्मनोः सैव सविनाशाविनाशयोः।।२१।।

The connection of the perishable body and imperishable soul, is analogous to that of a vessel and the fruit it holds, and of a pot and the air in it. (*i.e.* of the container and the contained; the frame-work is fragile, but its component is infrangible).

बदरं हस्तमायाति यथा स्फुटति कुण्डके।
आत्मा गगनमायाति तथा चलति देहके।।२२।।

As a plum is held in the hand or it falls into a pit, so the vacuous soul is reposed in or deposed from the body.

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कुम्भे गच्छत्यकुम्भत्वं कुम्भाकाशो यथाम्बरे।
तिष्ठत्येवमयं क्षीणे देहे देही निरामयः।।२३।।

As a pot being broken, its vacuous part mixes, with the air; so the body being dissolved, the soul remains unhurt in the empty space.

मनोदेहो हि जन्तूनां देशकालतिरोहितः।
मुहुर्मृतिपटाच्छन्नः शठे किं परिदेवना।।२४।।

The mind and body of living beings, are apt to disappear at times from their habitations, and hide themselves under the shroud of death; why then should we sorrow for such renegades?

देशकालतिरोधाने मूढोऽपि मरणे नरः।
किं बिभेति महाबाहो नेह पश्यति कश्चन।।२५।।

Seeing the death and disappearance of others at all times, no fool learns to think for himself, but fears to die like all ignorant fools.

अतस्त्वं वासनां राम मिथ्यैवाहमिति स्थिताम्।
त्यज पक्षीश्वरो व्योमगमनोत्क इवाण्डकम्।।२६।।

Therefore renounce, O Rāma! Your selfish desires, and know the falsity of egoism. Forsake the bond of the body for flying upward, as a new fledged bird flies above, and leaves its nest behind.

एषा हि मानसी शक्तिरिष्टानिष्टनिबन्धनी।
अनयैव मुधा भ्रान्त्या स्वप्नवत्परिकल्पना।।२७।।

It is an act of the mind, to lead us to good or evil; as it is another function of it, to fabricate the false fabric of the world like appearances in a dream.

अविद्यैषा दुरन्तैषा दुःखायैषा विवर्धते।
अपरिज्ञायमानैषा तनोतीदमसन्मयम्।।२८।।

It is our incorrigible ignorance, that stretches out these imageries for our misery only; and it is our imperfect knowledge, which shows these false-hoods as realities unto us.

एषा तुच्छवदाकाशं तुषारमलिनं यथा।
परिपश्यति विभ्रान्ता स्वरूपस्य स्वभावतः।।२९।।

It gives us a dim sight of things, as we view the sky obscured by a mist; and it is the nature of the mind, to have an erroneous view of objects.

असदेवेदमारम्भमन्थरं सदिवोत्थितम्।
कल्पितं जगदाभोगि दीर्घस्वप्न इवैतया।।३०।।

The dull and unreal world, appears as a reality to us; and the imaginary duration of the universe, is as a protracted dream in our sleep.

भावनामात्र एवास्याः स्वरूपं कर्तृतां गतम्।
जगन्नामाविलं चक्षुर्व्योम्नि बिम्बरुचामिव।।३१।।

It is he thought or idea of the world, that is the cause of its formal existence, as it is the blinking of the eye, that shows a thousand disks of the sun and moon in the clear sky.

लयमस्याः स्वरूपं त्वं नय राम विचारणात्।
यथा हिमशिलायास्तु तपनाद्दिवसाधिपः।।३२।।

Now Rāma, employ your reason to annihilate the formal world from your mind, as the sun dissolves the snows by the heat of his beams.

हिमाभावार्थिनोऽर्कस्य स्वोदयेनेप्सितं यथा।
सिद्ध्यत्येवं विचारेण मनोनाशार्थिनोऽर्थितम्।।३३।।

As one wishing to overcome his cold, gets his object at sunrise; so he who wishes to demolish his mind (its errors), succeeds in it at the rise of his reason.

अविद्याऽसंप्रबुद्धा हि विततानर्थदुर्गमा।
नानेन्द्रजालकलनां शम्बरो हेम वर्षति।।३४।।

As ignorance increases, so it introduces a train of impervious errors and evils. It spreads a magic spell around it, as Samvara the sorcerer showered a flux of gold dust about him.

स्वविनाशक्रियां चैतां मनएव करोत्यलम्।
नो ह्यात्मवधं नाम नाटकं परिनृत्यति।।३५।।

The mind makes the way to its own destruction by its worldliness, and acts the part of its own catastrophe or self destruction by all its acts.

आत्मानमीक्षते चेतः स्वविनाशाय केवलम्।
नहि जानाति दुर्बुद्धिर्विनाशं प्रत्युपस्थितम्।।३६।।

The mind cares only for keeping itself from destruction, but it is a fool not to know beforehand its imminent death.

स्वयं संकल्पमात्रेण स्वविनाशदृशामिदम्।
मनः संसाधयत्याशु क्लेशो नात्रोपयुज्यते।।३७।।

The mind by its restless desires, hastens itself to a painful death; which reasonable are trying to avoid; by their government of the mind. (It is not right to trouble the mind with worldly cares).

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स्वसंकल्पविकल्पांशं विवेकोपहितं मनः।
संत्यज्य रूपमाभोगि करोत्यात्मावबोधनम्।।३८।।

The mind that is purified by reason, is purged from its volitions and nolitions; and resigns itself to the will of the Divine soul, which is ever present before it.

महोदयो मनोनाशो महोच्छेदस्य तूदयः।
मनोनाशे प्रयत्नं त्वं कुरु मा मनसो जवे।।३९।।

The curbing of the mind, is the magnanimity of soul, and gives rise to liberation from pain, therefore try to restrain your mind, and not to give a loose rein to it.

अविरलसुखदुःखवृक्षखण्डे
विषमकृतान्तमहोरगे वनेऽस्मिन्।
प्रभुरिदमखिले विवेकहीनं
सुभग मनो महदापदेकहेतुः।।४०।।

The world is a vast wilderness, full of the forests of our weal and woe, and beset by the dragons of disease and death on all sides: the irrational mind is as the rampant lord of the desert land, and drives us anon to all sorts of dangers and difficulties.

इत्युक्तवत्यथ मुनौ दिवसो जगाम
सायंतनाय विधयेऽस्तमिनो जगाम।
स्नातुं सभा कृतनमस्करणा जगाम
श्यामाक्षये रविकरैश्च सहाजगाम।।४१।।

As the sage ended his sermon, the day departed to its end; and the sun declined to the west to his evening service. The assembly broke after mutual salutations, and met again and greeted each other with the parting night and rising sun. (This is the *Brahmā muhūrta* or dawning day break at 4 a.m.).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो०
उत्पत्तिप्रकरणे उपदेशकरणं नाम व्युत्तरशततमः
सर्गः।।१०२।।

CHAPTER 103

ON THE NATURE OF THE MIND

Argument— The sufferings of men of ungovernable minds, serving as a lesson towards the liberation of the wise.

वसिष्ठ उवाच

परस्मादुत्थितं चेतस्तत्कल्लोल इवार्णवात्।
स्फारतामेत्य भुवनं तनोतीदमितस्ततः।।१।।

Some minds are seen to break-forth in passions like the torrents of oceans, and to heave and overflow on earth on every side. (By the unrestrained rage of their appetites).

ह्रस्वं दीर्घं करोत्याशु दीर्घं नयति खर्वताम्।
स्वतां नयत्यन्यदलं स्वं तथैवान्यतामपि।।२।।

They reduce the great to lowness, and exalt the low also to greatness; they make strangers of their friends, as also friends to strangers. (Such is the changeful state of the human mind).

प्रादेशमात्रमपि यद्वस्तुभावनयैव तत्।
स्वयं संपन्नयेवाशु करोत्यद्रीन्द्रभासुरम्।।३।।

The mind makes a mountain of a mote by its thought, and thinks itself a lord with its little of a trifle. (These are those that are puffed up with vanity. Falsus honour javat, non sed mendosum and mendacem. Horace).

लब्धप्रतिष्ठं परमात्पदादुल्लसितं मनः।
निमेषेणैव संसारान्करोति न करोति च।।४।।

The mind being elated by the prosperity, which attends upon it by the will of God, spreads a large establishment for a while, and is then reduced to poverty in a moment at its loss. (*Fortuna nunquam perpetuo est bona* : Good luck lasts not for ever. The highest spoke in fortune's wheel, may soon turn lowest. (Fortuna transmutat incertos honours. Fortune is ever shifting her uncertain favours).

यदिदं दृश्यते किंचिज्जगत्स्थास्नु चरिष्णु च।
सर्वं सर्वप्रकाराढ्यं चित्तादेतदुपागतम्।।५।।

Whatever things are seen in this world to be stationary or changeful, are all but accidents according to the state of viewing them in that light: Just as a passing vessel is thought stationary by its passenger on board, but as moving by the spectators on the shore.

देशकालक्रियाद्रव्यशक्तिपर्याकुलीकृतम्।
भावान्द्रावान्तरं याति लोलत्वात्रटवन्मनः।।६।।

The mind is so changeful by the influence of time, place power and nature of acts and things, that it continually shuffles from one feeling to

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another, like an actor personating his many parts on the stage.

सदसत्तां नयत्याशु सत्तां वा सन्नयत्यलम्।
तादृशान्येव चादत्ते सुखदुःखानि भावितम्।।७।।

It takes the truth for untruth and its reverse for certainty: so it takes one thing for another, and its joy and grief are all of its own making. (*i.e.* the creations of its imaginations).

यदाप्तं स्वयमादत्ते यथैव चञ्चलं मनः।
हस्तपादादिसंघातस्तदा प्रयतते तथा।।८।।

The fickle mind gets everything according to its own doing, and all the actions of our hands, feet and other members of the body, are regulated by the same. (The mind is the mover of bodily organs).

ततः सैव क्रिया चित्तसमाहितफला फलम्।
क्षणात्प्रयच्छति लता कालसिक्तेव तादृशम्।।९।।

Hence it is the mind that reaps the rewards of good or evil according to its past acts; just as the tree bears its fruits, according as it is pruned and watered in time. (Reap as you sow).

चित्रां क्रीडनकश्रेणीं यथा पङ्कादगृहे शिशुः।
करोत्येवं मनो राम विकल्पं कुरुते जगत्।।१०।।

As the child makes a variety of his toy dolls at home from clay, so the mind is the maker of all its good and bad chances, according to the merit or demerit of its past actions.

मनः सर्वज़नक्रीडानृजम्बाललवेष्वतः।
किमेतद्धि पदार्थेषु रूढं जगति कल्प्यते।।११।।

Therefore the mind which is situated in the earthen dolls of human bodies, can do nothing of its own will, unless it is destined so by virtue of its former acts. (The mind that moves the body, is itself moved by the destiny derived from its prior acts).

करोत्यृतुकरः कालो यथा रूपान्यता तरोः।
चित्तमेवं पदार्थानामेषामेवान्यतामिव।।१२।।

As the seasons cause the changes in trees, so the mind makes differences in the dispositions of living beings. (As many men so many minds, and hard to have two men of one mind).

मनोरथे तथा स्वप्ने संकल्पकलनासु च।
गोष्पदं योजनव्यूहः स्वासु लीलासु चेतसः।।१३।।

The mind indulges in its sport of deeming a span as a league, and *vice-versa* of thinking a long as short, as in the case of the operations of our dreams and fancy.

कल्पं क्षणीकरोत्यन्तः क्षणं नयति कल्पताम्।
मनस्तदायत्तमतो देशकालक्रमं विदुः।।१४।।

A *Kalpa* age is shortened to a moment, and so is a moment prolonged to a *Kalpa*, by the different modes of the mind; which is the regulator both of the duration and distance of time and place.

तीव्रमन्दत्वसंवेगाद्बहुत्वाल्पत्वभेदतः।
विलम्बनेन च चिरं नतु शक्तिमशक्तितः।।१५।।

The perceptions of the quickness and slowness of motion, and of much or little in quantity, as also of swiftness or tardiness of time, belong to the mind and not to the dull material body: (though these sensations are derived by means of the bodily organs).

व्यामोहसंभ्रमानर्थदेशकालगमागमः।
चेतसः प्रभवन्त्येते पादपादिव पल्लवाः।।१६।।

So the feelings of sickness and error and of dolour and danger, and the passing of time and distance of place, all rise in the mind like the leaves and branches of trees. (From its inborn perceptions of them).

जलमेव यथाम्भोधिरौष्ण्यमेव यथानलः।
तथा विविधसंरम्भः संसारश्चित्तमेव वा।।१७।।

The mind is the cause of all its feelings, as water is the cause of the sea, and the heat of fire. Hence the mind is the source of all things, and intimately connected with whatever is existent in the world.

सकर्तृकर्मकरणं यदिदं चेत्यमागतम्।
द्रष्टृदर्शनदृश्याढ्यं तत्सर्वं चित्तमेव च।।१८।।

The thoughts that we have of the agent, effect and instrument of things, as also of the viewer, view and the instrumentality of sight, all belong to the mind.

चित्तं जगन्ति भुवनानि वनान्तराणि
संलक्ष्यते स्वयमुपागतमात्मभेदैः।
केयूरमौलिकटकैश्च लसत्स्वरूपं
त्यक्त्वैव काञ्चनधियेव जनेन हेम।।१९।।

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The mind alone is perceived of be in existence in the world; and its representations of the forests and all other things are but variations of itself! So the thinking man sees the substance of gold only, in all its various formations of bangles and bracelets, which are taken for naught. (All objectivity is dependant on the subjective mind, as there is no perception of an object independent of the mind. See identity of the subjective and objective in the Pantheistic Idealism of Spinoza).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपायेषूत्पत्तिप्रकरणे चित्तमाहात्म्यं नाम त्र्युत्तरशततमः सर्गः॥१०३॥

CHAPTER 104

STORY OF A MAGIC SCENE

Argument. Story of King Lavana and his court, and the Advent of a Sorcerer there.

वसिष्ठ उवाच

अत्र ते शृणु वक्ष्यामि वृत्तान्तमिममुत्तमम्।
जागतीहेन्द्रजालश्रीश्चित्तायत्ता यथा स्थिता॥१॥

Vasiṣṭha said— Hear me relate to you Rāma a very pretty narrative, representing the world as an enchanted city, stretched out by magic of the magician Mind.

अस्त्यस्मिन्वसुधापीठे नानावनसमाकुलः।
उत्तरापाण्डवो नाम स्फीतो जनपदो महान्॥२॥

There lies on the surface of this earth a large and populous tract of land by name of Northern Pāndava, a country full of forests of various kinds. (We know the Northern Kuru the Uttara Kuru or Otterokoros of Ptolomy, to be the Trans— Himalayan Tartary, which is here termed the North— Pāndava, from the King Pandu's rambles and the wanderings of the Pāndava princes in it in their exile.

नीरन्ध्रघनगम्भीरवनविश्रान्ततापसः।
विद्याधरीकृतलतादोलोपवनपत्तनः॥३॥

The forests were deep and dense, and there dwell in the fastness of these woods a number of holy hermits; while the Vidyādhara damsels had wrought there many a bower of swinging creepers (for their amusement).

वातोद्धूताब्जुकिञ्जल्कपुञ्जपिञ्जरपर्वतः।
लसत्कुसुमसंभारवनमालावतंसकः॥४॥

Heaps of rubicund farina, wafted by the breeze from full blown lotuses, rose as high as crimson hills on the ground; which was decorated with wreaths and garlands by the loads of flowers, which had fallen thereon from the surrounding trees.

करञ्जमञ्जरीकुञ्जगुच्छपर्यन्तजङ्गलः।
खर्जूरान्तरितग्रामो घुंघुमध्वनिताम्बरः॥५॥

Groves of Karanja plants were decorated with bundles of blossoms, to the utmost boundaries of the jungle; and the firmament resounded with the rustling noise, emitted by the leafy date trees in the village around.

एकपिङ्गशिलाश्रेणीशालिकेदारपिङ्गलः।
नीलकण्ठारवोद्दामवनजङ्गलमण्डितः॥६॥

There was a range of tawny rocks on one side, and fields brown with ripened corn on another; while the warbling of cerulian doves— re-echoed in the resonant groves about.

सारसारवसंरम्भरणत्कनककाननः।
तमालपाटलीनीलगिरिग्रामककुण्डलः॥७॥

The shrill cry of the stork resounded in the forest, and the branches of tamala and pātali flowers hang down like earrings of the hills.

विचित्रविहगव्यूहविरावकृतकाकलिः।
नदीपरिसरोन्निद्रपारिभद्रद्रुमारुणः॥८॥

Flocks of various birds, were making a chorus with their vocal music; and the blooming crimson blossoms of pāribhadra arbors, were hanging over the banks, all along the length of the running streams.

गायत्कलमकेदारदारिकाहृतमन्मथः।
पुष्पफलचलद्वातव्याधूतकुसुमाम्बुदः॥९॥

Damsels in the cornfields, were exciting the passion of love with their vocal music; and the breezes blowing amidst forests of fruits and flowers, dropped down the blossoms in copious showers.

दरीगृहविनिष्क्रान्तसिद्धचारणबन्दिकम्।
स्वर्गादिव समानीय लावण्यमभिनिर्मितः॥१०॥

The birds, *Siddhas* and seers were sitting and

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singing outside their homes of mountain caverns; and made the valley symphoneous with their celestial strains of holy hymns.

गायत्किन्नरगन्धर्वकदलीखण्डमण्डपः।
मन्दानिलरवोद्भूतः पुष्पोपवनपाण्डुरः।।११।।

The Kinnara and Gandharva concerts, were singing under their bowers of plantain trees; and the greyish and gay— some groves of flowers, were filled with the hum of the whistling breeze.

तत्रास्ति लवणो नाम राजा परमधार्मिकः।
हरिश्चन्द्रकुलोद्भूतो भूमाविव दिवाकरः।।१२।।

The lord of this romantic country, was the virtuous Lavana, a descendant of king Harishcandra; and as glorious as his sire the sun upon earth. (This prince had descended of the solar race).

यद्यशःकुसुमोत्तंसपाण्डुरस्कन्धमण्डलाः।
तत्र शैला विराजन्ते हाराः प्रोद्धूलिता इव।।१३।।

His fair fame formed a white diadem to crown his head, and adorn his shoulders with its brightness; it whitened the hills in the form of so many Śivas, besmeared with the hoary ashes upon his tufted head and person.

कृपाणशकलोत्कृत्तनिःशेषारातिमण्डलः।
अरातिलोकः प्राप्नोति यदनुस्मरणाज्ज्वरम्।।१४।।

His sword had made an end of all his enemies; who trembled as in a fit of fever on the hearing of his august name.

यस्योदारसमारम्भमार्यलोकानुपालनम्।
चरितं संस्मरिष्यन्ति हरेरिव चिरं जनाः।।१५।।

His greatest exertion was devoted to the supportance to respectable men; and his name was uttered like that of Hari by all his people.

यस्याप्सरोभिरद्रीन्द्रमूर्धस्वमरसद्मसु।
विकासिपुलकोल्लासं गीयन्ते गुणगीतयः।।१६।।

The Apsara fairies sang with glee the songs of his praise, sitting in the celestial seats of the gods on the tops of the Himalayan mountains.

यस्य स्वःसुन्दरीगीता लोकपालचिरश्रुताः।
विरिञ्चिहंसैर्ध्वन्यन्ते स्वभ्यासाद्गुणगीतयः।।१७।।

The regent of the skies heard with attention, the songs of the heavenly maids, and the aerial swans and cranes of Brahmā, were responsive to their eulogies with their gabbling cries. (*Dhani* is the enharmonic diapason of Indian music).

स्वप्नेष्वपि न सामान्या यस्योदारचमत्कृतिः।
राम दृष्टा श्रुता वापि दैन्यदोषमयी क्रिया।।१८।।

His uncommonly magnanimous and wondrous acts, which were free from the fault of niggardliness; were unlike to any thing that was ever heard or seen by any body.

जिह्मतां यो न जानाति न दृष्टा येन धृष्णुता।
उदारता येन धृता ब्रह्मणेवाक्षमालिका।।१९।।

His nature knew no wiliness, and it was a perfect stranger to pride and arrogance; he kept himself steadfast to his magnanimity, as Brahmā held himself fast to his rudrākṣa beads.

दिनाष्टभागमाकाशमागते दिवसाधिपे।
स कदाचित्सभास्थाने सिंहासनगतोऽभवत्।।२०।।

He used to take his seat in the royal throne amidst his courtiers, as the lord of the day occupies his seat in the sky for the eight parts (watches) of the day. (The Ritual day is divided into eight *yamārdha* parts for particular rites and duties).

सुखोपविष्टे तत्रास्मिन्नाजनीन्दाविवाम्बरे।
प्रविशन्तीषु सामन्तसेनासु च ससंभ्रमम्।।२१।।

After he was seated there as gladly as the moon in the firmament, his chieftains and legions appeared before the throne with their salutations, (and presenting of arms).

गायन्तीष्वथ कान्तासु सूपविष्टेषु राजसु।
मनो हरति साह्लादे वीणावंशकलारवे।।२२।।

Then as the royal party was seated in the court hall, beautiful songstresses (that were in attendance), began to sing, and ravish the hearts of the heareres, with the music of lutes.

चारुचामरहस्तासु सविलासासु राज्ञनि।
देवासुरगुरुप्रख्ये विश्रान्ते मन्त्रिमण्डले।।२३।।

Then a set of handsome maids, waved the beautiful churies which they held in their hands, over the person of the king: and the ministers and counsellors, as wise as the preceptors of the gods and demons (Bṛhaspati and Śukra), took their seats beside him.

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प्रस्तुतेषु प्रविष्टेषु राजकार्येषु मन्त्रिभिः।
प्रोक्तासु देशवार्तासु निपुणैश्चारुमन्त्रिभिः।।२४।।

The ministers were then employed in the public affairs pending before them; and the dextrous officers were engaged in relating the reports of the country to the king.

इतिहासमये पुण्ये वाच्यमाने च पुस्तके।
पठत्सु च स्तुतीः पुण्याः पुरः प्रह्वेषु बन्दिषु।।२५।।

There were the learned pandits reciting the holy legends from their books, and the courteous panegyrists chaunting their sacred eulogies on one side.

सभां विवेश साटोपः कश्चित्तामैन्द्रजालिकः।
वर्षेणाहितसंरम्भो वसुधामिव वारिदः।।२६।।

There appeared at this time a magician in his fantastic attire, and with his blustering vauntings before the Court, in the manner of a roaring cloud, threatening to deluge the earth with his showers of rain.

स ननाम महीपालं शिखरोदारकन्धरम्।
पादोपान्तगतः कान्तं शैलं फलतरुर्यथा।।२७।।

He bowed down to the ruler of the earth, and lowly bent his capped head and neck before the court; as a tree hangs down its loads of fruits, at the foot of a mountain.

सच्छायस्योन्नतांसस्य फलिनः पुष्पभासिनः।
स विवेश पुरो राज्ञस्तरोरग्रे कपिर्यथा।।२८।।

He approached before the king, as a monkey advances to a shady and lofty tree, loaded with fruits and flowers. (The artful sorcerer is compared with the cunning monkey prying-into a fruitful arbour).

चपलो लम्पटोऽर्थानामामोदसुखमारुतम्।
उवाचोत्कन्धरं भूपं सपद्मिव षट्पदः।।२९।।

The flippant brat then conveyed the fragrance of his sense, with the breath of his mouth; and addressed the lofty headed king with his sweet voice, as the humble bee hums to the lotus.

विलोकय विभो तावदेकामिह खरोलिकाम्।
पीठस्थ एव साश्चर्यां व्योम्नि चन्द्र इवावनिम्।।३०।।

Deign O lord! that sit on the earthly throne like the moon enthroned on high, to mark one wonderful feat of my art, known as the trick of Kharolikikā.

इत्युक्त्वा पिच्छिका तेन भ्रामिता भ्रमदायिनी।
नानाविरचनाबीजं मायेव परमात्मनः।।३१।।

Saying so, he began to twirl about his magic staff set with peacocks' feathers, which began to display many wonders like the wonderful works of creation.

तां ददर्श महीपालस्तेजोरेणुविराजिताम्।
शक्रः सुरविमानस्थः स्वकार्मुकलतामिव।।३२।।

The king beheld it describing a bright circlet, emitting the particles of its rays around; and viewed in the manner, that the god Indra views his variegated rainbow sparkling afar in the sky.

सभां सैन्धवसामन्तो विवेशास्मिन्क्षणे तदा।
तारापरिकरापूर्णां व्योमवीथीमिवाम्बुदः।।३३।।

As this time a chieftain of Sinde, (who was the master of horse), entered the court, as a cloud appears in the starry heaven.

तं चैवानुजगामाश्वः सौम्यः परमवेगवान्।
देवलोकोन्मुखं तुष्टं शक्रमुच्चैःश्रवा इव।।३४।।

He was followed by his swift and beautiful courser, as the *Ucca Sravā* horse of Indra follows his master in the celestial regions. (This is the Pegasus of the Hindus).

स तमश्वमुपादाय पार्थिवं समुवाच ह।
सोच्चैःश्रवा इव क्षीरसागरो मरुतां पतिम्।।३५।।

The chieftain brought the horse before the king and said this horse my lord! is a match for the *Ucca Srava,* who was produced from the milky ocean, and flies with the swiftness of the mind.

इदमुच्चैःश्रवःप्रख्यं हयरत्नं महीपते।
जवोड्डयनशीलेन मूर्तिमानिव मारुतः।।३६।।

This horse of mine, O king of the earth! is the best of his kind, and a compeer of *Ucca Sravas*; he is a personification of the wind in the swiftness of his flight.

अश्वोऽयमस्मत्प्रभुणा प्रभो संप्रहितस्त्वयि।
राजते हि पदार्थश्रीर्महतामर्पणाच्छुभा।।३७।।

My master has made a present of this horse to you, my lord; because the best of things is a suitable present to the best of men. (Great gifts are for the great; or, a donum worthy of the donor and donee).

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इत्युक्तवति तस्मिंस्तु प्रत्युवाचेन्द्रजालिकः।
जलदस्तनिते शान्ते चातकोऽम्बुधरं यथा।।३८।।

After he had ended his speech the magician spoke in a voice, as sweet as that of the swallow, after the roaring of the cloud is hushed to silence.

सदश्वमेनमारुह्य भुवनं विहर प्रभो।
स्वप्रतापाहितानल्पशोभामुर्वीं रविर्यथा।।३९।।

Do you my lord ride upon this horse, and wander at your pleasure with full lustre on earth; as the sun shines forth in splendour by his revolving round the heavens.

अश्वमालोकयामास तेनोक्त इति पार्थिवः।
निर्घातस्तनितं मेघं मयूर इव सूत्करः।।४०।।

Hearing this the king looked at the horse, and ordered him to be brought before him, in a voice like that of the peacock answering the roaring cloud.

अथानिमेषया दृष्ट्या राजा चित्रोपमाकृतिः।
बभूवालोकयन्नश्वं लिपिकर्मार्पितोपमः।।४१।।

The king saw the horse brought before him as a figure drawn in painting, and gazed upon him with his fixed eyes and without closing his eye-lids, as he was himself turned to a painting. (A gift horse is looked in his gait, and not in his mouth).

क्षणमालोक्य पीठस्थस्तस्थौ संस्थगितेक्षणः।
दृष्ट्याऽऽक्षुब्धः समुद्रोऽद्रिमीनकैः करवो यथा।।४२।।

Having looked upon him for a long time, he mounted on his back, and sat still with his closed eye-lids, as the sage Agastya was confounded at the sight of the sea and its rocks.

तस्थौ मुहूर्तयूग्मं स ध्यानासक्त इवात्मनि।
वीतरागो मुनिः क्षुब्धः परानन्द इव स्थितः।।४३।।

He continued for a couple of hours as if he was drowned in his meditation, and as insensible saints remain in the enjoyment of their internal and spiritual stupor.

बोधितः केनचित्रासौ स्वप्रतापजितोर्जितः।
धिया कामप्ययं भूयश्चिन्तां चिन्तयतीति च।।४४।।

He remained as spell-bound and overpowered by his own might, and could not be roused from his stupefaction by any body, but was absorbed in some thoughts of his own mind.

बभूवुः केवलं तत्र निःस्पन्दसितचामराः।
चामरिण्यो हि शर्वर्यः स्तम्भितेन्दुकरा इव।।४५।।

The flapping churies ceased to wave about his person, and the holders of the flappers remained as still as the moon beams at night.

विरेजुर्विस्मयापूर्णा निःस्पन्दास्ते सभासदः।
निःस्पन्दकिञ्जल्कदलाः पद्माः पङ्ककृता इव।।४६।।

The Courtiers remained motionless at seeing his quiescence, as when the filaments of the lotus remain unmoved, by their being besmeared in the mud.

प्रशशाम सभास्थाने जनकोलाहलः शनैः।
प्रशान्तप्रावृषि व्योमन्याम्भोदमिव गर्जितम्।।४७।।

The noise of the people in the Courtyard, was all hushed and quiet; as the roaring of the clouds is stopped at the end of the rains.

संदेहसागरे मग्ना जग्मुश्चिन्तां सुमन्त्रिणः।
विषीदति गदापाणावसुराजाविवामराः।।४८।।

The ministers were drowned in their thoughtfulness and doubts at the state of their king, as the host of the gods were filled with anxiety on seeing the club bearing Viṣṇu fighting with the demons.

विततविस्मितजिह्मितया तया
जनतया भयमोहविषण्णया।
स्तिमितचक्षुषि भूमिपतौ स्थिते
मुकुलिताब्जवनस्य धृता द्युतिः।।४९।।

The people were struck with terror and dismay, at seeing this apoplexy of their prince who remained with his closed eyes, like closed lotuses shorn of their beauty.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे इन्द्रजालोपाख्याने नृपव्यामोहो नाम चतुरधिकशततमः सर्गः।।१०४।।

CHAPTER 105

THE BREAKING OF THE MAGIC SPELL

Argument. Inquiry of the courtiers into the cause of the king's apoplexy, and his answer thereto.

वसिष्ठ उवाच

मुहूर्तद्वितयेनथ बोधमाप महीपतिः।
प्रावृषेण्याम्बुनिर्मुक्तमम्भोरुहमिवोत्तमम्।।१।।

Vasistha continued.— After a couple of

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hours the king returned to his senses, like the lotus flower resuming its beauty, after the mists of the rainy weather are over.

आसनात्साङ्गदोत्तंसः प्रबुद्धोऽसावकम्पयत्।
सवनाभोगशृङ्गाग्र्यो भूकम्प इव पर्वतः।।२।।

He shook his body decorated with ornaments upon his seat; as a mountain shakes with its peaks and woods at an earthquake.

बभूवाथ प्रबुद्धोऽसावासनोपरि कम्पितः।
विक्षुब्ध इव पातालवारणे शङ्कराचलः।।३।।

His seat also shook under him as he came to his sense and moved his body, just as the seat of Śiva on the Kailāsa mountain, is shaken by the movement of the infernal elephant.

पतन्तं धारयामासुस्तं पुरोगा नृपं भुजैः।
मेरुं प्रलयविक्षुब्धं कुलशैलास्तटैरिव।।४।।

As he was about of fall down from the horseback, he was held up by and supported upon the arms of his attendants; as the mount Meru is kept from falling, by the hills at its feet and sides.

पुरोगैर्धार्यमाणोऽसौ पर्याकुलमतिर्नृपः।
वीचिविक्षोभितस्येन्दोर्बभार वनमाः श्रियः।।५।।

The attendants bore the prince, in the deranged state of his mind upon their arms; as the still waters of the sea bear the figure of the moon that is disturbed by the waves.

कोऽयं प्रदेशः कस्येयं सभेति स नृपः शनैः।
दध्वान मज्जदम्भोजकोशस्थ इव षट्पदः।।६।।

The king asked them softly saying, what place was it and whose court it was; as the bee shut up in the flower cup of the lotus, asked it when it is about to sink in the water saying : Ah! where am I, and where am I going?

अथोवाच सभा देव किमेतदिति सादरम्।
रणन्मधुकरी भानुं दृष्टराहुमिवाब्जिनी।।७।।

The Courtiers then respectfully asked the king, what was the matter with him; with a voice as sweet as the lotus utters to the sun when he is eclipsed by Rāhu.

अथैनं परिपप्रच्छुः पुरोगा मन्त्रिणस्तथा।
प्रलयोल्लाससंत्रस्तं मार्कण्डेयमिवामराः।।८।।

The attendants also with all the ministerial officers, asked him about his case; as the gods terrified at the great deluge, asked the Mārkaṇḍeya concerning the occurrence.

त्वयीत्थं संस्थिते देव वयमत्यन्तमाकुलाः।
अभेद्यमपि भिन्दन्ति निर्निमित्तं भ्रमा मनः।।९।।

Lord! we were greatly dismayed, said they, upon seeing you in that plight; because the stouts hearts are broken by accidents proceeding from unknown causes.

आपातरमणीयेषु पर्यन्तविरसेषु च।
भोगेष्विव विकल्पेषु केषु ते लुलितं मनः।।१०।।

What were those pleasant objects of your desire, that had so much bewitched your mind? Since you know that all the objects which appear pleasant for the present, prove to be bitter at the end. *Gaudia principium nostri, sunt saepe doloris*. Ovid. Pleasure is often the introduction to pain, and amid the roses fierce Repentance rears her snaky crest. Thomson. So: Pleasure is pain, when drunk without a rein.

सततोदारवृत्तासु कथासु परिशीतलम्।
मनस्ते निर्मलं कस्मात्संभ्रमेषु निमज्जति।।११।।

How could your clear understanding, which has been pacified by the grand doctrines and precepts of the wise, fall in to the false fascinations of the foolish? (*Falsum gaudium javat, quemnisi mendosum*. False pleasure pleases, none but the base).

तुच्छालम्बनमालूनविशीर्णं लोकवृत्तिषु।
मनो मोहमुपादत्ते न महत्त्वविजृम्भितम्।।१२।।

The minds of fools are fascinated by the trivial and tawdry trifles of common people; but they are of no value to the high minded as one like yourself. (The good and great are above the reach of the allurements of pleasure).

सातत्येन हि यैवास्य मनसो वृत्तिरुत्थिता।
शरीरमदमत्तासु तामेवैतद्विधावति।।१३।।

Those who are elated by the pride of their bodies, have their minds always excited by ungovernable passions, which take their lead through life. (Pride is innate in beauty).

अतुच्छालम्बनं धीरं प्रबुद्धं गुणहारि च।
तवापि हि मनश्चित्रमालूनमिव लक्ष्यते।।१४।।

Your mind is elevated above common things, it is calm and quiet and enlightened by truth; and

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fraught with excellent qualities; yet it is strange to find it out of its wits.

अनभ्यस्तविवेकं हि देशकालवशानुगम्।
मन्त्रौषधिवशं याति मनो नोदारवृत्तिमत्।।१५।।

The mind unpracticed to reasoning, is led away by the currents of time and place, but the noble minded are not subject to the influence of incantations and enchanting spells.

नित्यमात्तविवेकस्य कथमालूनशीर्णता।
धुनोति विततं चेतो वात्येव विबुधाचलम्।।१६।।

It is impossible for the reasoning mind to be weakened or deranged, the high mind like the mount towering of Meru, not to be shaken by the boisterous winds.

इति जातानुगीर्णस्य भूपतेः कान्तिराननम्।
भूषयामास शीतांशुं मासान्त इव पूर्णता।।१७।।

Thus consoled by his companions, the countenance of the king resumed its colour; as the face of the full moon collects its brightness, in the bright fortnight of the month.

रराज राजा सौम्यास्यमुन्मीलितविलोचनः।
गते हिमर्तावुल्लासि पुष्पौघ इव माधवः।।१८।।

The moon— like face of the king was brightened by his full open eyes, as the vernal season is beautified by the blooming blossoms, after the winter frost has passed away.

अथातिसंभ्रमाश्चर्यखिन्नास्मृतिमुखो बभौ।
आसन्नमृत्युरालोक्य राहुमिन्दुरिवाम्बरे।।१९।।

The king's face shone forth with astonishment, and it was mixed with fear, at the remembrance of the charm of the magician; as the moon shines pale in the sky, after her deliverance from the shadow of an eclipse.

ऐन्द्रजालिकमालोक्य प्रोवाचाथ हसन्निव।
बभ्रुं हिंसात्मकं दृष्ट्वा सर्परूपीव तक्षकः।।२०।।

He saw the magicians and said to him with a smile, as the serpent *takṣaka* addresses his enemy— the weasel.

जाल्म जालजटालेन किमेतद्भवता कृतम्।
येनास्पन्दप्रसन्नोऽब्धिः क्षणादेत्य प्रसन्नताम्।।२१।।

You trickster, said he, what was this snare which you did entrap me in, and how was it that you did perturb my transtil soul by your wily trick, as a gale disturbs the calm of the sea.

चित्रं चित्रा हि देवस्य पदार्थशतशक्तयः।
सुशक्तमपि मे चित्तं याभिर्मोहे निवेशितम्।।२२।।

How wonderful are the captivating powers of spells, which they have derived from the Lord, and whose influence had overpowered on the strongest sense of my mind.

क्व वयं लोकपर्यायकृतान्तपदवेदिनः।
क्व मनोमोहदायिन्यो विततः प्रकृतापदः।।२३।।

What are these bodies of men, that are subject to death and disease and what are our minds that are so susceptible of errors, and lead us to continued dangers.

अप्यभ्यस्तमहाज्ञानं मनस्तिष्ठति देहके।
कदाचिन्मोहमादत्ते क्षणं मतिमतामपि।।२४।।

The mind residing in the body, may be fraught with the highest knowledge, and yet the minds of the wisest of men, are liable to errors and illusion. (*Hominis est errare.* To err is human).

इतमाश्चर्यमाख्यानं श्रूयतां रे सभासदः।
मम शाम्बरिकेणेह यन्मुहूर्तं प्रदर्शितम्।।२५।।

Hear you courtiers! the wonderful tale of the adventures, which I passed through under this sorcery, from the moment that I had met this magician at first.

दृष्टवानहमेतस्मिन्बह्वीः कार्यदशाश्चलाः।
मुहूर्तं प्रार्थितोऽध्वस्तशक्रसृष्टिरिवाब्जजः।।२६।।

I have seen so many passing scenes in one single moment under this wizard, as had been shown of old by Brahmā in his destruction of the theurgy of Indra. (The might Śakra spread his Indrajāla or the wet of his sorcery, in order to frustrate the attempts of the valiant Bali against him, and was at last foiled himself by the Brahmā vidyā of Brahmā).

इत्युक्त्वोन्मुखनेत्रेषु सभ्येषु स हसन्निव।
राजा वर्णयितुं चित्रं वृत्तान्तमुपचक्रमे।।२७।।

Having said so, the king began to relate smilingly to his courtiers, the strange wonders which he had beheld in his state of hallucination.

राजोवाच

इह विविधपदार्थसंकुलायां
ह्रदनदपत्तनपर्वताकुलायाम्।

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कुलशिखरिसमुद्रसंकरायां
भुवि विभवावलितोस्त्ययं प्रदेशः।।२८।।

The king said— I beheld a region full with objects of various kinds, such as rivers and lakes, cities and mountains, with many boundary hills, and the ocean girding the earth around.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० उत्पत्तिप्रकरणे इन्द्रजालोपाख्याने राजावबोधो नाम पञ्चोत्तरशततमः सर्गः।।१०५।।

CHAPTER 106

THE TALISMAN OF THE KING'S MARRIAGE WITH A CANDĀLA MAIDEN

(An Allegory of Human Depravity)

Argument— The king borne on horse-back to the habitation of a huntsman, and was there married to his maiden daughter. (This adventure resembles that of Tajul Maluk in Gule Bākavli).

राजोवाच

अस्ति तावदयं देशो नानावननदीयतुः।
वसुधामण्डलस्यास्य सहोदर इवानुजः।।१।।

The king related : This land of mine abounding in forests and rivulets, and appearing the miniature of this orb of the earth. Literally— as the younger twin sister of the earth.

अस्मिंश्चायमहं राजा पौराभिमतवृत्तिमान्।
इन्द्रः स्वर्ग इरास्यां तु सभायां मध्यसंस्थितः।।२।।

This land appearing as the paradise of Indra, of which I am the king, and where I am now sitting in my court-hall, amidst my courtiers and all these citizens.

यावदभ्यागतो दूरात्कश्चिच्छाम्बरिकस्त्वयम्।
रसातलादभ्युदितो मायी मय इव स्वयम्।।३।।

There appeared here yonder sorcerer from a distant country, like a demon rising from the infernal region on the surface of the ground.

अनेन भ्रमिताद्येह पिच्छिका तेजसोर्जिता।
कल्पान्तपवनाभ्रेण शक्रचापलता यथा।।४।।

He turned round his magic-wand emitting its radiance around, as the tempest rends and scatters the rainbow of Indra in fragments in the air.

आलोकयैतामहं लोलामस्याश्वस्य पुरः स्थितः।
पृष्ठमारूढवानेक आत्मना भ्रान्तमानसः।।५।।

I was looking intently at the whirling wand, and the horse standing before me, and then mounted on the back of the steed in the dizziness of my mind.

ततोऽद्रिं प्रलयक्षुब्धं पुष्करावर्तको यथा।
तथा चलन्तं चलितः स्वश्वमारूढवानहम्।।६।।

I sat on the back of this unmoving horse and seemed to ride on a fleet steed, with the swiftness of the Puṣkara and Āvartaka clouds, riding over the tops of immovable rocks.

गन्तुं प्रवृत्तो मृगयामेकोऽहमतिरंहसा।
उर्वरामिव निर्भर्तुः कल्लोलः प्रलयाम्बुधेः।।७।।

I then went to a chase in full speed, a pass over an ownerless desert, howling as the surges of the boundless ocean.

तेनानिलविलोलेन दूरं नीतोऽस्मि वाजिना।
योगाभ्यासजडेनाज्ञो मुग्धस्य मनसा यथा।।८।।

I was borne afterwards with the horse in the air, as if we were wafted by the winds; and dashed onward like common people, who are carried afar by the current of the insatiable desires of their minds.

अकिंचनमनःशून्यं स्त्रीचित्तमिव निर्भरम्।
ततः प्रलयनिर्दग्धजगतास्पदभीषणम्।।९।।

Being then fatigued with my journey, and moving slowly with my wearied horse, I reached to the skirt of the desert which was as vacant as the mind of a pauper, and as empty as the heart of a woman. (Cares hover over roofs of wealth, and secrets from female hearts fly by stealth. *Curae laquetv circum Tecta volantes*. Hor. Cares that flutter bat-like round fretted roofs. A woman is never so weak as in keeping her secrets.

निष्पक्षिक्षारनीहारं निर्वृक्षमजलं महत्।
संप्राप्तोऽहमपर्यन्तमरण्यं श्रान्तवाहनः।।१०।।

It was as the wilderness of the world burnt down by a conflagration, and without even a bird flying over it. It was as a waste of sandy frost, and without a tree or a any water in it. (A vast desert displayed its barren waste).

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तद्द्वितीयमिवाकाशं तथाष्टमभिवाम्बुधिम्।
पञ्चमं सागरमिव संशुष्कं शून्यकोटरम्।।११।।

It appeared as another sky in its extent, and as the eighth ocean of the world. It was as a sea on earth with its bed entirely dried up. (There are in all only seven oceans in Indian Geography the eight is a myth).

ज्ञस्येव विततं चेतो मूर्खस्येव रुषाऽजवम्।
अदृष्टजनसंसर्गमजाततृणपल्लवम्।।१२।।

It was as expanded as the mind of a wise man, and as furious as the rage of the ignorant. There was no trace of human feet, nor track with any grass or herb in it. (Immeasurable and fathomless as the sapient mind).

अरण्यमिदमासाद्य मतिर्मे खेदमागता।
ललनेवैत्य दारिद्र्यं निरन्नफलबान्धवम्।।१३।।

My mind was bewildered in this boundless desert, like that of a woman fallen into adversity, and having no friend or food or fruit for her supportance. (Adversity is the canker of the woman's breast: *asaubhagyan jvarāstrīnām*).

कचन्मरुमरीच्यम्बुपुरःप्लुतककुम्मुखम्।
आसूर्यास्तं दिनं तत्र प्रक्रान्तं सीदता मया।।१४।।

The face of the sky was washed by the waters, appearing in the mirage of the sandy desert; and I passed panting in that dreary spot until it was sunset.

तदरण्यं मयातीतमतिकृच्छ्रेण खेदिना।
विवेकिनेव संसारो मध्यशून्यतताकृति।।१५।।

It was with great pain and sorrow, that I passed across that vast desert; like the wise man who goes across this world, which is all hollow and void within.

यदेतेनातिवाह्याहं प्राप्तवाञ्जङ्गलं क्रमात्।
अस्ताद्रिसानुं खिन्नाश्वः शून्यभ्रान्त्येव भास्करः।।१६।।

After passing this desert, I met a thick forest beyond it, when the sun was setting in his setting mountain with his horse, and tired with traversing through the hollow sphere of heaven.

जम्बूकदम्बप्रायेषु कलालापाः पतत्रिणः।
यत्र स्फुरन्ति खण्डेषु पान्थानामिव बान्धवाः।।१७।।

Here the birds were warbling amidst the *jāmb* and *kadamba* trees, and were the only friends that the weary travellers could meet with, in their weary and lonesome journey.

यत्र शष्पशिखाश्रेण्यो दृश्यन्ते विरलाः स्थले।
कदर्थलक्ष्म्या जिह्मस्य हृदीवानन्दवृत्तयः।।१८।।

Here detached plots of long grass, were seen waving their tops; like covetous men nodding their heads, on finding some riches to their heart's content. (The poor are pleased with a little, and bow down their heads at petty pittances).

पूर्वादरण्यादरसात्तद्धि किंचित्सुखावहम्।
अत्यन्तदुःखान्मरणाद्वरं व्याधिर्हि जन्तुषु।।१९।।

This shady forest afforded me a little joy, after my pains in the dry and dreary desert; as a lingering disease seems more desirable to men, than the pains attending on death.

तत्र जम्बीरखण्डस्य तलं संप्राप्तवानहम्।
मार्कण्डेय इवागेन्द्रमेकार्णवविहारतः।।२०।।

I then got under the shade of *Jambīra* tree, and felt myself as pleased, as when the sage Markandeya got upon the top of the mountain at the great deluge. (The Ararat of Noah?).

आलम्बिता मया तत्र स्कन्धसंसर्गिणी लता।
नीला जलदमालेव तापतप्तेन भूभृता।।२१।।

Then I took shelter under the creepers, descending from its branches, as the scorching top of a mount, finds a temporary shadow under the umbrage of a dark cloud.

मयि प्रलम्बमानेऽस्यां प्रयातः स तुरङ्गमः।
गङ्गावलम्बिनि नरे यथा दुष्कृतसंचयः।।२२।।

As I was hanging down with holding the pendant roots in my hand, the horse slided away from underneath me, as the sins of a man glide under him, that puts his trust in the sacred Ganges streams. (The purificatory power of Ganges water, resides even in the belief of its holiness, and does not consist only in bathing in it).

चिरं दीर्घाध्वगः खिन्नस्तत्र विश्रान्तवाहनम्।
भानुस्ताजलोत्सङ्गे तले कल्पतरोरिव।।२३।।

Fatigued with my travel of the live-long day in the dreary waste, I took my refuge under this tree; as a traveller rests under the shelter of a *kalpa* tree at the setting of the sun.

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यावत्समस्तसंसारव्यवहारभरैः समम्।
रविर्विश्रमणायेव निविष्टोऽस्ताचलाङ्गणे।।२४।।

All this business of the world was stopped, as the sun went down to rest in the western hills: (The Hindu ritual prescribing no duty for the night consisting of three watches— *triyāmā rajanī*.

शनैः श्यामिकया ग्रस्ते समस्ते भुवनोदरे।
रात्रिसंव्यवहारेषु संप्रवृत्तेषु जङ्गले।।२५।।

As the shade of night overspread the bosom of the universe, the whole forest below betook itself to its nightly rest and silence. (The vegetable-creation was known to sleep at night by the Hindu sages).

अहं तरुतृणे तस्मिन्पेलवे खण्डकोटरे।
निलीनश्चिरलीनास्यः स्वनीडे विहगो यथा।।२६।।

I reposed myself in the grassy hollow of a branch of that tree, and rested my head on the mossy bed like a bird in its nest. (Primeval men slept in the hollow of trees like birds, for fear of rapacious animals in the caves of the earth below, as also in the caverns of upland hills and mountains).

विषदष्टविवेकस्य कीनाशस्य गलत्स्मृतेः।
विक्रीतस्येव दीनस्य मग्नस्येवान्धकूपके।।२७।।

I remained there as insensible as one bitten by a snake, and as a dead body that has lost its past remembrance. (Sleep and death are skin to each other— *hypnos kai thanatos didumo adelpho*). I was as impotent as a sold slave; and as helpless as one fallen in a dark ditch or blind pit. Bought slaves *kṛtadāsas* and their loss of liberty, were in vogue from the earliest times in India.

तत्र कल्पसमा रात्रिर्मोहमग्नस्य मे गता।
एकार्णवोह्यमानस्य मार्कण्डेयमुनेरिव।।२८।।

I passed that one night as a long *Kalpa* in my senselessness; and I thought I was buffeting in the waves like the seer— Mārkaṇḍeya at the great deluge. (*i.e.* The body was insensible in the state of sleep; but the mind was active as in a dream, which makes an age of a moment).

न स्नातवान्नार्चितवान्न तदा भुक्तवानहम्।
केवलं मे गता रात्रिः सापदां धुरि तिष्ठतः।।२९।।

I passed the night under a train of dangers and difficulties, that invaded me as in the state of dreaming; and I had no thought about my bathing or eating or worshipping my Maker: (the mind being wholly occupied by the objects of the dream).

विनिद्रस्य विधैर्यस्य स्फुरतः सह पल्लवैः।
समं दुष्टातिदैर्ध्येण सा व्यतीयाय शर्वरी।।३०।।

I passed the night in restlessness and disquiet, shaking like the branch of a tree; and this single night of trouble was as long as it was tedious to me, (like the time of a lingering disease).

ततस्तिमिरलेखासु सहतारेन्दुकैरवैः।
मयीवापाद्यमानासु म्लानतामलमानने।।३१।।

A melancholy overspread my coun-tenance, as darkness had veiled the face of the night, and my waking eyes kept watching for the day, like blue— lotuses expecting with their watchful eyes the rising moon.

शाम्यन्तीषु च वेतालक्ष्वेडासु जवजङ्गले।
सहशीतार्तिमद्दन्तपङ्क्टिटांकारसीत्कृतैः।।३२।।

The demoniac noise of wild beasts being hushed in the forest at the end of the night, there fell a shivering fit on me with the clattering of my teeth through excessive cold.

मामेवार्तिविनिर्मग्नं हसन्तीमिव दृष्टवान्।
अहं पूर्वां दिशं प्राप्तमधुपानारुणामिव।।३३।।

I then beheld the east, red with the flush of intoxication; as if it was laughing at seeing me drowned in my difficulties.

क्षणादज्ञ इव ज्ञानं दरिद्र इव काञ्चनम्।
दृष्टवानहमर्कं खे वारणारोहणोन्मुखम्।।३४।।

I saw the sun advancing afterwards towards the earth, and to mount on his Airavata the regent elephant of that quarter. He seemed to be so full of glee, as the ignorant man has in his folly, and the poor man in obtaining a treasure.

उत्थायास्तरणं वस्त्रं तत्तदास्फोटितं मया।
हस्तिचर्महरेणेव संध्यानृत्यानुरागिणा।।३५।।

Having got up from my mossy bed, I shook off my bed cloth, like the god Siva tossing about his elephantine hide at his giddy dance in the evening. (See Magh. Book I).

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प्रवृत्तस्तामहं स्फारां विहर्तुं जङ्गलस्थलीम्।
कालो जगत्कुटीं कल्पदग्धभूतगणामिव।।३६।।

I then began to wander in the wide forest-land, as the god Rudra roves about the wide world, after its desolation by his demons at the end of *Kalpas*.

न किंचिद्दृश्यते तत्र भूतं जरठजङ्गले।
अभिजातो गुणलवो यथा मूर्खशरीरके।।३७।।

There was no animal of any kind to be seen in the desolate desert, as the good qualities of good breeding, are never to be found in the persons of the illiterate.

केवलं विगताशङ्कं खण्डभ्रमणचञ्चलम्।
चीचीकूचीतिवचना विहरन्ति विहङ्गमाः।।३८।।

I saw only the lively birds, perching and chirping all about the woods without intermission.

अथाष्टभागमापन्ने व्योम्नो दिवसनायके।
शुष्कावश्यायलेशासु स्नातास्विव लतासु च।।३९।।

It was then at mid-day, when the sun had run his eighth hour, and the plants had dried up the dews of their morning baths.

दृष्टा मया प्रभ्रमता दारिकौदनधारिणी।
गृहीतामृतसत्कुम्भा दानवेनेव माधवी।।४०।।

That I beheld a damsel carrying some food and a goblet of water, on the way as Hari bore the poisonous liquor to the demons in his disguise in the shape of Mādhavī.

तरत्तारकनेत्रां तां श्यामामधवलाम्बराम्।
अहमभ्यागतस्तत्र शर्वरीमिव चन्द्रमाः।।४१।।

She was of a swarthy complexion, and dressed in sable black attire; and looked askance at me; when I advanced towards her as the bright moon appears towards the dark and sable night.

मह्यमोदनमाश्वेतद्वाले बलवदापदि।
देहिदीनार्तिहरणात्स्फारतां यान्ति संपदः।।४२।।

I asked her to give me some of her food in my great distress, because, I told her, one is enriched by relieving the distress of the needy.

क्षुदन्तर्महतीयं मे बाले वृद्धिमुपेयुषी।
कृष्णसर्पा प्रसूतेव कोटरस्था जरद्द्रुमे।।४३।।

O good maid; said I, increasing hunger is consuming my bowels and I would take any food, even as the female serpent devours her own brood and young, in the excess of her hunger. (Hunger beats down the stony wall, and impure food is pure to the hungry).

याच्ञयापि तया मह्यमित्थं दत्तं न किंचन।
यत्नप्रार्थनया लक्ष्म्या यथा दुष्कृतिने धनम्।।४४।।

I begged of you and yet you gave me nothing, but do remain as inexorable as the goddess of fortune, who declines to favour the wretched, however they implore her aid. (Fortune turns a deaf ear to the supplications of the poor).

केवलं चिरकालेन मयात्यन्तानुगामिना।
खण्डात्खण्डं निपतति च्छायाभूते पुरःस्थिते।।४५।।

Then I kept a long time, following her closely from one wood to another, and clinging to her as her shadow, moving behind her in the afternoon.

तयोक्तं हारकेयूरिंश्वण्डालीं विद्धि मामिति।
राक्षसीमिव सुक्रूरां पुरुषाश्वगजाशनाम्।।४६।।

She then turned to me and said : Know me, to be a *Caṇḍāla* girl and bearing the name of *Hārakeyurī*; we are as cruel as *Rākṣasas*, and feeders on human flesh as on those of horses and elephants.

राजन्यार्चनमात्रेण मत्तो नाप्नोषि भोजनम्।
ग्राम्यादनभिजातेहात्सौजन्यमिव सुन्दरम्।।४७।।

You cannot, O King! get your food by merely your craving it of me; as it is hard to have the favour of men, without first meeting with their desires.

इत्युक्तवत्या गच्छन्त्या खेलया च पदेपदे।
कुञ्जकेषु निमज्जन्त्या लीलावनतयोदितम्।।४८।।

Saying so, she went on trippingly at every step, and then entered into an arbour on the wayside and spoke merrily unto me saying —

ददामि भोजनमिदं भर्ता भवसि चेन्मम।
लोको नोपकरोत्यर्थैः सामान्यः स्निग्धतां विना।।४९।।

Well, I will give you of this food, if you will consent to be my husband; for it is not the business of base and common people to do good to others, before securisng their own good.

वाहयत्यत्र मे दान्तान्केदारे पुल्कसः पिता।
श्मशान इव वेतालः क्षुधितो धूलिधूसरः।।५०।।

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My Caṇḍāla father is here ploughing in the field, with his sturdy yoke of bulls, and the figure of a demon, standing in the cemetery with his haggardly hungry and dusky stature.

तस्येदमन्नं भवति भर्तृत्वे दीयते स्थिते।
प्राणैरपि हि संपूज्या वल्लभाः पुरुषा यतः।।५१।।

This food is for him, and may be given to you, if you will agree to espouse me; because the husband deserves to be served even at the peril of one's life.

अथोक्ता सा मया भर्ता भवामि तव सुव्रते।
केनापदि विचार्यन्ते वर्णधर्मकुलक्रमाः।।५२।।

To this I replied, I agree to take you to my wife, for what fool is there that will abide by the usage of his family, when his life is in danger?

ततस्तयौदनादर्धं मह्यमेकं समर्पितम्।
माधव्येवामृतादर्धमिन्द्रायार्तिमहत्पुरा।।५३।।

She then gave me half of the food she had with her, as Mādhavī parted with half of her ambrosia to the hungry Indra of old.

जम्बूफलरसः पीतः स भुक्तः पक्वकणौदनः।
विश्रान्तं च मया तत्र मोहापहतचेतसा।।५४।।

I ate the Caṇḍal's food, and drank the beverage of *Jambu* fruits which she gave me; and then rested at that place, and fell to a sleep caused by my fatigue and long walking.

मां तत्रार्कमिवापूर्य सा प्रावृट् श्यामला गता।
हस्तेन समुपादाय प्राणं बहिरिव स्थितम्।।५५।।

Then she approached to me, as a black cloud advances before the sun; she held me in her arms, and led me onward with her guiding hand, and as fondly as her second self.

दुराकृतिं दुरारम्भमाससाद भयप्रदम्।
पितरं पीवराकारमवीचिमिव यातना।।५६।।

She took me to her father, a fat and ugly fellow of a repulsive appearance; as the tormenting agony of death, leads a person to the hideous cell of the devil.

तया मदनुषङ्गिण्या स्वार्थस्तस्मै निवेदितः।
मातङ्गाय भ्रमर्येव निःस्वनेनालिलग्नया।।५७।।

My companion whispered to his ears the tidings of our case, as the black bee hums her tale softly to the ear of an elephant; (in order to sip his frontal juice or ichor of *mada-bārī*).

अयं मम भवेद्भर्ता तात हे तव रोचताम्।
स तस्या बाढमित्युक्त्वा दिनान्ते समुपस्थिते।।५८।।

This man, said she, is to be my husband, if you, my father, will give your consent. To this he expressed his approval by saying—"Vādham be it so" by the end of this day, (when marriage rites usually take place and is called godhuli, or the dusty dusk of returning herds from their pasture grounds).

मुमोच दान्तावाबद्धौ कृतान्तः किंकराविव।
नीहाराभ्रकडारासु दिक्षु प्रोद्धूलितासु च।
वेतालबन्धनात्तस्माद्दिनान्ते चलिता वयम्।।५९।।

He loosened the bulls from their yoke, as the regent of death releases his hell hounds. And it was in the dusk of the day, when the sky was obscured by the evening mist, and rising dust of *godhūli,* that we were dismissed from the demons' presence, to take our own way.

क्षणेन पक्वकणं प्राप्ताः संध्यायां दीर्घजङ्गलात्।
श्मशानादिव वेताला: श्मशानमितरन्महत्।।६०।।

We passed the great jungle in a short time, and reached the Caṇḍāla's abode in the evening; as the demons pass amidst the funeral ground, to rest in their charnal vaults at night.

विकर्तितविभागस्थकपिकुक्कुटवायसम्।
रक्तसिक्तोर्वराभागप्रभ्रमन्मक्षिकागणम्।।६१।।

The dwelling had on one side, the slaughtered monkeys, cocks and crows; and swarms of flies flying over them, and sucking the blood sprinkled over the ground.

शोषार्थं प्रसृतार्द्रान्त्रतन्त्रीजालपतत्खगम्।
निष्कुटस्थितजम्बीरखण्डलग्नखगध्वनि।।६२।।

The moist entrails the arteries of the slaughtered beasts, that were hung up to be dried in the sun; were chased by the ravenous birds of the air, that kept hovering over them; while flocks of birds fluttered over the *Jambīra* trees (to pick up the fruits for their food).

शुष्यद्गुरुवसापिण्डपूर्णालिन्दलसत्खगम्।
दृष्टिप्रसृतरक्ताक्तचर्मस्रवदसृग्लवम्।।६३।।

There were heaps of fat laid up to be dried in the portico, and ravenous birds flying over them;

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and the skins of the slain animals, which were besmeared with blood, by in piles before their sight.

बालहस्तस्थितक्रव्यपिण्डक्वणितमक्षिकम्।
जर्जराधिष्ठचण्डालतर्जितारटिताभ्रकम्।।६४।।

Little children had bits of flesh in their hands, beset by buzzing flies; and there were the veteran Caṇḍālas, sitting by and rebuking the boys.

तत्प्रविष्टा वयं कीर्णशिरान्त्रं भीमपक्वकणम्।
मृतभूतं जगत्कल्पे कृतान्तानुचरा इव।।६५।।

We then entered the house scattered with disgusting entrails and intestines about, and I thought myself as the ghost of a dead man standing beside the regent of death.

संभ्रमोपहितानल्पकदलीदलपीठके।
अहमास्थितवांस्तत्र नवे श्वशुरमन्दिरे।।६६।।

I had then a seat of a big plantain leaf, given to me with due respect, in order to be seated as a welcome guest, in the abominable abode of my new-earned father-in-law.

श्वश्वा मे केकराक्ष्या तु तेनासृग्लवचक्षुषा।
जामातायमिति प्रोक्तं तया तदभिनन्दितम्।।६७।।

My squint eyed mother-in-law then eyed at me, with her blood-red eyeballs; and muttered with gladness in her look, "is this our would be son-in-law?"

अथ विश्रम्य चण्डालभोजनान्यजिनासने।
संचितान्युपभुक्तानि दुष्कृतानीव भूरिशः।।६८।।

Afterwards we sat on some seats of skin, and I partook of the repast which was served before me, as the reward of my sins. (*i.e.* This fare was as unpalatable, as the requital of one's crimes).

अनन्तदुःखबीजानि न मनोज्ञतराण्यपि।
तानि प्रणयवाक्यानि श्रुतान्यसुभगान्यलम्।।६९।।

I heard there many of those endearing words, which were the seeds of endless misery; as also many such speeches that were unpleasant to my mind, for their being of no benefit to me.

निरभ्राम्बरनक्षत्रे कस्मिंश्चिद्दिवसे ततः।
तैस्तैरारम्भसंरम्भैस्तैर्वस्त्रविभवार्पणैः।।७०।।

Afterwards, it came to pass on one day, when the sky was cloudless and the stars were shining; that they presented a dowry of cloths and other articles before me: (as *dānadravya*).

दत्ताप्यनेन सा मह्यं कुमारी भयदायिनी।
सुकृष्णा कृष्णावर्णेन दुष्कृतेनेव यातना।।७१।।

With these they made over that frightful maiden to me, and we were joined together as black and white, and as sin and its torment together (*i.e.* she was given to torment me for my past sins).

सरभसमभितो विनेदुरत्र
प्रसृतमहामदिरासवाः श्वपाकाः।
हतपटुपटहा विलासवन्तः
स्वयमिव दुष्कृतराशयो महान्तः।।७२।।

The flesh-eating Caṇḍālas, festivated the marriage ceremony with profusion of wine and loud shouts of joy; they beat their sounding tom-toms with merriment, as wicked men delight in carrying on the acts of their vileness. (The giddy mirth of the rabble, is compared with the revelry of the riotous).

इत्यार्षे श्रीवासिष्ठमहारामायणे मोक्षोपाये उत्पत्तिप्रकरणे इन्द्रजालोपाख्याने चाण्डालीविवाहो नाम षडुत्तरशततमः सर्गः।।१०६।।

CHAPTER 107

DESCRIPTION OF A TRAIN OF DANGERS

Argument— The King's residence at the Caṇḍāla's abode and his adventures during sixty years at that place.

राजोवाच

बहुनात्र किमुक्तेन सोत्सवावर्जिताशयः।
तदाप्रभृति तत्राहं संपन्नः पुष्टपुल्कसः।।१।।

The king continued : What more shall I say of that festivity, which had quite subdued my soul? I was thenceforward named as Puṣta— Pukkuṣa or cherished Caṇḍāla by my fellows. (Beng— *ghar-jāmāi* or home-bred bridegroom).

सप्तरात्रोत्सवस्यान्ते क्रमान्मासाष्टके गते।
पुष्पिता सास्य संपन्ना स्थिता गर्भवती ततः।।२।।

After the festivity had lasted for a week, and I had passed full eight months at that place; my

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wife had her pubertal efflorescence, and afterwards her conception also (*garbhādhāna* and *garbha*).

प्रसूता दुःखदां कन्यां विपद्दुःखक्रियामिव।
सा कन्या ववृधे शीघ्रं मूर्खचिन्तेव पीवरी।।३।।

She was delivered of a daughter which is the cause of woe, as a danger is the spring of calamities. (The parallel passage is well known *dārikā dukhkha dāyika*, a daughter is the source of grief). This daughter grew up as soon as the growth of the cares and sorrows of the ignorant. (The wise neither care nor sorrow for any earthly matter).

पुनः प्रसूता सा वर्षैस्त्रिभिः पुत्रमशोभनम्।
अनर्थमिव दुर्बुद्धिराशापाशविधायकम्।।४।।

She brought forth again a black boy in course of three years; as the fruit of folly raises the false expectation of fruition. (*i.e.* We are often frustrated in our hopes in our boys).

पुनः सुतां दुहितरं पुनरप्यर्भकं ततः।
कलत्रवानहं जातो वने जरठपुल्कसः।।५।।

She again gave birth to a daughter and then to another boy; and thus I became an old Caṇḍāla, with a large family in that forest land.

तया सह समास्तत्र मया बह्व्योऽतिवाहिताः।
नारके चिन्तया सार्धं ब्रह्मघ्नेनेव यातनाः।।६।।

In this manner passed many years with these shoots of my woe in that place; as a Brahmicide has to pass long years of torment in hell-fire. (Here is a piece of priest-craft in the augmented torment for killing a *Brāhmaṇa* as any other man).

शीतवातातपक्लेशविवशेन वनान्तरे।
चिरं विलुलितं वृद्धकच्छपेनेव पल्वले।।७।।

I had to undergo all the pains of heat and cold, of chill-winds and frost, without any help to be had in that dreary forest; and as an old tortoise is constrained to move about in the mud of a pool forever.

कलत्रचिन्ताहतया धिया संदह्यमानया।
दृष्टाः कष्टसमारम्भा दिशः प्रज्वलिता इव।।८।।

Being burthen with the cares of my family and troubled by anxieties of my mind; I saw my increasing afflictions like a conflagration rising all about me.

क्षौमानेकसमाक्षीणपटे चेण्डकधारिणा।
काष्ठभारो वने व्यूढो यो मूर्तमिव दुष्कृतम्।।९।।

Clad in bark and wrapt in old and ragged cloths, with a covering of grass and a straw hat on my head, I bore loads of logs from the woods; as we bear the burden of sins on our backs and heads. (See Bunyan's Pilgrim's Progress).

यौकाकीर्णजरत्किलन्नगन्धिकौपीनवाससा।
आश्वस्य धवलीकानां तले नीता घनाः समाः।।१०।।

I had to pass full many a live-long year, under the shade of *dhavalī* trees; with no other cloth or covering on me than an old tattered, dirty and stinking *Kaupīna,* which was beset by flees and leeches. (*Kaupīna* a piece of rag covering the lower secret parts of the body as that of Fakirs and Yogis).

कलत्रापूरणोत्केन जर्जरेण हिमानिलैः।
हेमन्ते ददुरेणेव विलीनं वनकुक्षिषु।।११।।

I was exposed to the chill cold winds, in all my toils to support my family; and lay like a frog in some cave in the woods, under the keen blasts of winter.

नानाकलहकल्लोलतापप्रसरविद्रुताः।
बाष्पव्याजेन निर्मुक्ता नेत्राभ्यां रक्तबिन्दवः।।१२।।

The many quarrels and bickerings, and the sorrows and wailings, to which I was often exposed at home and abroad, made my blood to gush out in tears from my weeping eyes.

यामिन्यो विपिने क्लिन्ने वराहामिषभोजनाः।
शिलातलकुटीकोशे नीता जलदविक्लवाः।।१३।।

We passed the nights on marshy grounds in the jungle, and being deluged by the raining clouds, we took our shelter in the caverns of mountains, with no other food than the roasted flesh of bears.

काले क्षयं गते रोहे कालाभ्रघनतां गते।
असौहार्देन बन्धूनां कलहैश्चापि संततैः।।१४।।

Afterwards the rainy season of sowing being over, and the dark drizzling clouds having dispersed in air, I was driven from my abode, by the unkindness of my relations and continued contention with others.

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सर्वत्र जातशङ्केन कलाभिमुखरार्भकैः।
मया कृपणचित्तेन नीताः परगृहे समाः।।१५।।

Being thus in dread of everybody in the neighbourhood, I removed myself to the house of another man, where I dwelt with my wife and prattling children for some years.

चण्डालीकलहोद्विग्नचण्डचण्डालतर्जनैः।
मुखं जर्जरतां यातमिन्दू राहुदैरिव।।१६।।

Then vexed by the scolding of the termagant Caṇḍālī, and the threats of the villanous Caṇḍālas; my face became as pale as the waning moon under the shadow of Rāhu (the ascending node).

चर्विताः खर्वितोष्ठेन द्वीपीपिशितपेशयः।
नारकाहृतविक्रीता नारक्यो रशना इव।।१७।।

I was bit and scratched by the teeth and nails of my wife, as if my flesh and muscles were torn and gnawed down under the grinders of a tigress; and I was as one caught by or sold to a hellish fiend, and though myself as changed to an infernal being also.

हिमवत्कन्दरोद्गीर्णाश्चण्डा हेमन्तवीचयः।
शिशिरे शीकरासारतुषारनिचयाश्चिरम्।।१८।।

I suffered under the torrents of snow thrown out of the caverns of the Himālaya, and was exposed to the showers of frost, that fell continually in the dewy season.

अङ्गे निरम्बरे सोढा मृत्युमुक्ता इवेषवः।
जराजरठमूढेन मूलानि क्षीणभूरुहाम्।।१९।।

I felt on my naked body the iron shafts of rain, as darts let fly from the bow of death; and in my sickly and decrepit old age, I had to live upon the roots of withered vegetables.

सुकृतानामिवैकेन समुत्खातानि भूरिशः।
शरावकेष्वटव्यां च पललं पक्वमादरात्।।२०।।

I dug them out plentifully from the woodland grounds, and eat them with a zest, as a fortunate man has in tasting his dainty dishes of well cooked meat.

अस्पृष्टेन जनैर्भुक्तं कुकलत्रवता मया।
गृहीततेजःक्षतये बहुवक्रविकारिणा।।२१।।

I took my food apart and untouched by any body, for fear of being polluted by the touch of a vile and base born family; and because the pungency of my unsavoury diet, made my mouth wry at every morsel.

मार्गाविकमिवात्मीयं विक्रीतं पण्यमन्यतः।
प्राण्यङ्गवपुषस्तस्य प्रोत्कृत्योत्कृत्य पेशलः।।२२।।

While I was famishing in this manner, I saw others had their venison and sheep's flesh bought from other places for their food; and who pampered their bodies also with the flesh they cut out from other living animals and devoured raw with great zest.

आयसंपरि विक्रीता विन्ध्यपक्वकणभूमिषु।
जन्मान्तरसहस्रोत्थं स्वपापमिव वृद्धये।।२३।।

They bought animal flesh sold in iron pots and stuck in spits, for undergoing migrations into as many thousand bodies as they have killed and fed upon. (This is the Pythagorean doctrine of metempsychosis of the soul, as described in Gold smith's citizen of the world).

अविकीर्णमसत्कीर्णं चण्डालारामभूमिषु।
दृष्टः कुद्दालको दृष्ट्या संध्यास्नेहविमुक्तया।।२४।।

I often repaired to the garden grounds of the Caṇḍālas, with my spade and basket in the cool of the evening, in order to collect the raw flesh, which had been cast about in the dirt, for making any food of them.

रौरवापतितेनेव तत्कालस्निग्धतां गतः।
विन्ध्यकन्दरगुल्मानां बन्धुत्वमिव गच्छता।।२५।।

But the time seemed to turn favourable to me, when I was about to be cast into hell, by leading me to take refuge of the mountain caverns, and seek my supportance there by the roots and plants growing therein.

पुलिन्दवपुषा यत्र युक्तयोगैः समर्पिताः।
तर्पिता लगुडाघातजितकौलेयरंहसा।।२६।।

In this state, I was met by my good chance, on some Caṇḍālas appearing in person before me, and driving away the village dogs with their clubs from before them (to the woods).

पुत्रदाराः कदन्नेन ग्रामकान्धोचितेन च।
धारासाररणत्पत्रशुष्कतालतले निशाः।।२७।।

They gave my wife and children some bad rice as the villagers used to take, and we passed

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the night under the shade of a palm tree, whose withered leaves were rattling with the rain drops, that fell in showers upon them.

नीता रणितदन्तेन सार्धं विपिनवानरैः।
रोमभिः कोटिमुद्रोद्यैः शीतेनाध्युषितस्य मे।।२८।।

We passed the night in company with the sylvan apes, with our teeth clattering with cold; and the hairs of our bodies standing on their ends, like a thousand thorns through coldness.

वर्षासु मुक्ताकणवद्धृता वानलबिन्दवः।
अजाजीमूतखण्डार्थं क्षुत्क्षुण्णक्षीणकुक्षिणा।।२९।।

The rain drops decorated our bodies with granules of vivid pearls, and our bellies were as lean and lank like an empty cloud through hunger and for want of food.

कलत्रेण सहाटव्यां कृतः कलह आकुलः।
वने रणितदन्तेन शीतकेकरचक्षुषा।।३०।।

Then there rose a quarrel in this diresome forest, between me and my wife; and we kept answering one another, with our clattering teeth and ruddy eyes by effect of the cold.

मषीमलिनगात्रेण वेतालस्वजनायितम्।
सरित्तीरेषु मत्स्यार्थं भ्रान्तं वडिशधारिणा।।३१।।

My foul and dirty person resembled that of a dark black demon, and we roved about the borders of rivers and brooks, to fish with a rod and hook in my hand.

कल्पे जगत्सुनाशार्थं कृतान्तेनेव पाशिना।
पीतं बहूपवासेन सद्यःकृत्तमृगोरसः।।३२।।

I wandered also with a trap in my hand, like Yama with his noose at the desolation of the earth; and caught and killed and drank the heart blood of the deer in my hunger and thirst.

तत्कालकोष्णं रुधिरं मातुः स्तनपयो यथा।
श्मशानसंस्थितान्मत्तो रक्तरक्तान्मलाशिनः।।३३।।

I sucked the warm heart blood, as the milk of my mother's breast, at the time of famishing; and being besmeared in blood, I stood as a blood sucking demon in the cemetery.

विद्रुता वनवेतालाश्चण्डिकाभिद्रुता इव।
वागुरा विपिने व्युप्ता बन्धार्थं मृगपक्षिणाम्।।३४।।

The *Vetālas* of the woods fled before me, as they do from the furies of the forests; and I set my snares and nets in the woods, for catching the deer and birds of the air.

आशा इव विवृद्ध्यर्थं पुत्रदारकलत्रजाः।
मया मायामयैर्लोकाः सूत्रजालमयैः खगाः।।३५।।

As people spread the nets of their wives and children, only to be entangled in them in the false hope of happiness; so did I spread my net of thread, to beguile the birds to their destruction.

जालैर्जर्जरतां नीता दिशश्वासुकृतायुषा।
तत्रापि दत्तः प्रसरो मनसो दुष्कृतोदये।।३६।।

Though worried and worn out in the nets of worldly cares, and surrounded on every side by the miseries of our vicious lives; yet do our minds take their delight, in their perpetration of cruel and foul acts (to the injury of others).

आशा प्रसारिता दूरं प्रावृषीव तरङ्गिणी।
करभ्या इव सर्पेण विद्रुतं दूरतो धिया।।३७।।

Our wishes are stretched as far and wide, as a running river overflows its banks in the rainy season; but the objects of our desires fly afar from us, snakes hide themselves from the snake eating *Karabhas* by their own sagacity. (The *Karabha* is quadruped of the weasel kind, and is called *gohadgel*— in Bengali).

दूरे त्यक्ता दया देहे भुजङ्गेनेव कञ्चुकम्।
क्रौर्यं सुखेन संरम्भशरवर्षि निनादि च।।३८।।

We have cast off kindness from our hearts, as the snake leaves off his slough; and take a delight to let fly the hissing arrows of our malice, as the thunder storm betides all animals.

अङ्गीकृतं निदाघान्ते नभसेवासिताम्बुदः।
विकासिन्यो क्षताः क्षारा दूरं परिहता जनैः।।३९।।

Men are delighted at the sight of cooling clouds, at the end of the hot season; but they avoid at a distance the rough briny shore spreading wide before them. (So men hail their happiness and avoid their troubles).

श्वभ्रेणेव कुमज्जर्यश्चिरमूढा मयापदः।
स्वकालकुलकोणासु नरकोद्दामभूमिषु।।४०।।

But I underwent many a difficulty, which multiplied as thickly upon me, as the weeds growing in dales; and I moved about all the

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corners of that hellish spot, during my destined time. (What is decreed, cannot be avoided).

उप्ता दुष्कृतबीजानां मुष्टयो मोहवृष्टयः।
वागुराभिर्मया विन्ध्यकन्दरस्थेन निर्दयम्।।४१।।

I have sown the seeds of sin under the rain-water of my ignorance, to grow speedily as thorns on my way. I have laid hidden snares for the innocent, to secure myself in the mountain caves.

भूतेष्विव कृतान्तेन मृगेषु परिवल्गितम्।
चामरीकण्ठकुढ्येषु विश्रान्तशिरसा मया।।४२।।

I have caught and killed the innocent deer in the trap; to feed upon its flesh; and have killed *chouri* kine, to lay my head on the hair hanging down their necks.

सुप्तमस्तविवेकेन शेषाङ्गेष्विव शौरिणा।
विलोलचरणाम्बरया सरावोल्लासिधूम्रया।।४३।।

I slept unconscious of myself in my ignorance, as Viṣṇu lay on his huge hydra; I lay with my out-stretched legs and limbs in the brown cell, resounding to the yell of wild beasts abroad.

मम तन्वा सनीहारविन्ध्यकच्छगुहायितम्।
कृष्णदेहेन यौकाढ्या कन्था स्कन्धे मया चिरम्।।४४।।

I lay my body also, on the frost of a cave in the marshy ground of Vindhyā; and wrapped my swarthy form in a tattered quilt, hanging down my neck and full of fleas.

ग्रीष्मे सोढा चलद्भूता वराहेण यथोर्वरा।
बहुशोऽहं वनोत्थाग्निनिर्दग्धप्राणिमण्डलः।।४५।।

I bore it on my back, as a bear bears the long bristles upon him even in the hot season; and suffered the heat of the wild fire, which burnt away wild animals which perished in groups as in the last conflagration of the world.

कल्पाग्निभुक्तजगतः कालस्यानुगतिं गतः।
लोभिलिङ्गो यथा रोगमनर्थानिव दुर्ग्रहः।
प्रसूतास्तत्र मे दारा दुःखान्यथ सुखान्यपि।।४६।।

My wife bore her young ones, both for our pleasure as well as pain: as the food of the glutton, is both for his satiety and sickness; and the influence of planets, is for our good and evil also.

नृपालपुत्रकेनैकतनयेन तदा मया।
नीता नीरन्ध्रदोषेण षष्टिः कल्पसमाः समाः।।४७।।

Thus I the only son of a king, had to pass sixty painful years of my life, as so many *kalpa* ages of long duration.

आक्रुष्टमुद्धरतरं रुदितं विपत्सु
भुक्तं कदन्नमुषितं हतपक्वकणेशु।
कालान्तरं बहु मयोपहतेन तत्र
दुर्वासनानिगडबन्धगतेन सभ्याः।।४८।।

I raved sometimes in my rage, and wept at others in my bitter grief; I fared on coarse meals, and dwelt, alas! in the abodes of vulgar Caṇḍālas. Thus I passed so many years of my misery at that place, as one fastened to the fetters of his insatiable desires, is doomed to toil and moil for naught until his death. (Bound to our desires, we are dragged to the grave).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये उत्पत्तिप्रकरणे इन्द्रजालोपाख्याने आपद्वर्णनं नाम सप्तोत्तरशततमः सर्गः।।१०७।।

CHAPTER 108

DESCRIPTION OF A DRAUGHT AND DEARTH

Argument— The distress of Caṇḍālas caused by famine and want of Rain.

राजोवाच

अथ गच्छति कालेऽत्र जराजर्जरितायुषि।
तुषारपूर्णशष्पौघसमश्मश्रुभृते मयि।।१।।

The King continued to say— Time passed away, and old age over took me, and turned my beard to blades of grass covered with hoar frost.

कर्मवातापनुन्नेषु सरसेष्वरसेष्वपि।
पतत्सु वासरौघेषु शीर्णपर्णगणेष्विव।।२।।

My days glided away in alternate joy and grief, brought on by my fate and acts; just as a river flows on with the green and dried leaves, which the winds scatter over it.

आजाविव सरौघेषु सुखदुःखेष्वनारतम्।
कलहेष्वप्यकार्येषु चागच्छत्सु पतत्सु च।।३।।

Quarrels and broils, misfortunes and mischances, befell on me every moment; and beset me as thickly and as fastly as the arrows of

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woe flying in a warfare.

विकल्पकल्पनावर्तवर्तिनि द्विजगे जडे।
समुद्र इव कल्लोलभरे भ्रमितचेतसि।।४।।

My foolish mind kept fluttering like a bird, in the maze of my wishes and fancies; and my heart was perturbed by passions, like the sea by its raging waves.

चलच्चिन्ताचितं चक्रमारूढे भ्रान्त आत्मनि।
प्रोह्यमाने तृणइव सावर्तं कालसागरे।।५।।

My soul was revolving on the vehicle of my wandering thoughts; and I was borne away by them like a floating straw, to the whirlpool of the eventful ocean of time.

विन्ध्योर्वीवनकीटस्य ग्रासैकशरणस्य मे।
द्विबाहोर्गर्दभस्यात्र क्षीण इत्थं समागणे।।६।।

I that moved about like a worm amidst the wood-lands of Vindhyā, for my simple supportance, felt myself in the process of years, to be weakened and pulled down in my frame, like a biped beast of burthen.

विस्मृते मम भूपत्वे शवस्येव महाजवे।
चाण्डालत्वे स्थिरीभूते पक्षच्छिन्न इवाचले।।७।।

I forgot my royalty like a dead man, in that state of my wretchedness, and was confirmed in my belief of a Caṇḍāla, and bound to that hilly spot like a wingless bird.

संसारमिव कल्पान्तो दावाग्निरिव काननम्।
सागरोर्मिस्तटमिव शुष्कवृक्षमिवाशनिः।।८।।

The world appeared to me, as desolate as at its final desolation; and as a forest consumed by a conflagration; it seemed as the sea-shore lashed by huge surges; and as a withered tree struck by a lightning.

अकाण्डे मरणोड्डीनं चण्डचण्डालमण्डलम्।
निरन्नतृणपत्राम्बु विन्ध्यकच्छं तदाययौ।।९।।

The marshy ground at the foot of Vindhyā was all dried up, and left no corn nor vegetable, nor any water for food or drink; and the whole group of Caṇḍālas, was about to die in dearth and dryness.

न वर्षति घनव्राते दृष्टनष्टे क्वचित्स्थिते।
पूताङ्गारकणोन्मिक्षगतौ वहति मारुते।।१०।।

The clouds ceased to rain, and disappeared from sight; and the winds blew with sparks of fire in them. (The hot winds of the monsoon called *agni-vṛṣṭi*).

शीर्णमर्मरपर्णासु दावाग्निवलितासु च।
वनस्थलीषु शून्यासु चिरप्रव्रजितास्विव।।११।।

The forest trees were bare and leafless, and the withered leaves were strewn over the ground; wild fires were raging here and there, and the wood-lands became as desolate, as the abodes of austere ascetics; (dwelling in the deserts).

अकाण्डमभवद्भीममुद्दामदवपावकम्।
शोषिताशेषगहनं भस्मशेषतृणोलपम्।।१२।।

There ensued a formidable famine, and a furious flame of wildfire spread all around; it burnt down the whole forest, and reduced the grass and gravels all to ashes.

पांसुधूसरसर्वाङ्गं क्षुधिताशेषमानवम्।
निरन्नतृणपानीयं देशाद्युद्दावमण्डलम्।।१३।।

The people were daubed with ashes all over their bodies, and were famishing for want of food and drink; because the land was without any article of food or even grass or water in it, and had turned to a dreary desert.

कचन्मरुमरीच्यम्बुमज्जन्महिषमण्डलम्।
वातोत्थसीकरव्यूहापरिवाहवनाम्बरम्।।१४।।

The mirage of the desert glistened as water, and deluded the dry buffaloes to roll in it (as in a pool); and there was no current of breeze to cool the desert air.

पानीयशब्दमात्रैकश्रवणोत्कनरव्रजम्।
आतपाततिसंशोषसीदत्सकलमानवम्।।१५।।

The call and cry for water, came only to the ears of men; who were parching under the burning rays of the torrid sun (in the Deccan).

पत्रग्रसनसंरब्धक्षुधितोत्थितजीवितम्।
स्वाङ्गचर्वणसंरम्भलुठद्दशनमण्डलम्।।१६।।

The hungry mob, hurrying to browse the branches and herbs, yielded their lives in those acts; while others sharpened their teeth, in their acts of tearing and devouring one another.

मांसशङ्कानिगीर्णोग्रखदिराग्निकणोत्करम्।
मण्डकासारसंग्रस्तवनपाषाणखण्डकम्।।१७।।

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Some ran to bite the gum of catechu, thinking it to be a bit of flesh; while others were swallowing the stones, as if they were cakes lying on the ground before them.

अन्योन्यभूतसंसक्तमातृपुत्रपितृव्रजम्।
गृध्रोदररटत्सारनिगीर्णवरसारिकम्।।१८।।

The creatures in groups of females, males and offsprings cuddled with each other and the best of the Sārikā bird was swallowed by the creatures having their bellies palpitating like that of a vulture.

परस्पराङ्गविच्छेदरक्तसिक्तधरातलम्।
हरिग्रसनसंरब्धमत्तक्षुधितवारणम्।।१९।।

The ground was sprinkled with blood, by the mutual biting and tearing of men; as when blood is split in profusion, by the lion's killing a big and starving elephant.

दरीनिगरणैकैकसिंहभ्रमणभीषणम्।
अन्योन्यग्रसनोद्युक्तलोकमल्लकृतं वहत्।।२०।।

Every one was as ferocious as a lion, in his attempt to devour another as his prey; and men mutually fought with one another, as wrestlers do in their contest.

निष्पत्रपादपोड्डीनप्रौढाङ्गारमयानिलम्।
रक्तपानोत्कमार्जारलीढधाततटावनि।।२१।।

The trees were leafless, and the hot winds were blowing as fire-brands on all sides; and wild cats were licking the human blood, that was split on the rocky ground.

ज्वालाघनघटाटोपसावर्तसवनानिलम्।
सर्वस्थलरसद्वह्निपुञ्जपिञ्जरजङ्गलम्।।२२।।

The flame of the wild fire rose high in the air, with clouds of smoke whirling with the howling winds of the forest; it growled aloud in every place, and filled the forest-land with heaps of brown cinders and burning fire brands.

दग्धाजगरकुञ्जोत्थधूममांसलगुल्मकम्।
मारुतावलितज्वालासंध्याभ्रवलिताम्बरम्।।२३।।

Huge serpents were burnt in their caves, and the fumes rising from these burning bodies, served to grow the poisonous plants on the spot; while the flame stretching aloft with the winds, gave the sky an appearance of the glory of the setting sun.

उद्दामरवमुद्भ्रान्तभस्मनाऽस्तम्भमण्डलम्।
साक्रन्दनरदाग्रदीनार्भककृतारवम्।।२४।।

Heaps of ashes were lifted like dust, by the high howling winds, and stood as domes unsupported by pillars in the open sky; and the little children stood crying for fear of them, beside their weeping parents.

संभ्रान्तपुरुषव्यूहदन्तकृत्तमहाशवम्।
मांसगन्धजवग्रस्तरक्तारक्तनिजाङ्गुलि।।२५।।

There were some men who tore a dead body with their teeth, and in their great haste to devour the flesh, bit their own hands and fingers, which were besmeared in their own blood.

नीलपत्रलताशङ्कापीतधूमंघनच्छवि।
भ्रमद्गृध्रनिगीर्णोग्रनभोभ्रान्तोल्मुकामिषम्।।२६।।

The vultures flying in the air, darted upon the smoke, thinking it a turret of trees, and pounced upon the fire brands, taking them for bits of raw flesh.

इतरेतरभिन्नाङ्गलोकविद्रवणाकुलम्।
ज्वलिताग्निटणत्कारविदीर्णहृदयोदरम्।।२७।।

Men biting and tearing one another, were flying in all directions; when the splitting of the burning wood, hit upon their breasts, and bellies, and made them gory with blood gushing out of them.

गर्तमारुतक्रांकरभीमदावाग्निवल्गनम्।
भीताजगरफूत्कारपतदङ्गारपादपम्।।२८।।

The winds were howling in the hollow caves, and the flames of the wild fire flashing with fury; the snakes were hissing for fear of these, and the burnt woods were falling down with hideous noise.

सदकाण्डस्फुटद्देशं प्राप्य तच्छुष्ककोटरम्।
द्वादशार्काग्निदग्धस्य जगतोऽनुकृतिं ययौ।।२९।।

Thus beset by dangers and horrors, with no other shelter than the rugged hollows of rocks, this place presented a picture of this world, with its circumambient flames, burning as the twelve zodiacal suns on high.

ज्वलजनलजटालवृक्षखण्ड-
प्रसरमरुत्प्रसरावनुत्रलोकः।
ज्वलनतपनभास्करात्मजानां
रमणगृहानुकृतिं जगाम देशः।।३०।।

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The winds were blowing hot amidst the burning woods and rocks, and drying up all things; and the heat of the fire below and the sun-beams above, together with the domestic calamities caused by influence of the planet Saturn, made this place a counterpart of this woeful world.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये उत्पत्तिप्रकरणे इन्द्रजालोपाख्याने अकाण्डवर्णनं नामाष्टोत्तरशततमः सर्गः।।१०८।।

CHAPTER 109

MIGRATION OF THE CAṆḌĀLAS

Argument. The perilous journey through the Delusive World.

राजोवाच

तस्मिंस्तदा वर्तमाने कष्टे विधिविपर्यये।
अकालोल्बणकल्पान्ते नितान्तं तापदायिनि।।१।।

The king continued— As these calamities continued to rage in this place, by the displeasure of destiny; and the disasters of the last dissolution, prematurely overtook the forest and mountaineers here—

जनाः केचन निष्क्रम्य सकलत्रसुहृज्जनाः।
गता देशान्तरं व्योम्नः शरदीव पयोधराः।।२।।

Some of these men went out from that place, with their wives and children, in search of some new abodes in foreign lands; as the clouds disperse and disappear from the sky, after the rainy season is over.

देहावयवसंलीनपुत्रदाराङ्गयबन्धवः।
शीर्णाः केचन तत्रैव च्छिन्ना इव वने द्रुमाः।।३।।

They were accompanied by their wives and children and close relatives, who clung to them as the members of their bodies; but the lean and infirm were left behind them, like the separated branches of trees.

भक्ताः केचन च व्याघ्रैर्निर्गतास्तु स्वमन्दिरात्।
अजातपक्षकाः श्येनैः खगा नीडोद्गता इव।।४।।

Some of these emigrants were devoured by tigers, as they went out of their houses; as unfledged birds are caught by falcons, as they come out of their nests.

प्रविष्टाः केचिदनलं ज्वलितं शलभा इव।
केचिच्छभ्रेषु पतिताः शिला शैलच्युता इव।।५।।

Some entered into the fire like moths, to put an end to their miserable lives; others fell into the pits, like fragments of rocks falling from the hills.

अहं तु तान्परित्यज्य श्वशुरादीन्स्वकं क्षमम्।
कलत्रमात्रमादाय कृच्छ्राद्देशाद्विनिर्गतः।।६।।

I separated myself from the connections of my father-in-law and others; and depending upon myself, I escaped narrowly from that distressed country, with my wife and children about me.

अनलाननिलांश्चैव भक्षकांस्तक्षकानपि।
वञ्चयित्वा भयान्मृत्योः सदारोऽहं विनिर्गतः।।७।।

We passed the pit-falls and storms, and the wild beasts and snakes, without any harm; and came out of that forest safe from all the deadly perils of the way.

प्राप्य तद्देशपर्यन्तं तत्र तालतरोस्तले।
अवरोप्य सुतान्स्कन्धान्नानानर्थानिवोल्बणान्।।८।।

Having then arrived at the border of that forest, we got to the shade of some palm trees, where I lay down my children from my shoulders as burdens of my sin and woes.

(* Compare the adventure of the prince Tājul Malur in Guli Bakāwalf, and his bearing the burthen of his children by the Negro wife on his shoulders.

विश्रान्तोऽस्मि चिरं श्रान्तो रौरवादिव निर्गतः।
दीर्घदावनिदाघार्तो ग्रीष्मे पद्म इवाजलः।।९।।

I halted here after my tiresome journey and lengthened troubles, as one who had fled from the confines of hell; and took my rest like the withering lotus, from the scorching sun-beams and heat of summer.

अथ चाण्डालकन्यायां विश्रान्तायां तरोस्तले।
सुप्तायां शीतलच्छाये द्वौ समालिङ्ग्य दारकौ।।१०।।

My Caṇḍāla wife also slept under the same tree, and my two boys lay fast asleep in each other's embrace, under the cooling shade.

पृच्छको नाम तनयो ममैकः पुरतः स्थितः।
अत्यन्तवल्लभोऽस्माकं कनीयान्मौग्ध्यवानिति।।११।।

Afterwards my younger son Prac'caka, who was as dear to us as he was the less intelligent, rose up and stood before me.

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स मामुवाच दीनात्मा बाष्पपूर्णविलोचनः।
तात देह्याशु मे मांसं पातुं च रुधिरं क्षणात्।।१२।।

He said with a depressed spirit, and tears gushing out of his eyes, "Papa give me soon some meat-food and drink or else I die".

पुनःपुनर्वदन्नेवं स बालस्तनयो मम।
प्राणान्तिकीं दशां प्राप्तः साक्रन्दो हि पुनः क्षुधा।।१३।।

The little boy repeatedly made the same request, and said with tears in his eyes, that he was dying of hunger.

तस्योक्तं तु मया पुत्र मांसं नास्तीति भूरिशः।
तथापि मांसं देहीति वदत्येव स दुर्मतिः।।१४।।

I told him I had no meat, and the more I said so, the more he repeated his foolish craving, which could neither be supplied with nor put down to silence.

अथ वात्सल्यमूढेन मया दुःखातिभारिणा।
तस्योक्तं पुत्र मन्मांसं पक्वं संभुज्यतामिति।।१५।।

I was then moved by paternal affection, and affection of my heart, to tell him, "child, out off a slice of my flesh, and roast and eat it".

तदप्यङ्गीकृतं तेन देहीति वदता पुनः।
मन्मांसभक्षणं क्षीणवृत्तिनाऽऽश्लेषवृत्तिना।।१६।।

He agreed to it, and said 'give it then'; because his hunger was so pressing and his vitality was so much exhausted that he could not decline to crave my flesh for his food.

सर्वदुःखापनोदाय स्नेहकारुण्यमोहिना।
तस्य तामार्तिमालोक्य मया दुःखातिभारिणा।।१७।।

Being then overpowered by affection and compassion I thought of putting an end to all my grief with my life, which became so intolerable to me at his excessive distress.

सोढुं तामापदं तीव्रामशक्तेन हतात्मना।
मरणायातिमित्राय कृतोऽन्तर्निश्चयो मया।।१८।।

Being unable to endure the pain of my affection, I despaired of my own life; and resolved to resort to death, as my only friend at this last extremity.

तत्र काष्ठानि संचित्य चितां रचितवानहम्।
चिता चटचटास्फोटैः स्थिता मदभिकाङ्क्षिणी।।१९।।

I collected some wood, and heaped them together for my funeral pile, and having put it on fire, I saw it blaze as I wished.

तस्यां तु यावदात्मानं चितायां निक्षिपाम्यहम्।
चलितोस्मि जवात्तावदस्मात्संहासनान्नृपः।।२०।।

As I was hastening to throw myself on this pile, I was immediately roused from my reverie by the sound of music proceeding from this palace, hailing me as king, and shouting my victory jaya.

ततस्तूर्यनिनादेन जयशब्देन बोधितः।
इति शाम्बरिकेणायं मोह उत्पादितो मम।।२१।।

I understood this conjurer had wrought this enchantment on me, and put me to all these imaginable troubles for so long a period.

अज्ञानेनेव जीवस्य दशाशतसमन्वितः।
इत्युक्तवति राजेन्द्रे लवणे भूरितेजसि।।२२।।

Like the ignorant, I was subject to a hundred changes of fortune (which can never approach the wise). As the great and mighty King-Lavaṇa, had been recapitulating and expostulating on the vicissitudes of fortune:

अन्तर्धानं जगामाशु तत्र शाम्बरिकः क्षणात्।
अथेदमूचुस्ते सभ्या विस्मयोत्फुल्ललोचनाः।।२३।।

The sorcerer suddenly disappeared from his sight, at which the courtiers looked around them with their staring eyes; and then addressed the king, saying—

नायं शाम्बरिको देव यस्य नास्ति धनैषणा।
दैवी काचन मायेयं संसारस्थितिबोधिनी।।२४।।

This man was no sorcerer, our liegelord! who had no mercenary views of his own in this; but it was a divine magic (the urgy), that was displayed to our lord, to represent the lot of humanity and the state of the world.

मनोविलासः संसार इति यस्यां प्रतीयते।
सर्वशक्तेरनन्तस्य विलासो हि मनोजगत्।।२५।।

The world is evidently a creation of the mind, and the imaginary world is only a display of the infinite power of the Almighty. (It was a coinage of the brain, a stretch of the imagination which gives images to ideals).

सर्वशक्तेर्विचित्रा हि शक्तयः शतशो विधेः।
यद्विवेकि मनोऽप्येष विमोहयति मायया।।२६।।

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These hundreds of worldly systems, display the multifarious powers of Omnipotence; which delude even the minds of the most wise, to believe in the reality of unrealities, as it were by the spell of magic.

विज्ञातलोकवृत्तान्तः क्व नामायं महीपतिः।
क्व सामान्यमनोवृत्तियोग्यो विपुलसंभ्रमः।।२७।।

This delusion being so potent on the minds of wise, it is no wonder, that our king would be overpowered by it, when all common minds are labouring under the same error.

न च शाम्बरिकेच्छेयं माया मनसि मोहिनी।
अर्थस्य सिद्ध्यै चेहन्ते नित्यं शाम्बरिकाः किल।।२८।।

This delusive magic was not spread over the mind, by any trick or art of the conjurer; who aimed at nothing more than his own gain, by the act of his sorcery; (It is the divine will, which spreads the illusion alike on all minds).

यत्नेन प्रार्थयन्तेऽर्थं नान्तर्धानं व्रजन्ति भो।
इति संदेहवेलायां संस्थिता लुलिता वयम्।।२९।।

They that love money, never go away of themselves without getting something: therefore we are tossed on the waves of doubt, (*i.e.* doubtful) to take him for a sorcerer.

वसिष्ठ उवाच

सभायामवसं तस्यामहं राम तदा किल।
तेन प्रत्यक्षतो दृष्टं मयैतन्नान्यतः श्रुतम्।।३०।।

Vasiṣṭha said : Rāma! though I am sitting here at this moment, before you and others of this assembly; yet I am quite sensible of the truth of this story, which is no fiction like the tale of the boy I have told you before, nor is it any coining or hearsay of mine.

इति बहुकलनाविवर्धिताङ्ग
जयति चिरं विततं मनो महात्मन्।
शममुपगमिते परस्वभावे
परममुपैष्यसि पावनं पदं यत्।।३१।।

Thus the mind is enlarged by the various inventions of its imagination, as a tree is extended by the expansion of its boughs and branches. The extended mind encompasses all things, as an outstretched arbour overspreads on the ground. It is the mind's comprehension of everything, and its conversancy with the natures of all things, that serve to lead it to its state of perfection. (The amplitude of the mind, consists in the extent of its knowledge).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मो० दे० उ०
इन्द्रजालोपाख्यानं चण्डालत्वव्यपगमो नाम
नवोत्तरशततमः सर्गः।।१०९।।

CHAPTER 110

DESCRIPTION OF MIND

Argument. The great Magnitude of mental powers, and government of the Mind.

वसिष्ठ उवाच

परमात्कारणदादौ चिच्चेत्यपदपातिनी।
कलनापदमासाद्य कला कलिलतां गता।।१।।

Vasiṣṭha said : Since the subjective Intellect *cit*, has derived the power of knowing the objective Intelligible *cetyas,* from the supreme cause in the beginning; it went on to multiple and diversify the objects of its intelligence, and thus fell from the knowledge of the one intelligent Universal *Ego,* to the delusion of the particular *non egos ad infinitum.* (The knowledge of the subjective universal soul being lost, the mind is left to be bewildered in the objective particulars to no end.

असत्स्वेव विमोहेषु रामैवंप्रायवृत्तिषु।
घनेषु तुच्छतामेत्य चिराय परिमूर्च्छति।।२।।

Thus Rāma! the faculties of the mind, being deluded by the unrealities of particulars, they continue to attribute specialities and differences to the general ones to their utter error. (Multiplication and differentiation of objects, mislead the mind from the universal unity of the only one).

असदेव मनोवृत्तिर्म्लाना विस्तारयत्यलम्।
दुःखं दोषसहस्रेण वेतालानिव बालिका।।३।।

The mental powers are ever busy to multiply the unrealities to infinity, as ignorant children are prone to create the false goblins of their fancy, only for their terror and trouble.

सदेव हि महादुःखमसत्तां नयति क्षणात्।
निष्कलरूा मनोवृत्तिरन्धकारमिवार्करुक्।।४।।

But the reality soon disperses the troublesome unrealities, and the unsullied under-

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standing drives off the errors of imagination, as the sun-shine dispels the darkness.

नयत्यभ्याशतां दूरं दूरमभ्याशतां नयेत्।
मनो वल्गति भूतेषु बालो बालखगेष्विव।।५।।

The mind brings distant objects near it, and throws the nearer ones at a distance; it trots and flutters in living beings, as boys leap and jump in bushes after the little birds.

अभयं भयमज्ञस्य चेतसो वासनावतः।
दूरतो मुग्धपान्थस्य स्थाणुर्याति पिशाचताम्।।६।।

The wistful mind is fearful, where there is nothing to fear; as the affrighted traveller takes the stump of a tree for demons, standing on his way.

शत्रुत्वं शरूते मित्रे कलरूमलिनं मनः।
मदाविष्टमतिर्जन्तुर्भ्रमत्पश्यति भूतलम्।।७।।

The suspicious mind suspects a friend for a foe, as a drunken sot thinks himself lying on the ground, while he is walking along.

पर्याकुले हि मनसि शशिनो जायतेऽशनिः।
अमृतं विषभावेन भुक्तं याति विषक्रियाम्।।८।।

The distracted mind, sees the fiery Saturn in the cooling moon; and the nectar being swallowed as poison, acts as poison itself.

सुरपत्तननिर्माणमसत्सदिव पश्यति।
वासनावलितं चेतः स्वप्नवज्जाग्रदेव हि।।९।।

The building of an aerial castle however untrue, is taken for truth for the time being; and the mind dwelling on hopes, is a dreamer in its waking state.

मोहैककारणं जन्तोर्मनसो वासनोल्बणा।
उत्खातव्या प्रयत्नेन मूलोच्छेदेन सैव च।।१०।।

The disease of desire is the delusion of the mind; therefore it is to be rooted out at once with all diligence from the mind.

वासनावागुराकृष्टो मनोहरिणको नृणाम्।
परां विवशतामेति संसारवनगुल्मके।।११।।

The minds of men being entangled in the net of avarice like poor stags, are rendered as helpless as these beasts of prey, in the forest of the world.

येन च्छिन्ना विचारेण जीवस्य ज्ञेयवासना।
निरभ्रस्येव सूर्यस्य तस्यालोको विराजते।।१२।।

He who has removed by his reasoning, the vain anxieties of his mind, has displayed the light of his soul, like that of the unclouded sun to sight.

अतस्त्वं मन एवेदं नरं विद्धि न देहकम्।
जडो देहो मनश्चात्र न जडं नाजडं विदुः।।१३।।

Know therefore that it is mind that make, the mans and not his body that is called as such: the body is dull matter, but the mind is neither a material nor immaterial substance (as the spirit).

यत्कृतं मनसा तात तत्कृतं विद्धि राघव।
यत्त्यक्तं मनसा तावत्तत्त्यक्तं विद्धि चानघ।।१४।।

Whatever is done with the mind or voluntarily by any man, know Rāma, that act to be actually done by him; (since an involuntary action is indifferent by itself); and whatsoever is shunned by it, know that to be kept out in *actu*.

मनोमात्रं जगत्कृत्स्नं मनः पर्यन्तमण्डलम्।
मनो व्योम मनो भूमिर्मनो वायुर्मनो महान्।।१५।।

The mind alone makes the whole world, to the utmost end of the spheres; the mind is the vacuum, and it is the air and earth in its greatness. (Since it comprehends them all in itself; and none of these is perceptible without the mind).

मनो यदि पदार्थे तु तद्भावेन न योजयेत्।
ततः सूर्योदयेऽप्येते न प्रकाशाः कदाचन।।१६।।

If the mind do not join a thing with its known properties and qualities; then the sun and the luminaries would appear to be without their light: (as it is with the day-blind bats and owls, that take the day light for darkness, and the dark night for their bright day light).

मनो मोहमुपादत्ते यस्यासौ मूढ उच्यते।
शरीरे मोहमापन्ने न शवो मूढ उच्यते।।१७।।

The mind assumes the properties of knowledge and ignorance, whence it is called a knowing or unknowing thing; but these properties are not to be attributed to the body, for a living body is never known to be wise, nor a dead carcass an ignorance person.

मनः पश्य भवत्यक्षि शृण्वच्छ्रवणतां गतम्।
त्वग्भावं स्पर्शनादेति घ्राणतामेति जिघ्रणात्।।१८।।

The mind becomes the sight in its act of seeing, and it is hearing also when it hears any

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thing; it is the feeling of touch in connection with the skin, and it is smelling when connected with the nose.

रसनाद्रसतामेति विचित्रास्तत्र वृत्तिषु।
नाटके नटवद्देहे मन एवानुवर्तते।।१९।।

So it becomes taste being connected with the tongue and palate, and takes many other names besides, according to its other faculties. Thus the mind is the chief actor on the stage of the living animal body.

लघु दीर्घं करोत्येव सत्येऽसत्तां प्रयच्छति।
कटुतां नयति स्वादु रिपुं नयति मित्रताम्।।२०।।

It magnifies the minute and makes the true appear as untrue; it sweetens the bitter and sours the sweet, and turns a foe to a friend and vice-versa.

य एव प्रतिभासोऽस्य चेतसो वृत्तिवर्तिनः।
ततस्तदेव प्रत्यक्षं तथात्रानुभवादिह।।२१।।

In whatever manner the mind represents itself in its various aspects, the same becomes evident to us both in our perceptions and conceptions of them. (*i.e.* Everybody takes things in the same light, as his mind represents them unto him).

प्रतिभासवशादेव स्वप्नाकुलितचेतसः।
हरिश्चन्द्रस्य संपन्ना रात्रिर्द्वादशवार्षिकी।।२२।।

It was by virtue of such a representation, that the dreaming mind of king Hariscandra, took the course of one night for the long period of a dozen of years.

चित्तानुभाववशतो मुहूर्तत्वे गतं युगम्।
इन्द्रद्युम्नस्य वैरिञ्च्यपुराभ्यन्तरवर्तिनः।।२३।।

It was owing to a similar idea of the mind, that the whole city of Brahmā appeared to be situated within himself.

मनोज्ञया मनोवृत्त्या सुखतां याति रौरवम्।
प्रातः प्राप्तव्यराज्यस्य सुबद्धस्येव बन्धनम्।।२४।।

The presentation of a fair prospect before the imagination, turns the present pain to pleasure; as a man bound in chains forgets his painful state, in the hopes of his release or installation on the next morning.

जिते मनसि सर्वैव विजिता चेन्द्रियाबलिः।
शीर्यते च यथा तन्तौ दग्धे मौक्तिकमालिका।।२५।।

The mind being well fortified and brought under the subjection of reason, brings all the members of the body and internal passions of the heart under our control; but the loose and ungoverned mind, gives a loose rein to them for their going astray; as the loosened thread of a string of pearls, scatters the precious grains at random over the ground.

सर्वत्र स्थितया स्वच्छरूपया निर्विकारया।
समया सूक्ष्मया नित्यं चिच्छक्त्या साक्षिभूतया।।२६।।

The mind that preserves its clear sighted-ness, and its equanimity and unalterableness in all places, and under all conditions; retains its even temper and nice discernment at all times, under the testimony of its consciousness, and approbation of its good conscience.

सर्वभावानुगतया च चेत्यार्थविभिन्नया।
रामात्मसत्तया मूकमपि देहसमं जडम्।।२७।।

With your mind acquainted with the states of all things, but undisturbed by the fluctuations of the objects that come under your cognizance, you must retain, O Rāma! your self-possession at all times, and remain like a dumb and dull body, (without being moved by anything).

मनोऽन्तश्चलति व्यर्थं मननैषणमुह्यया।
बहिर्गिरिसरिद्व्योमसमुद्रपुरलीलया।।२८।।

The mind is restless of its own nature, with all its vain thoughts and desires within itself; but the man is carried abroad as by its current; over hills and deserts and across rivers and seas, to far remote cities and countries (in search of gain).

जाग्रच्चाभिमतं वस्तु नयत्यमृतमृष्टताम्।
अनीहितं च विषतां नयत्यमृतमप्यलम्।।२९।।

The waking mind deems the objects of its desire, to be as sweet as honey, and whatever it does not like, to be as bitter as gall; although they may be sweet to taste; (*i.e.* the blindness of sensuous minds in their choice of evil for good, and slighting of good as evil).

अमृष्टसर्वभावानामलमात्मचमत्कृतिम्।
मनः स्वाभिमताकारं रूपं सृजति वस्तुषु।।३०।।

Some minds with too much self reliance in themselves, and without considering the true nature of things; give them different forms and colours, according to their own conceptions and

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opinions, though they are far from truth. (Every man delights in his own hobby horse).

स्पन्देषु वायुतामेति प्रकाशेषु प्रकाशताम्।
द्रवेषु द्रवतामेति चिच्छक्तिस्फुरितं मनः।।३१।।

The mind is a pulsation of the power of the Divine Intellect, that ventilates in the breeze and glares in luminous bodies, melts in the liquids and hardens in solid substances. (Compare the lines of Pope: "Glows in the sun etc.". The mind is dependent on the intellect, and the mental operations, are subordinate to the intellectual).

पृथ्वयां कठिनतामेति शून्यतां शून्यदृष्टिषु।
सर्वत्रेच्छास्थितिं याति चिच्छक्तिस्फुरितं मनः।।३२।।

It vanishes in vacuity and extends in the space; it dwells in everything at its pleasure, and flies from everywhere at its will.

शुक्लं कृष्णीकरोत्येव कृष्णं नयति शुक्लताम्।
विनैव देशकालाभ्यां शक्तिं पश्यास्य चेतसः।।३३।।

It whitens the black and blackens the white, and is confined to no place or time but extends through all. (The mind can make a heaven of hell, and a hell of heaven).

मनस्यन्यत्र संसक्ते चर्वितस्यापि जिह्वया।
भोजनस्यापि मृष्टस्य न स्वादोऽस्यानुभूयते।।३४।।

The mind being absent or settled elsewhere, we do not taste the sweet, which we suck or swallow or grind under the teeth or lick with the tongue.

यच्चित्तदृष्टं तद्दृष्टं न दृष्टं तदलोकितम्।
अन्धकारे यथा रूपमिन्द्रियं निर्मितं तथा।।३५।।

What is seen by the mind, is seen with the eyes, and what is unseen by it, is never seen by the visual organs; as things lying in the dark are not perceptible to the sight.

इन्द्रियेण मनो देहि मनसेन्द्रियमुन्मनः।
इन्द्रियाणि प्रसूतानि मनसो नेन्द्रियान्मनः।।३६।।

The mind is embodied in the organic body, accompanied by the sensible organs; but it is the mind that actuates the senses and receives the sensations; the senses are the products of the mind, but mind is not a production of sensations.

अत्यन्तभिन्नयोरैक्यं येषां चित्तशरीरयोः।
ज्ञातज्ञेया महात्मानो नमस्यास्ते सुपण्डिताः।।३७।।

Those great souls (philosophers) who have investigated into the manner of the connection between the two quite different substances of the body and mind, and those learned men who show us their mutual relations (the psychologists), are truly worthy of our veneration.

कुसुमोल्लासिधम्मिला हेलाचलितलोचना।
काष्ठकुड्योपमाङ्गेषु लग्नाप्यमनसोऽङ्गना।।३८।।

A handsome woman decked with flowers in the braids of her hair, and looking loosely with her amorous glances, is like a log of wood in contact with the body of one, whose mind is absent from himself. (The dalliance of a woman is dead and lost, to the unfeeling heart and unmindful man).

मनस्यन्यत्र संसक्ते वीतरागेण कानने।
क्रव्यादचर्वितोऽरूस्थः स्वकरोऽपि न लक्षितः।।३९।।

The dispassionate *Yogi* that sits reclined in his abstract meditation in the forest, has no sense of his hands being bitten off by of voracious beast from his body; owing to the absence of his mind.

सुखीकर्तुं सुदुःखानि दुःखीकर्तुं सुखानि च।
सुखेनैवाशु युज्यन्ते मनसोऽतिशया मुनेः।।४०।।

The mind of the sage, which is practiced in mental abstraction, may with ease be inclined to convert his pleasures to pain, and his pains to pleasure.

मनस्यन्यत्र संसक्ते कथ्यमानापि यत्नतः।
लता परशुकृत्तेव कथा विच्छिद्यते बत।।४१।।

The mind employed in some other thought and inattentive to the present discourse, finds it as a detached piece of wood dissevered by an axe. (The presence of the mind joins the parts of a lecture, as its inadvertence disjoins them from their consecutive order).

मनस्यद्रितटारूढे गृहस्थेनापि जन्तुना।
शुभ्राभ्रकन्दरभ्रान्तिदुःखं समनुभूयते।।४२।।

A man sitting at home, and thinking of his standing on the precipice of a mountain, or falling into the hollow cave below, shudders at the idea of his imminent danger: so also one is startled at the prospect of a dreary desert even in his dream, and is bewildered to imagine the vast

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deep under the clouds. (See Hume on the Association of Ideas).

मनस्युल्लसिते स्वप्ने हृद्येव पुरपर्वताः।

आकाश इव विस्तीर्णे दृश्यन्ते निर्मिताः क्षमाः।।४३।।

The mind feels a delight at the sight of a lovely spot in its dream, and at seeing the hills, cities and houses stretching on the clusters of stars shining in the extended plain of the sky. (Objects which are pleasurable or painful to the sight, give pleasure and pain to the mind, when it is connected with that sense).

मनो विलुलिते स्वप्ने हृद्येवाद्रिपुरावलिम्।

तनोति चलिताम्भोधिर्वीचीचयमिवात्मनि।।४४।।

The restless mind is busy to stretch many a hill and dale and cities and houses in our dreams, as these are the billows in the vast ocean of the soul.

अन्तरब्धिजलाद्यद्वत्तरङ्गापीडवीचयः।

देहान्तर्मनसस्तद्वत्स्वप्नाद्रिपुरराजयः।।४५।।

As the waters of the sea display themselves in huge surges, billows and waves, so the mind which is in the body, displays itself in the various sights exhibited in our dreams. (Meaning, the dreams to be transformations (*Vikāras*) of the mind, like the waves of the water).

अरूरस्य यथा पत्रलतापुष्पफलश्रियः।

मनसोऽस्य तथा जाग्रत्स्वप्नविभ्रमभूमयः।।४६।।

As the leaves and branches, flowers and fruits are the products of the shooting seed; so everything that is seen in our waking dreams, is the creations of our minds.

व्यतिरिक्ता यथा हेम्नो न हेमवनिता तथा।

जाग्रत्स्वप्नक्रियालक्ष्मीर्व्यतिरिक्ता न चेतसः।।४७।।

As a golden image is no other than the very gold, so the creatures of our living dreams, are not otherwise than the creations of our fanciful mind.

धाराकणोर्मिफेनश्रीर्यथा संलक्ष्यतेऽम्भसः।

तथा विचित्रविभवा नानातेयं हि चेतसः।।४८।।

As a drop or shower of rain, and a foam or froth of the wave, are but different forms of water; so the varieties (*manana*) of sensible objects are but formations of the same mind. (Lit. formations or transformations of the mind).

स्वचित्तवृत्तिरेवेह जाग्रत्स्वप्नदृशोदितम्।

रसावेशादुपादत्ते शैलूष इव भूमिकाम्।।४९।।

These are but the thoughts of our minds, that are seen in our waking dreams; like the various garbs which an actor puts on him to represent different characters in a play.

चण्डालत्वं हि लवणे प्रतिभासवशाद्यथा।

तथेदं जगदाभोगि मनो मननमात्रकम्।।५०।।

As the king Lavaṇa believed himself to be a Caṇḍāla for some times, so do we believe ourselves to be so and so, by the thoughts of our minds.

यद्यत्संवेद्यते किंचित्तेन तेनासु भूयते।

मनो मननिर्माणं यथेच्छसि तथा कुरु।।५१।।

Whatever we think ourselves to be in our consciousness, the same soon comes to pass upon us; therefore mould the thoughts of your mind in any way you like. (*i.e.* As one thinks himself to be, so will he find himself to become in his own conceit).

नाना पुरसरिच्छैलरूपतामेत्य देहिनाम्।

तनोत्यन्तःस्थमेवेदं जाग्रत्स्वप्नमयं मनः।।५२।।

The embodied being beholds many cities and towns, hills, and rivers before him; all which are but visions of waking dreams, and stretched out by the inward mind.

सुरत्वाद्दैत्यतामेत्य नागत्वान्नगतामपि।

प्रतिभासवशाच्चित्तमापन्नं लवणो यथा।।५३।।

One sees a demon in a deity, and a snake where there is no snake; it is the idea that fosters the thought, as the king Lavaṇa fostered the thoughts of his ideal forms.

नरत्वादेति नारीत्वं पितृत्वात्पुत्रतां गतः।

यथा क्षिप्रं प्रति नरः स्वसंकल्पात्तथा मनः।।५४।।

As the idea of man includes that of a woman also, and the idea of father comprises that of the soul likewise; so the mind includes the wish, and the wish is accompanied by its action with every person. (As when I say I have a mind to do so, I mean. I have a wish to do it; and the same wish leads me to its execution. Or that the action is

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concomitant with the will so the phrase; "take will for the deed").

संकल्पतः प्रम्रियते संकल्पाज्जायते पुनः।
मनश्चिरंतनाभ्यस्ताज्जीववतामेत्यनाकृति।।५५।।

It is by its wish that the mind is subject to death, and to be born again in other bodies; and though it is a formless thing of its nature, yet it is by its constant habit of thinking, that it contracts the notion of its being a living substance (Jīva).

मनो मननसंमूढवासनमाततम्।
संकल्पाद्योनिमायाति सुखदुःखे भयाभये।।५६।।

The mind is busy with its thoughts of long drawn wishes, which cause its repeated births and deaths, and their concomitants of hopes and fears, and pleasure and pain. (The wish is father of thoughts, and these mould our acts and lives).

सुखं दुःखं च मनसि तिले तैलमिव स्थितम्।
तद्देशकालवशतो घनं वा तनु वा भवेत्।।५७।।

Pleasure and pain are situated in the mind like the oil in the sesamum seed, and these are thickened or thinned like the oil under particular circumstances of life. Prosperity thickens our pleasure, and adversity our pain; and these are thinned by their reverses again.

तैलं तिलस्य चाक्रान्त्या स्फुटतामेति शाश्वतीम्।
चेतसो मननासङ्गाद्धनीभूते सुखासुखे।।५८।।

As it is the greater or lighter pressure of the oil-mill, that thickens or thins the oil, so it is the deeper or lighter attention of the mind, that aggravates or lightens its sense of pleasure or pain. (Loss or gain unfelt, is nothing lost or gained. The pleasure or pain of which we are ignorant, is no pleasure or pain).

देशकालाभिधानेन राम संकल्प एव हि।
कथ्यते तद्वशाद्यस्माद्देशकालौ स्थितिं गतौ।।५९।।

As our wishes are directed by the parti-cular circumstances of time and place, so the measurements of time and place, are made according to the intensity or laxity of our thoughts. (*i.e.* The intense application or in-attention of the mind, prolongs and shortens the measure of time and place to us).

प्रशाम्यत्युल्लसत्येति याति नन्दति वल्गति।
मनःशरीरसंकल्पे फलिते न शरीरकम्।।६०।।

It is the mind that is satisfied and delighted at the fulfilment of our wishes, and not the body which is insensible of its enjoyments. (The commentary explains the participation of the enjoyment both by the body and mind, and not by one independently of the other).

नानास्फारसमुल्लासैः स्वसंकल्पोपकल्पितैः।
मनो वल्गति देहेऽस्मिन्साध्वीरान्तःपुराजिरे।।६१।।

The mind is delighted with its imaginary desires within, the body, as a secluded woman takes her delight in the seraglio. (The pleasure of imagination pleases the inmost soul, when we have no external and bodily pleasure to enjoy).

चापले प्रसरस्तस्मादन्तर्येन नदीयते।
मनोविलयमादत्ते तस्यालान इव द्विपः।।६२।।

He who does not give indulgence to levities and fickleness in his heart, is sure to subdue his mind; as one binds an elephant by its chain to the post.

न स्पन्दते मनो यस्य शस्त्रस्तम्भ इवोत्तमः।
सद्वस्तुतोऽसौ पुरुषः शिष्टाः कर्दमकीटकाः।।६३।।

He whose mind does not wave to and fro like a brandished sword, but remains fixed as a post or pillar to its best intent and object, is the best of men on earth; all others (with fickle minds), are as insects continually moving in the mind.

यस्याचपलतां यातं मन एकत्र संस्थितम्।
अनुत्तमपदेनासौ ध्यानेनानुगतोऽनघ।।६४।।

He whose mind is freed from fickleness, and is sedate in itself, is united with his best object in his meditation of the same. (The unflinching mind, is sure of success).

संयमान्मनसः शान्तिमेति संसारविभ्रमः।
मन्दरेऽस्पन्दतां याते यथा क्षीरमहार्णवः।।६५।।

Steadiness of the mind is attended with the stillness of worldly commotions, as the suspension of the churning Mandara, was attended with the calmness of the ocean of milk.

मानस्यो वृत्तयो या या भोगसंकल्पविभ्रमैः।
संसारविषवृक्षस्य ता एवारूरयोनयः।।६६।।

The thoughts of the mind being embroiled in worldly cares (of gaining the objects of desire and enjoyments), become the sources of those

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turbulent passions in the breast, which like poisonous plants fill this baneful world (with their deadly breath).

चित्तं चलत्कुवलयं वलयन्त एते
मूढा महाजडजवे मदमोहमन्दाः।
आवर्तवर्तिनि विलूनविशीर्णचिन्ता
चक्रभ्रमे पुरुषदुर्भ्रमराः पतन्ति।।६७।।

Foolish men that are infatuated by their giddiness and ignorance, revolve round the centre of their hearts, as the giddy bees flutter about the lotus-flower of the lake; till at last grown weary in their giddy circles, they fall down in the encompassing whirlpools, which hurl them in irreparable ruin.

इत्यार्षे श्रीवासिष्ठमहारामायणे मोक्षोपायेषूत्पत्तिप्रकरणे चित्तचिकित्सापूर्वकं चित्तवर्णनं नाम दशोत्तरशततमः सर्गः।।११०।।

CHAPTER 111

HEALING OF THE HEART AND MIND

Argument— Prompt relinquishment of desires, and abandonment of Egoism, as the means of the subjection of the mind and intense application of the Intellect.

वसिष्ठ उवाच

अस्य चित्तमहाव्याधेश्चिकित्साया महौषधम्।
स्वायत्तं शृणु वक्ष्यामि साधु सुस्वादु निश्चितम्।।१।।

Vasiṣṭha continued— Now attend to the best remedy, that I will tell you to heal the disease of the heart; which is within one's own power and harmless, and a sweet potion to taste.

स्वेनैव पौरुषेणाशु स्वसंवेदनरूपिणा।
यत्नेन चित्तवेतालस्त्यक्त्वेष्टं वस्तु जीयते।।२।।

It is by the exertion of your own consciousness by yourself, and by diligent relinquishment of the best objects of your desire, that you can bring back your refractory mind under your subjection.

त्यजन्नभिमतं वस्तु यस्तिष्ठति निरामयः।
जितमेव मनस्तेन कुदन्त इव दन्तिना।।३।।

He who remains at rest by giving up the objects of his desire, is verily the conqueror of his mind; which is reduced under his subjection as an elephant wanting its tusks.

स्वसंवेदनयत्नेन पाल्यते चित्तबालकः।
अवस्तुतो वस्तुनि च योज्यते बोध्यतेऽपि च।।४।।

The mind is to be carefully treated as a patient by the prescriptions of reason, and by discriminating the truth from untruth, as we do good diet from what is injurious.

शास्त्रसत्सङ्गधीरेण चिन्तातप्तमतापिना।
छिन्धि त्वमायसेनायो मनसैव मनो मुने।।५।।

Mould your heated imagination by cool reasoning, by precepts of the *Śāstras*, and by association with the dispassionate, as they do the heated iron by a cold hammer.

अयत्नेन यथा बाल इतश्चेतश्च योज्यते।
भावैस्तथैव चेतोन्तः किमिवात्रास्ति दुष्करम्।।६।।

As a boy has no pain to turn himself this way and that in his play; so it is not difficult to turn the mind, from one thing to another at pleasure.

सत्कर्मणि समाक्रान्तमुदर्कोदयदायिनि।
स्वपौरुषेणैव मनश्चेतनेन नियोजयेत्।।७।।

Employ your mind to the acts of goodness by the light of your understanding; as you join your soul to the meditation of God by light of your spirit.

स्वायत्तमेकान्तहितं स्वेप्सितत्यागवेदनम्।
यस्य दुष्करतां यातं धिक्तं पुरुषकीटकम्।।८।।

The renunciation of a highly desirable object, is in the power of one, who resigns himself to the divine will; it is a shame therefore to that worm of human being, who finds this precept difficult for his practice.

अरम्यं रम्यरूपेण भावयित्वा स्वसंविदा।
मल्लेनेव शिशुश्चेतमयत्नेनैव जीयते।।९।।

He who can take the unpleasant for the pleasurable in his understanding; may with ease subdue his mind, as a giant over comes a boy by his might.

पौरुषेण प्रयत्नेन चित्तमाश्वेव जीयते।
अचित्तेनाप्रयत्नेन पदं ब्रह्मणि दीयते।।१०।।

It is possible to govern the mind like a horse, by one's attention and exertion; and the mind being brought to its quietness, it is easy to enter into divine knowledge.

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स्वायत्तं च सुसाध्यं च स्वचित्ताक्रान्तिमात्रकम्।
शक्नुवन्ति न ये कर्तुं धिक्तान्पुरुषजम्बुकान्।।११।।

Shame to that jackass (lit. jackalish man), who has not the power to subdue his restless mind, which is entirely under his own subjection, and which he can easily govern.

स्वपौरुषैकसाध्येन स्वेप्सितत्यागरूपिणा।
मनःप्रशममात्रेण विना नास्ति शुभा गतिः।।१२।।

No one can reach the best course of his life, without the tranquility of his mind; which is to be acquired by means of his own exertion, in getting rid of the fond objects of his desire. (The best course of life, is to live free from care, which is unattainable without subjection of our desires).

मनोमारणमात्रेण साध्येन स्वात्मसंविदा।
निःसपत्नमनाद्यन्तमनिङ्गनमिहोच्यताम्।।१३।।

It is by means of destroying the appetites of the mind, by means of reason and knowledge of truth; that one can have his absolute dominion over it, without any change or rival in it. (The rival powers in the kingdom of the mind (*manorājya*), are the passions and the train of ignorance-*moha*).

ईप्सितावेदनाख्यात्तु मनःप्रशमनादृते।
गरूपदेशशास्त्रार्थमन्त्राद्या युक्तयस्तृणम्।।१४।।

The precepts of a preceptor, the instructions of the śāstras, the efficacy of mantras, and the force of arguments, are all as trifles as straws, without the calmness of the mind, which can be gained by renunciation of our desires and by the knowledge of truth.

सर्वं सर्वगतं शान्तं ब्रह्म संपद्यते तदा।
असंकल्पनशस्त्रेण च्छिन्नं चित्तं गतं यदा।।१५।।

The One All and all-pervading quiescent Brahmā can be known then only, when the desires of the mind are all cut off by the weapon of indifference to all worldly things.

स्वसंवेदनसाध्येऽस्मिन्संकल्पानर्थशासने।
शान्तायामत्र वपुषि पुंसः कैव कदर्थना।।१६।।

All bodily pains of men are quite at an end, no sooner the mind is at rest, after the removal of mental anxieties by means of true knowledge.

नूनं दैवमनादृत्य मूढसंकल्पकल्पितम्।
पुरुषार्थेन संवित्त्या नय चित्तमचित्तताम्।।१७।।

Many persons turn their minds to unmindfulness, by two much trust in their exertions and imaginary expectations; and disregarding the power of destiny, which overrules all human efforts.

तां महापदवीमेकां कामप्यधिगतं चिरम्।
चित्तं चिद्भक्षितं कृत्वा चित्तादपि परो भव।।१८।।

The mind being long practiced in its highest duty, of the cultivation of divine knowledge, becomes extinct in the intellect, and is elevated to its higher state of intellectual form.

भव भावनया युक्तो युक्तः परमया धिया।
धारयात्मानमव्यग्रो ग्रस्तचित्तं ततः परम्।।१९।।

Join yourself to your intellectual or abstract thoughts at first, and then to your spiritual speculations. Being then master of your mind, contemplate on the nature of the Supreme soul.

परं पौरुषमाश्रित्य नीत्वा चित्तमचित्तताम्।
तां महापदवीमेहि यत्र नाशो न विद्यते।।२०।।

Thus relying on your own exertion, and converting the sensible mind to its state of stoic insensibility, you can attain to that highest state of fixedness, which knows no decay nor destruction. (Spiritual bliss).

संवेदनविपर्यासरूपिणी धीरिवाचला।
जेतुमाशु मनो राम पौरुषेणैव शक्यते।।२१।।

It is by your exertion and fixed attention, O Rāma! that you can correct the errors of your mind: as one gets over his wrong apprehension of taking one thing for another; (such as his mistaking of the east for the west).

अनुद्वेगः श्रियो मूलमनुद्वेगात्प्रवर्तते।
जन्तोर्मनोजयो येन त्रिलोकीविजयस्तृणम्।।२२।।

Calmness of mind, produces the want of anxiety; and the man that has been able to subdue his mind, cares a fig for his subjection of the world under him. (For, what is this world, without its perception in the mind?).

न शस्त्रदलनोत्पातपाता यस्यां मनागपि।
स्वभावमात्रव्यावृत्तौ तस्यां कैव कदर्थना।।२३।।

Worldly possessions are attended with strife

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and warfare, and the enjoyments of heaven also, have their rise and fall; but in the improvement of one's own mind and nature, there is no contention with anybody, nor any obstruction of any kind.

अपि स्ववेदनाक्रान्तौ न शक्ता ये नराधमाः।
कथं व्यवहरिष्यन्ति व्यवहारदशासु ते।।२४।।

It is hard for them to manage their affairs well, who cannot manage to keep their minds under proper control. (Govern yourself ere you can govern others or Govern your mind, lest it govern you).

पुमान्मृतोऽस्मि जातोऽस्मि जीवामीति कुदृष्टयः।
चेतसो वृत्तयो भान्ति चपलस्यासदुत्थिताः।।२५।।

The thought of one's being dead, and being born again as a man, continually employ the minds of the ignorant with the idea of their egoism; (which is a false one, since the soul has no birth or death, nor any personality of its own).

न कश्चनेह म्रियते जायते नच कश्चन।
स्वयं वेत्ति मृतं स्वस्य लोकमन्यं स्वकं मनः।।२६।।

So no body is born here nor dies at any time; it is the mind that conceives its birth and death and migration in other bodies and worlds. (*i.e.* Its transmigration and apprehension of its rise or fall to heaven or hell).

इतो याति परं लोकं स्फुरत्यन्यतया मनः।
तत्तस्यैत्येतदामोक्षमतो मृतिभयं कुतः।।२७।।

It goes hence to another world, and there appears in another form (of the body and mind); or it is relieved from the encumbrance of flesh, which is called its liberation. Where then is this death and why fear to die, (which is no more than progress to a new life?).

इह लोके न विचरत्विह लोके परत्र च।
चित्तमामोक्षमास्तेऽस्य रूपमन्यन्न विद्यते।।२८।।

Whether the mind roves here; or goes to another world with its earthly thoughts, it continues in the same state as before unless it is changed to another form (of purity), by its attainment of liberation (from humanity).

मृते भ्रातरि भृत्यादौ क्लेश आक्रियतेऽनृतः।
तत्स्वचित्तं स्वचैतन्यव्यावृत्तात्मेति मे मतिः।।२९।।

It is in vain that we are overwhelmed in sorrow, upon the demise of our brethren and dependents; since we know it is the nature of the mind, to be thus deluded from its state of pure intelligence to that of error. (It is the deluded mind, and not the intelligent soul that is subject to sorrow).

सति पथ्ये तते शुभ्रे चित्तोपशमनादृते।
तिर्यगूर्ध्वमधस्ताच्च भूयोभूयो विचारितम्।।३०।।

It has been repeatedly mentioned both before and afterwards, and in many others places (of this work); that there is no other means of obtaining the pure diet of true knowledge, without subduing the mind, (and bringing it under the control of reason).

यावन्नास्ति किलोपायश्चित्तोपशमनादृते।
ऋते तथ्ये तते शुभ्रे बोधे हृद्युदिते सति।।३१।।

I repeat the same lesson, that there is no other way, save by the government of the untruly mind, to come to the light of the truly real, clear and catholic knowledge of the Supreme. (By catholic knowledge is meant the universally received doctrines of divinity).

मनोविलयमात्रेण विश्रान्तिरूपजायते।
व्यायते हृदयाकाशे चिति चिच्चक्रधारया।।३२।।

The mind being destroyed (*i.e.* all its function, being suspended); the soul attains its tranquility, and the light of the intellect shines forth in the cavity of the heart.

मनो मारय निःशरूं त्वां प्रबध्नन्ति नाधयः।
यदि रम्यमरम्यत्वे त्वया संविदितं विदा।।३३।।

Hold fast the discuss of reason, and cut off the bias of your mind; be sure that no disease will have the power to molest you, if you can have the good sense to despise the objects of pleasure, which are attended by pain. (All pleasure is followed by pain. Or: Pleasure leads to pain, and pain succeeds pleasure).

छिन्नान्येव तदाङ्गानि चित्तस्येति मतिर्मम।
अयं सोऽहमिदं तन्म एतावन्मात्रकं मनः।।३४।।

By lopping the members of the mind, you cut it off altogether; and these being egoism and selfishness which compose the essence of the mind. Shun your sense that 'it is I' and 'these are

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तदभावनमात्रेण दात्रेणेव विलूयते।
छिन्नाभ्रमण्डलं व्योम्नि यथा शरदि धूयते।।३५।।

Want of these feelings, casts down the mind like a tree felled by the axe; and disperses it like a scattered cloud from the autumnal sky.

वातेनाकल्पनेनैवं तथा तद्धूयते मनः।
भवन्ति यत्र शस्त्राग्निपवनास्तत्र भीर्भवेत्।।३६।।
स्वायते मृदुनि स्वच्छे किमसंकल्पने भयम्।
इदं श्रेय इदं नेति सिद्धमाबालमक्षतम्।।३७।।
बालं पुत्रमिवोदारे मनः श्रेयसि योजयेत्।
अक्षयं चानवं चेतः सिंहं संसृतिबृंहणम्।
घ्नन्ति ये ते जयन्तीह निर्वाणपददायिनः।।३८।।

The mind is blown away by its destitution of egoism (*Ahantā*) and meitatism (mamatā), like a clouds by the winds. (Unconsciousness of one's egoism and personality, is the tantamount to his utter extinction, and unification with the one universal Soul).

It is dangerous to wage a war, against winds and weapons, and fire and water, inorder to obtain the objects our worldly desire; but there is no danger whatever in destroying the growing soft and tender desires of the mind. (It is easier to govern one's self than to suppress his enemies).

What is good, and what is not so, is well known for certain even to boys; (*i.e.* the immutability of good and evil is plain to common and simple understandings); therefore employ your mind to what is good, as they train up children in the paths of goodness. (Sow good betimes, to reap its reward in time. If good we plant not, vice will fill the place; and rankest weeds, the richest soils deface).

Our minds are as inveterate and indomitable, as ferocious lions of the forest; and they are true victors, who have conquered these, and are thereby entitled to salvation. (Govern your restless mind, and you govern the rest of your kind).

भीमाः संभ्रमदायिन्यः संकल्पकदनादिमाः।
विपदः संप्रसूयन्ते मृगतृष्णा मराविव।।३९।।

Our desires are as fierce lions, with their insatiable thirst after lucre: and they are as delusive as the mirage of the desert, by leading us to dangers.

कल्पान्तपवना वान्तु यान्तु चैकत्वमर्णवाः।
तपन्तु द्वादशादित्या नास्ति निर्मनसः क्षतिः।।४०।।

The man that is devoid of desires, cares for nothing, whether the winds may howl with the fury of storms; or the seas break their bounds, or the twelve suns (of the Zodiac) rise at once to burn the universe.

मनोबीजात्समुद्यन्ति सुखदुःखे शुभाशुभे।
संसारखण्डका एते लोकसप्तकपल्लवाः।।४१।।

The mind is the root, that grows the plants of our good and evil and all our weal and woe. The mind is the tree of the world, and all peoples are as its branches and leaves, (which live by its sap and juice).

असंकल्पनमात्रैकसाध्ये सकलसिद्धिदे।
असंकल्पनसाम्राज्ये तिष्ठावष्टब्धतत्पदः।।४२।।

One prospers everywhere, who has freed his mind from its desires; and he that lives in the dominion of indifference, rests in his heavenly felicity.

प्रयच्छत्युत्तमानन्दं क्षीयमाणं मनः क्रमात्।
काष्ठक्षीणाङ्गकाङ्गारो यथाङ्गारक्षयार्थिनः।।४३।।

The more we curb the desires of our minds, the greater we feel our inward happiness; as the fire being extinguished, we find ourselves cooled from its heat.

अपि ब्रह्मकुटीलक्षं मनसश्चेत्समीहितम्।
तदणोरन्तरे व्यक्तं विभक्तं परिदृश्यते।।४४।।

Should the mind long for millions of worldly mansions in its highest ambition; it is sure to have the spread out to view within the minute particle of its own essence. (The ambitious mind grasps the whole world within its small compass).

संकल्पमात्रविभवेन कृतात्यनर्थं
संकल्पमात्रविभवेन सुसाधितार्थम्।
संतोषमात्रविभवेन मनो विजित्य
नित्योदितेन जयमेहि निरीप्सितेन।।४५।।

Opulence in expectancy, is full of anxiety to the mind, and the expected wealth when gained is no less troublesome to it; but the treasure of contentment is fraught with lasting peace of mind, therefore be victorious over your greedy mind by abandonment of all your desires.

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परमपावनया विमनस्तया
समतया मतयात्मविदामपि।
शमितया मितयान्तरहन्तया
यदवशिष्टमजं पदमस्तु तत्।।४६।।

With the highly holy virtue of your unmindfulness, and with the even-mindness of those that have known the Divine spirit; as also with the subdued, moderated and defeated yearnings of your heart, make the state of the increate One as your own. (Sedateness of the mind, resembles the state of God).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० उत्पत्तिप्रकरणे चित्तचिकित्सानामैकादशोत्तरशततमः सर्गः।।१११।।

CHAPTER 112

THE RESTLESSNESS OF THE MIND AND ITS CURE

Argument— Means of weakening the mind and mental Desires.

वसिष्ठ उवाच

यस्मिंस्तस्मिन्पदार्थे हि येन तेन यथा तथा।
तीव्रसंवेगसंपन्नं मनः पश्यति वाञ्छितम्।।१।।

Vasiṣṭha continued— Whatever be the nature of the object of any man's desire, his mind does not fail to run after it with great avidity in every place.

जायते मियते चैषा मनसस्तीव्रवेगिता।
सौम्याम्बुबुद्बुदालीव निर्निमित्ता स्वभावतः।।२।।

This eagerness of the mind rises and sets by turns, with the view of the desired object, like the clear bubbles of water foaming and bursting of themselves with the breath of winds.

शीतता तुहिनस्येव कज्जलस्येव कृष्णता।
लोलता मनसो रूपं तीव्रातीव्रैकरूपिणी।।३।।

As coldness is the nature of frost, and blackness is that of ink; so is swiftness or momentum the nature of the mind, as stillness is that of the soul.

श्रीराम उवाच

कथमस्यातिलोलस्य वेगो वेगैककारणम्।
चलता मनसो ब्रह्मन्बलतो विनिवार्यते।।४।।

Rāma said— Tell me sir, why the mind is identified with momentum, and what is the cause of its velocity; tell me also; if there is any other force to impede the motion of the mind.

वसिष्ठ उवाच

नेह चञ्चलताहीनं मनः क्वचन दृश्यते।
चञ्चलत्वं मनोधर्मो वह्नेर्धर्मो यथोष्णता।।५।।

Vasiṣṭha replied— We have never seen the motionless quiet of the mind; fleetness is the nature of the mind, as heat is that of fire.

यैषा हि चञ्चला स्पन्दशक्तिश्चित्तत्वसंस्थिता।
तां विद्धि मानसीं शक्तिं जगदाडम्बरात्मिकाम्।।६।।

This vacillating power of motion, which is implanted in the mind, is known to be of the same nature as that of the self-motive force of the Divine mind; which is the cause of the momentum and motion of these worlds.

स्पन्दास्पन्दादृते वायोर्यथा सत्तैव नोह्यते।
तथा न चित्तसत्तास्ति चञ्चलस्पन्दनादृते।।७।।

As the essence of air is imperceptible without its vibration, so we can have no notion of the momentum of our minds, apart from the idea of their oscillation.

यत्तु चञ्चलताहीनं तन्मनो मृतमुच्यते।
तदेव च तपःशास्त्रसिद्धान्तो मोक्ष उच्यते।।८।।

The mind which has no motion is said to be dead and defunct; and the suspension of mental agitation, is the condition of *Yoga* quietism and leading to our ultimate liberation.

मनोविलयमात्रेण दुःखशान्तिरवाप्यते।
मनोमननमात्रेण दुःखं परमवाप्यते।।९।।

The mortification of the mind, is attended with the subsidence of our woes; but the agitated thoughts in the mind, are causes of all our woes.

दुःखमुत्पादयत्युच्चैरुत्थितश्चित्तराक्षसः।
सुखायानन्तभोगाय तं प्रयत्नेन पातय।।१०।।

The monster of the mind, being roused from its rest, raises all our dangers and disasters; but its falling into rest and inaction, causes our happiness and perfect felicity.

तस्य चञ्चलता यैषा त्वविद्या राम सोच्यते।
वासनापदनाम्नीं तां विचारेण विनाशय।।११।।

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The restlessness of the mind is the effect of its ignorance; therefore Rāma! exert your reason to destroy all its desires (for temporal possessions).

अविद्यया वासनया तयान्तश्चित्तसत्तया।
विलीनया त्यागवशात्परं श्रेयोऽधिगम्यते।।१२।।

Destroy the internal desires of your mind, which are raised by ignorance alone; and attain your supreme felicity by your resignation to the divine will.

यत्तत्सदसतोर्मध्यं यन्मध्यं चित्त्वजाड्ययोः।
तन्मनः प्रोच्यते राम द्वयोर्दोलायिताकृति।।१३।।

The mind is a thing that stands between the real and unreal, and between intelligence and dull matter and is moved to and fro by the contending powers on either side.

जाड्यानुसंधानहतं जाड्यात्मकतयेद्धया।
चेतो जडत्वमायाति दृढाभ्यासवशेन हि।।१४।।

Impelled by dull material force, the mind is lost in the investigation of material objects; till at last by its habitual thought of materiality, it is converted to a material object, resembling dull matter itself. (Such is the materialistic mind).

विवेकैकानुसंधानाच्चिदंशात्मतया मनः।
चिदेकतामुपायाति दृढाभ्यासवशादिह।।१५।।

But the mind being guided by its intellectual powers, to the investigation of abstract truths, becomes an intelligent and intellectual principle, by its continued practice of thinking itself as such. (This is immaterial mind).

पौरुषेण प्रयत्नेन यस्मिन्नेव पदे मनः।
पात्यते तत्पदं प्राप्य भवत्यभ्यासतो हि तत्।।१६।।

It is by virtue of the exertion of your manly powers and activities, and by force of constant habit and continued practice; that you can succeed to attain any thing, to which you employ your mind with diligence. (Diligence overcomes all difficulties).

पुनः पौरुषमाश्रित्य चित्तमाक्रम्य चेतसा।
विशोकं पदमाश्रित्य निराशरूः स्थिरो भव।।१७।।

You can also be free from fears, and find your rest in your reliance in the sorrowless Being; provided you exercise your manly activities therein, and curb the proclivities of your mind by your intelligence.

भवभावनया मग्नं मनसैव न चेन्मनः।
बलादुत्तार्यते राम तदुपायोऽस्ति नेतरः।।१८।।

It must be by the force of your intelligent mind, that you must lift up your deluded mind, which is drowned in the cares of this world. There is no other means that will help you to do so.

मन एव समर्थं वो मनसो दृढनिग्रहे।
अराजा कः समर्थः स्याद्राज्ञो राघव निग्रहे।।१९।।

The mind only is capable of subduing the mind; for who can subdue a king unless he is a king himself?

तृष्णाग्राहगृहीतानां संसारार्णवरंहसि।
आवर्तैरुह्यमानानां दूरे स्वं मन एव नौः।।२०।।

Our minds are the boats, to lift us from the ocean of this world; where we are carried too far by its beating waves, and thrown into the eddies of despair, and where we are caught by the sharks of our greediness.

मनसैव मनिश्छित्वा पाशं परमबन्धनम्।
उन्मोचितो न येनात्मा नासावन्येन मोक्ष्यते।।२१।।

Let your own mind cut the net of the mind, which is ensnared in this world; and extricate your soul, by this wise policy, which is the only means of your liberation. (*i.e.* Set your mind to correct your mind).

या योदेति मनोनाम्नी वासना वासितान्तरा।
तां तां परिहरेत्प्राज्ञस्ततोऽविद्याक्षयो भवेत्।।२२।।

Let the wise destroy the desires of their minds, and this will set them free from the bonds of ignorance.

भोगौघवासनां त्यक्त्वा त्यज त्वं भेदवासनाम्।
भावाभावौ ततस्त्यक्त्वा निर्विकल्पः सुखी भव।।२३।।

Shun your desire for earthly enjoyments and forsake your knowledge of dualism; then get rid of your impressions of entity and non-entity, and be happy with the knowledge of one unity.

अभावनं भावनायास्त्वेतावान्वासनाक्षयः।
एष एव मनोनाश्स्त्वविद्यानाश उच्यते।।२४।।

The thought of the unknowable, will remove the thoughts of knowable; this is equivalent to the destruction of desires, of the mind and ignorance also.

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यद्यत्संवेद्यते किंचित्तत्रासंवेदनं परम्।
असंवित्तिस्तु निर्वाणं दुःखं संवेदनाद्भवेत्।।२५।।

The unknown one of which we are unconscious by our knowledge, transcends all whatever is known to us by our consciousness. Our unconsciousness is our *nirvāṇa* or final extinction, while our consciousness is the cause of our woe.

स्वेनैव तत्प्रयत्नेन पुंसः संवेद्यते क्षणात्।
भावस्याभावनं भूत्यै तत्तस्मान्नित्यमाहरेत्।।२६।।

It is by their own attention that men soon come to the knowledge of the knowable; but it is the unknowing or unconsciousness of these that is our *nirvāṇa,* while our consciousness is the cause of our woe. (Want of self consciousness, is want of pain. And perfect apathy is the perfection of soliaism).

रागादयो ये मनसीप्सितास्ते
बुद्ध्वेह तांस्तांस्त्वमवस्तुभूतान्।
त्यक्त्वा तदास्यारूरमस्तबीजं
मा हर्षशोकैं समुपैहि तृप्तः।।२७।।

Destroy O Rāma, whatever is desirable to your mind, and is the object of your affection; then knowing them as reduced to nothing, forsake your desires as seedless sprouts (which can never grow); and live content without the feelings of joy and grief.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मो० उ० मुखरवेणोपदेशांशकथनं नाम द्वादशोत्तरशततमः सर्गः।।११२।।

CHAPTER 113

DESCRIPTION OF IGNORANCE AND DELUSION, (AVIDYĀ)

Argument— Extirpation of Evil Desires and duality by the true knowledge of unity called the Vidyā.

वसिष्ठ उवाच

एषा हि वासना नित्यमसत्यैव यदुत्थिता।
द्विचन्द्रभ्रान्तिवत्तेन त्यक्तुं राघव युज्यते।।१।।

Vasiṣṭha continued— The false desires which continually rise in the breast; are as the appearances of false moons in the sky, and should be shunned by the wise.

अविद्या विद्यामानेव नष्टप्रज्ञेषु विद्यते।
नाम्नैवाङ्गीकृताभावात्सम्यक्प्रज्ञेषु सा कुतः।।२।।

They rise in the minds of the unwise amidst their ignorance; but every thing which is known only by its name and not in actuality, can not have its residence in the minds of wise people. (Nominalism as opposed to Realistic Platonism).

मा भवाज्ञो भव प्राज्ञः सम्यग्राम विचारय।
नास्त्येवेन्दुर्द्वितीयः खे भ्रान्त्या संलक्ष्यते मुधा।।३।।

Be wise, O Rāma; and do not think like the ignorant; but consider well all that I tell you : there is no second moon in the sky, but it appears so only by deception of our optical visions.

नात्र तत्त्वादृते किंचिद्विद्यते वस्त्ववस्तु च।
ऊर्मिमालिनि विस्तीर्णे वारिपूरादृते यथा।।४।।

There exists of nothing real or unreal any where, except the duly true essence of God; as there is no substantiality in the continuity of the waves, besides the body of waters.

स्वविकल्पादृते नैतान्भावाभावानसन्मयान्।
नित्ये सिते तते शुद्धे मा समारोपयात्मनि।।५।।

There is no reality in any thing, whether existent or non-existent, all which are mere creations of your shadowy idcality; do not therefore impute any shape of figure to the eternal, boundless and pure spirit of God.

नासि कर्ता किमेतासु क्रियासु ममता तव।
एकस्मिन्विद्यमाने हि किं केन क्रियते कथम्।।६।।

You are no maker nor master of anything, then why deem any act or thing as your own (*mamatā-meity*?) You know not what these existences are, and by whom and wherefore they are made.

मा वाऽकर्ता भव प्राज्ञ किमकर्तृतयेहिते।
साध्यं साध्यमुपादेयं तस्मात्स्वस्थो भवानघ।।७।।

Neither think yourself as actor, because no actor can attempt to do anything. Discharge whatever is your duty, and remain at your ease with having done your part.

कर्ता संस्त्वमसक्तत्वाद्भावाभावे रघूद्वह।
असक्तत्वादकर्तापि कर्तृवत्स्पन्दनं कुतः।।८।।

Though you are the actor of an action, yet

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think not yourself as such, minding your inability to do or undo anything: for how can you boast yourself as the actor, when you know your inability for action.

सत्यं स्याच्चेदुपादेयं मिथ्या स्याद्धेयमेव चेत्।
उपादेयैकसक्तत्वाद्युक्ता सक्तिर्हि कर्मणि।।९।।

If truth is delectable and untruth is odious, then remain firm to what is good; and be employed in your duties (in the path of truth and goodness).

यथेन्द्रजालमखिलं मायामयमवस्तुकम्।
तत्र कास्था कथं नाम हेयोपादेयदृष्टयः।।१०।।

But as the whole world is a gallery, a magic and an unreality then say what reliance is there in it, and what signifies pleasurableness or unpleasurableness to any body.

संसारबीजकणिका यैषा विद्या रघूद्वह।
एषा ह्यविद्यमानैव सतीव स्फारतां गता।।११।।

Know Rāma, this ovum of the world to be a delusion, and being in-existent in itself, appears as a real existence to others.

येयमाभोगिनिःसारा संसारारम्भचक्रिका।
विज्ञेया वासनैषा सा चेतसो मोहदायिनी।।१२।।

Know this busy sphere of the world, which is so full with its inessence; to be an ideal phantasm presented for the delusion of our minds.

चारुवंशलतेवान्तःशून्या निस्सारकोटरा।
सरित्तरङ्गमालेव न व्युच्छिन्नापि नश्वरी।।१३।।

It is like the beautiful bamboo plant, all hollow within, and without pith and marrow in the inside; and like the curling waves of the sea, both of which are born to perish without being uprooted from the bottom. (It is impossible to root cut the bamboo as well as the rising wave of the water).

गृह्यमाणापि हस्तेन ग्रहीतुं नैव युज्यते।
मृह्यप्यत्यन्ततीक्ष्णाग्रा निर्झरोर्मिरिवोत्थिता।।१४।।

This world is as volatile as the air and water flying in the air, and hardly to be tangible or held fast in the hand; and as precipitous as the water-fall in its course; (hurling down and sweeping away everything before it).

दृश्यते प्रकराभासा सदर्थे नोपयुज्यते।
तरङ्गिण्यतरङ्गाभा स्वाकारपरिनिष्ठिता।।१५।।

It appears as a flowery garden, but never comes to any good use at all; so the billowy sea in the mirage, presents the form of water, without allaying our thirst.

क्वचिद्वक्राः क्वचित्स्पष्टा दीर्घाः खर्वाः स्थिराश्चलाः।
यत्प्रसादोद्भरास्तस्माद्व्यतिरेकमुपागताः।।१६।।

Sometimes it seems to be straight, and at others a curve; now it is long and now short, and now it is moving and quiet again; and everything in it, though originally created for our good, conspires to our evil only.

अन्तःशून्यापि सर्वत्र दृश्यते सारसुन्दरी।
न क्वचित्संस्थितापीह सर्वत्रैवोपलक्ष्यते।।१७।।

Though hollow in the inside, the world appears to be full with its apparent contents; and though all the worlds are continually in motion, yet they seem to be standing still.

जडैव चिन्मयीवासावन्यस्पन्दोपजीविनी।
निमेषमप्यतिष्ठन्ती स्थैर्याशरूं प्रयच्छति।।१८।।

Whether they be dull matter or intelligences, their existence depends upon their motion; and these without stopping any where of a moment, present the sight of their being quite at rest.

ज्वालावच्छुद्धवर्णापि मषीमलिनकोटरा।
वल्गत्यन्यप्रसादेन दीयते तदेवक्षणात्।।१९।।

Though they are as bright as light to sight, they are as opaque as the dark coal in their bowels; and though they are moved by a superior power, they appear to be moving of themselves.

आलोके विमले म्लाना तमस्यपि विराजते।
मृगतृष्णेव शुष्काभा नानवर्णविलासिनी।।२०।।

They fade away before the brighter light of the sun, but brighten in the darkness of the night; their light is like that of the mirage, by reflection of sun-beams.

वक्रा विषमयी तन्वी मृद्वी संकटकर्कशा।
ललनाचञ्चला लुब्धा तृष्मा कृष्णेव भोगिनी।।२१।।

Human avarice is as a sable serpent, crooked and venomous, thin and soft in its form; but rough and dangerous in its nature, and ever unsteady as a woman.

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स्वयं दीपशिखेवाशु क्षीयते स्नेहसंक्षये।
सिन्दूरधूलिलेखेव विना रागं विराजते।।२२।।

Our love of the world, ceases soon without the objects of our affection; as the lamp is extinguished without its oil, and as the vermillion mark, which is soon effaced. (Here is a pun upon the world *sneha* meaning a fluid substance as well as affection; and that the world is a dreary waste, without the objects dear to us).

क्षणप्रकाशतरला कृतसंस्था जडाशया।
मुग्धानां त्रासजननी वक्रा विद्युदिवोदिता।।२३।।

Our false hopes are as transient, as the evanescent flash of lightning; they glare and flare for a moment, but they disappear in the air as these transitory flashes of light.

यत्नाद्गृहीत्वा दहति भूत्वा भूत्वा प्रलीयते।
लभ्यतेऽपि हि नान्विष्टा विद्युद्वदतिभङ्गुरा।।२४।।

The objects of our desire are often had without our seeking but they are as frail as the fire of heaven; they appear to vanish like the twinkling lightnings, and being held carefully in the hand, they burn it like the electric fire. (This passage shows the science of electricity and the catching of electric fire, to have been known to the ancients).

अप्रार्थितैवोपनता रमणीयाप्यनर्थदा।
अकालपुष्पमालेव श्रेयसेनाभिनन्दिता।।२५।।

Many things come to us unasked, and though appearing delight some at first, they prove troublesome to us at last. Hopes delayed, are as flowers growing out of season, which neither bear their fruits, nor answer our purposes. (Unseason flowers are held as ominous and useless).

अत्यन्तविस्मृतैवातिसुखाय भ्रमदायिनी।
दुःस्वप्नकलनेवेयमनर्थायैव तर्किता।।२६।।

Every accident tends to our misery, as unpleasant dreams infest our sleep and disturb our rest.

प्रतिभासवशादेषा त्रिजगन्ति महान्ति च।
मुहूर्तमात्रेणोत्पाद्य धत्ते ग्रासीकरोति च।।२७।।

It is our delusion (avidyā), that presents these many and big worlds before us; as our dreams produce, sustain and destroy all the appearances of vision in one minute.

मुहूर्तो वत्सश्रेणी लवणस्यानया कृता।
रात्रिर्द्वादशवर्षाणि हरिश्चन्द्रस्य निर्मिता।।२८।।

It was delusion which made one minute, appear as many years to king Lavana; and the space of one night, seem as the long period of a dozen of years to Hariscandra.

वियोगिनामथान्येषां कान्ताविभवसालिनाम्।
रात्रिर्वत्सरवद्दीर्घा भवेत्तस्याः प्रसादतः।।२९।।

Such also is the case with separated lovers among rich people, that a single night seems as a live long year to them, in the absence of their beloved.

सुखितस्याल्पतामेति दुःखितस्यैति दीर्घताम्।
कालो यस्याः प्रसादेन विपर्यासैकशीलिनाम्।।३०।।

It is this delusive *avidyā*, that shortens the flight of time to the rich and happy; and prolongs its course, with the poor and miserable: all of whom are subject to the power of delusion *vipary'āsa.*

अस्याः स्वसत्तामात्रेण कर्तृतैतासु वृत्तिषु।
दीपस्यालोककार्याणां यथा तद्वन्न वस्तुतः।।३१।।

The power of this delusion is essentially spread over all the works of creation, as the light of a lamp, is spread over things in its effulgence and not in substance.

सनितम्बस्तनी चित्रे न स्त्री स्त्रिधर्मिणी यथा।
तथैवाकारचिन्तेयं कर्तुं योग्या न किंचन।।३२।।

As a female form represented in a picture is no woman, and has not the power of doing anything; so this *avidyā* which presents us the shapes of our desired objects in the picture of the mind, can produce nothing in reality.

मनोराज्यमिवाकारभासुरा तस्यवर्जिता।
सहस्रशतशाखापि न किंचित्परमार्थतः।।३३।।

The delusion consists in the building of aerial castles in the mind, without their substance; and though these appear in hundreds and thousands of shapes, they have no substantiality in them.

अरण्ये मृगतृष्णेव मिथ्यैवाडम्बरान्विता।
विडम्बयति तान्मुग्धमृगानेव न मानुषान्।।३४।।

It deludes the ignorant, as a mirage misleads the deer in a desert; but it can not deceive the knowing man by its false appearances.

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फेनमालेव संजातध्वस्ता विच्छेदवर्जिता।
जडेव चञ्चलाकारा गृह्यमाणा न किंचन।।३५।।

These appearances like the foaming waters, are as continuous as they are evanescent, they are as fleeting as the driving frost, which cannot be held in the hand.

अटत्युड्डामराकारा रजःप्रसरधूसरा।
बलात्कल्पान्तवात्येव स्वाक्रान्तभुवनान्तरा।।३६।।

This delusion holds the world in its grasp, and flies aloft with it in the air; it blinds us by the flying dust, which is raised by its furious blasts. (This is delusion of ambitions).

धूमालीवाङ्गसंलग्ना दाहखेदप्रदायिनी।
गर्भीकृतरसाक्रम्य जगन्ति परिवर्तते।।३७।।

Covered with dust and with heat and sweat of its body, it grasps the earth and flies all about the world. The deluded man ever toils and moils, and runs everywhere after his greed.

धारा जलधरस्येव सुदीर्घा जलनिर्मिता।
असारसंसारदृढा रज्जुस्तृणगणैरिव।।३८।।

As the drops of rain water, falling from the clouds, form the great rivers and seas; and as the scattered straws being tied together, make the strong rope for the bondage of beasts; so the combination of all the delusive objects in the world, makes the great delusion of Maya and Moha. (*'Gutta cumutta facit laca'*. Drop by drop, makes a lake. Or by drops the lake is drained. And many a little, makes a mickle).

तरङ्गोत्पलमालेव कल्पनामात्रर्णिता।
मृणालीव बहुच्छिद्रा परूप्रौढा जलात्मिका।।३९।।

The poets describe the fluctuations of the world as a series of waves and the world itself, as a bed of lotuses: pleasant to sight, but floating on the unstable element. But I compare it with the porous stalk of the lotus, which is full of perforations and foramens inside; and as a pool of mud and mire, with the filth of our sins: (The world is full of hidden traps and trap doors and is a pit of sinfulness).

जनेन दृश्यते वृद्धितत्परा नच वर्धते।
विषास्वाद इवापातमधुराऽन्ते सुदारुणा।।४०।।

Men think much of their improvement, and of many other things on earth but there is no improving in this decaying world; which is as a tempting cake with a coating of sweets, but full of deadly gall within.

नष्टा दीपशिखेवैषा न जाने क्वेव गच्छति।
मिहिकेवाग्रदृष्टापि गृह्यमाणा न किंचन।।४१।।

It is as an extinguishing lamp, whose flame is lost and fled we know not where. It is visible as a mist, but try to lay hold on it, and it proves to be nothing.

पांसुमुष्टिरिवाकीर्य प्रेक्षिता पारमाणवी।
आकाशनीलिमेवैषा निर्निमित्तैव दृश्यते।।४२।।

This earth is a handful of ashes, which being flung aloft flies in particles of dust; and the upper sky which appears to be blue, has no blueness in it.

द्विचन्द्रमोहवज्जाता स्वप्नवद्विहितभ्रमा।
यथा नौयायिनः स्थाणुस्पन्दस्तद्वदिहोत्थिता।।४३।।

There is the same delusion here on earth, as in the appearance of couple of moons in the sky; and in the vision of things in a dream, as also in the motion of immovable things on the land, to the passenger in a boat. (Things taken to be true, prove to be false).

अनयोपहते चित्ते दीर्घकालमिवाकुलैः।
जनैराकल्प्यते दीर्घसंसारस्वप्नविभ्रमः।।४४।।

Men being long deluded by this error, which was fastly laid hold of their minds, imagine a long duration of the world, as they do of the scenes in their dreams.

अनयोपहते स्वस्मिंश्चित्राश्चेतसि विभ्रमाः।
उत्पद्यन्ते विनश्यन्ति तरङ्गास्तोयधेरिव।।४५।।

The mind being thus deluded by this error, sees the wonderful productions of world, to rise and fall within itself like the waves of the sea.

मनोज्ञमपि सत्यं च दृश्यते सदसत्तया।
अमनोज्ञमसत्यं च दृश्यते सत्तयाप्यसत्।।४६।।

Things which are real and good, appear as otherwise in our error; while those that are unreal noxious, appear as real and good to our deluded understandings.

पदार्थरथमारूढा भावनैषा बलान्विता।
आक्रामति मनः क्षिप्रं विहगं वागुरा यथा।।४७।।

Our strong avarice riding on the vehicle of the desired object, chases the fleeting mind as bird-catchers do the flying birds in nets.

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करुणास्पन्दमानाक्षी स्रवत्क्षीरलवस्तनी।
भवत्युल्लसितानन्दं जननी गृहिणी यथा।।४८।।

Delusion like a mother and wife often offers us fresh delights, with her tender looks and breasts distilling sweet milk.

विषीकरोति निःस्यन्दसंतार्पिजगत्त्रयम्।
सुधार्द्रार्द्रमपि क्षिप्रं प्रवृद्धं बिम्बमैन्दवम्।।४९।।

But these delights serve only to poison us, while they seem to cool the worlds with their distillation; just as the crescent orb of the moon, injures us with too much of her moistening influence, while it appears to refresh us with her full bright beams.

उन्मत्तरवरेतालनर्तनारम्भसंभ्रमम्।
स्थाणवः संप्रयच्छन्ति मूका अप्येतयान्धया।।५०।।

Blind delusion turns the meek, mild and mute men, to giddy and vociferous fools; as the silent Vetalās become in their revelrous dancings, amidst the silent woods at night.

संध्यादिषु च कालेषु लोष्टपाषाणभित्तयः।
अस्याः प्रसादादृश्यन्ते सर्पाजगरदृष्टिभिः।।५१।।

It is under the influence of delusion, that we see the shapes of snakes and serpents, in our brick-built and stone made houses at night falls: (*i.e.* apprehensions of these in darkness).

एकोऽपि द्वितयोदेति यथा द्विशशिदर्शने।
दूरमभ्याशतां याति स्वप्ने स्वमरणं यथा।।५२।।

It makes a single thing appear as double, as in the sight of two moons in the sky; and brings near to us whatever is at a distance, as in our dreams; and even causes us to dream ourselves as dead in sleep.

आदीर्घं क्षणतामेति कालस्पेष्टा यथा निशा।
क्षणो वर्षमिवाभाति कान्ताविरहिणामिव।।५३।।

It causes the long to appear as short, as our nightly sleep shortens the duration of time; and makes a moment appear as a year, as in the case of separated lovers.

न तदस्तीह यन्नाम न करोतीयमुद्धता।
अस्यास्त्वकिंचनायास्तु शक्ततां पश्य राघव।।५४।।

Look at the power of this unsubstantial ignorance, a negative thing, and still there is nothing which it cannot alter to something else.

संरोधयेत्प्रयत्नेन संविदेवाशु संविदम्।
सरित्स्रोतोनिरोधेन शुष्यत्येषा मनोनदी।।५५।।

Therefore be diligent to stop the course of this delusion, by your right knowledge: as they dry up a channel by stopping the current of the stream.

श्रीराम उवाच

अविद्यमानयैवेदं पेलवाङ्ग्या सुतुच्छया।
मिथ्याभावनया नाम चित्रमन्धीकृतं जगत्।।५६।।

Rāma said— It is wonderful that a false conception, which has no real existence, and is so delicate as almost a nothing (but a name) should thus blinden the understanding.

अरूपया निराकृत्या चारुचेतनहीनया।
असत्येवाप्यनश्यन्त्या चित्रमन्धीकृतं जगत्।।५७।।

It is strange that something without form or figure, without sense or understanding, and which is unreal and vanishing, should so blindfold the world.

आलोकेन विनास्यन्त्या स्फुरन्त्या तमसोन्तरे।
कौशिकेक्षणधर्मिण्या चित्रमन्धीकृतं जगत्।।५८।।

It is strange that a thing sparkling in darkness, and vanishing in day light, and mopeyed as the moping owl, should thus keep the world in darkness.

कुकर्मैकान्तकारिण्या न सहन्त्या विलोकनम्।
देहमप्यविजानन्त्या चित्रमन्धीकृतं जगत्।।५९।।

It is strange that something prone to the doing of evil (deception), and unable to come to light and flying from sight, and having no bodily form whatever, should thus darken the world.

सुदीनाचारधर्मिण्या नित्यं प्राकृतकान्तया।
अनारतास्तंगतया चित्रमन्धीकृतं जगत्।।६०।।

It is a wonder that one acting so miserly, and consorting with the mean and vile, and ever hiding herself in darkness, should thus domineer over the world.

अनन्तदुःखाकुलया सदैव मृतयानया।
संबोधहीनया यत्र चित्रमन्धीकृतं जगत्।।६१।।

It is wonderful that fallacy which is attended with incessant woe and peril, and which is devoid of sense and knowledge, should keep the world in darkness.

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कामकोपघनाङ्गिन्या तमःप्रसरवक्रया।
अचिरेणाशरीरिण्या चित्रमन्धीकृतं जगत्।।६२।।

It is to be wondered that error arising from anger and avarice, creeping crookedly in darkness, and liable to instant death (by its detection), should yet keep the world in blindness.

स्वात्मान्धरूपास्पदया जडया जाड्यजीर्णया।
दुःखदीर्घप्रलापिन्या चित्रमन्धीकृतं जगत्।।६३।।

It is surprising that error which is a blind, dull and stupid thing itself, and which is falsely talkative at all times, should yet mislead others in the world.

पुरुषासङ्गसङ्गिन्या रागिण्या क्रिययानया।
विद्रवन्त्या विवक्षासु चित्रमन्धीकृतः पुमान्।।६४।।

It is astonishing, that falsehood should betray a man, after attaching so close to him as his consort, and showing all her endearments to him; but flying at the approach of his reason.

पुरुषस्य न या शक्ता सोढुमीक्षितुमप्यलम्।
तया स्त्रियावरणया चित्रमन्धीकृतः पुमान्।।६५।।

It is strange that man should be blinded by the womanish attire of error, which beguiles the man but dares not to look at him face to face.

न यस्याश्चेतनैवास्ति याप्यनष्टैव नश्यति।
तया स्त्रिया पुरुषया चित्रमन्धीकृतः पुमान्।।६६।।

It is strange that man is blinded by his faithless consort of error, which has no sense nor intelligence, and which dies away without being killed.

अनन्तदुष्प्रसरविलासकारिणा
क्षयोदयोन्मुखसुखदुःखभागिनी।
इयं प्रभो विगलति केन वाऽसमा
मनोगुहानिलयनिबद्धवासना।।६७।।

Tell me Sir, how this error is to be dispelled, which has its seat in the desires, and is deeply rooted in the recesses of the heart and mind, and lead us to the channels of endless misery, by subjecting us to repeated births and deaths, and to the pains and pleasures of life.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये उत्पत्तिप्रकरणे अविद्यावर्णनं नाम त्रयोदशोत्तरशततमः सर्गः।।११३।।

CHAPTER 114

DESCRIPTION OF ERROR

Argument— Spiritual knowledge, the only means of dispelling worldly errors, temporal desires and cares.

श्रीराम उवाच

अविद्याविभवप्रोत्थं निबिडं पुरुषस्य हि।
महदान्ध्यमिदं ब्रह्मन्कथं नाम विनश्यति।।१।।

Rāma repeated— Tell me sir, how this stony blindness of man, is to be removed, which is caused by the train of ignorance or delusion called *avidyā*.

वसिष्ठ उवाच

यथा तुषारकणिका भास्करालोकनात्क्षणात्।
नश्यत्येवमविद्येयं राघवात्मवलोकनात्।।२।।

Vasiṣṭha replied— As the particle of snow, melt away at the sight of the sun, so is this ignorance dispelled in a moment, by a glance of the holy spirit.

तावत्संसारभृगुषु स्वात्मना सह देहिनम्।
आन्दोलयति नीरन्ध्रदुःखकण्टकशालिषु।।३।।

Till then does ignorance continue to hurl down the soul and spirit, as from a precipice to the depths of the world, and expose them to woes, as thick as thorny brambles.

अविद्या यावदस्यास्तु नोत्पन्ना क्षयकारिणी।
स्वयमात्मावलोकेच्छा मोहसंक्षयदायिनी।।४।।

As long as the desire of seeing the spirit, does not rise of itself in the human soul, so long there is no end of this ignorance (*avidyā*) and insensibility (*Moha*).

अस्याः परं प्रपश्यन्त्याः स्वात्मनाशः प्रजायते।
आतपानुभवार्थिन्याश्छायाया इव राघव।।५।।

The sight of the Supreme Spirit, destroys the knowledge of our self-existence, which is caused by our ignorance; as the light of the sun, destroys the shadows of things.

दृष्टे सर्वगते बोधे स्वयमेव विलीयते।
सर्वाशाभ्युदितेच्छाया द्वादशार्कगणे यथा।।६।।

The sight of the all-pervading God, dispels our ignorance in the same manner, as the light of the twelve zodiacal suns (all shining at once),

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puts the shadows of night to flight from all sides of the horizon.

इच्छामात्रमविद्येह तन्नाशो मोक्ष उच्यते।
स चासंकल्पमात्रेण सिद्धो भवति राघव।।७।।

Our desires are the offspring of our ignorance, and the annihilation of these constitutes what we call our liberation; because the man that is devoid of desires, is reckoned the perfect and consummate *Siddha*.

मनागपि मनोव्योम्नि वासनारजनीक्षये।
कालिमा तनुतामेति चिदादित्यमहोदयात्।।८।।

As the night-shade of desires, is dissipated from the region of the mind; the darkness of ignorance is put to flight, by the rise of the intellectual sun (*Vivekodaya*).

यथोदिते दिनकरे क्वापि याति तमस्विनी।
तथा विवेकेऽभ्युदिते क्वाप्यविद्या विलीयते।।९।।

As the dark night flies away before the advance of solar light, so does ignorance disappear, before the advancement of true knowledge— *Viveka.*

दृढवासनया बन्धो घनतामेति चेतसः।
बलाद्वेतालसंकल्पः संध्याकाले यथा शिशोः।।१०।।

The stiffness of our desires, tends to bind the mind fast in its worldly chains; as the advance of night serves to increase the fear of goblins in children.

श्रीराम उवाच

यावत्किंचिदिदं दृश्यं साविद्या क्षीयते च सा।
आत्मभावनया ब्रह्मन्नात्मासौ कीदृशः स्मृतः।।११।।

Rāma asked— The knowledge of the phenomenal as true, makes what we call *avidyā* or ignorance, and it is said to be dispersed by spiritual knowledge. Now tell me sir, what is the nature of the Spirit.

वसिष्ठ उवाच

चेत्यानुपातरहितं सामान्येन च सर्वगम्।
यच्चित्तत्त्वमनाख्येयं स आत्मा परमेश्वरः।।१२।।

Vasiṣṭha replied : That which is not the subject of thought, which is all-pervasive, and the thought of which is beyond expression and comprehension is the universal spirit (which we call our Lord and God).

आब्रह्मस्तम्बपर्यन्तं तृणादि यदिदं जगत्।
तत्सर्वं सर्वदात्मैव नाविद्या विद्यतेऽनघ।।१३।।

That which reaches, to the highest empyrean of God, and stretches over the lowest plots of grass on earth, is the all— pervading spirit at all times, and unknown to the ignorant soul.

सर्वं च खल्विदं ब्रह्म नित्यं चिद्घनमक्षतम्।
कल्पनान्या मनोनाम्नी विद्यते नहि काचन।।१४।।

All this is verily Brahmā, eternal and imperishable intelligence. To him no imagination of the mind can reach at any time.

न जायते न म्रीयते किंचिदत्र जगत्त्रये।
न च भावविकाराणां सत्ता क्वचन विद्यते।।१५।।

That which is never born or dead, and which is ever existent in all worlds and in which the conditions of being and change are altogether wanting.

केवलं केवलाभासं सर्वसामान्यमक्षतम्।
चेत्यानुपातरहितं चिन्मात्रमिह विद्यते।।१६।।

Which is one and one alone, all and all pervading, and imperishable Unity; which is incomprehensible in thought, and is only of the form of Intellect, is the Universal Spirit.

तस्मिन्नित्ये तते शुद्धे चिन्मात्रे निरुपद्रवे।
शान्ते समसमाभोगे निर्विकारोदितात्मनि।।१७।।

It is accompanied with the ever-existent, all-extending, pure and undisturbed Intellect, and is that calm, quiet, even and unchanging state of the soul, which is called the Divine Spirit.

यैषा स्वभावातिगतं स्वयं संकल्प्य धावति।
चिच्चैत्यं स्वयमाम्लाना सा म्लाना तन्मनः स्मृतं।।१८।।

There resides also the impure mind, which is in its nature beyond all physical objects, and runs after its own desire; it is conceivable by the Intellect as sullied by its own activity.

एतस्मात्सर्वगाद्देवात्सर्वशक्तेर्महात्मनः।
विभागकलनाशक्तिर्लहरीवोत्थिताम्भसः।।१९।।

This ubiquitous, all-potent, great and godlike mind, separates itself in its imagination from the Supreme spirit, and rises from it as a wave on the surface of the sea. (So the Śrūti— *Etasmat Jayate pranahmanah* etc. The life and mind have their rise from Him).

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एकस्मिन्विततेशान्ते या न किंचन विद्यते।
संकल्पमात्रेण गता सा सिद्धिं परमात्मनि।।२०।।

There is no fluctuation (*Sansṛti*) nor projection (*Vikṣkepa*) in the all-extending tranquil soul of God; but these take place in the mind owing to its desires, which cause its production of all things in the world. (Hence the world and all things in it, are creations of the divine and active mind, and not of the inactive Supreme Soul).

अतः संकल्पसिद्धेयं संकल्पेनैव नश्यति।
येनैव जाता तेनैव वह्निज्वालेव वायुना।।२१।।

Therefore the world being the production of desire or will, has its extinction with the privation of desires; for that which comes the growth of a thing, causes its extinction also; as the wind which kindles the fire, extinguishes it likewise. (Here is a coincidence with the Homeopathic maxim *Similes per similibus*).

पौरुषोद्योगसिद्धेन भोगाशा रूपतां गता।
असंकल्पनमात्रेण साविद्या प्रविलीयते।।२२।।

The exertion of human efforts, gives rise to the expectation of fruition, but want of desire, causes the cessation of exertions: and consequently puts a stop to the desire of employment, together with our ignorance causing the desire.

नाहं ब्रह्मेति संकल्पात्सुदृढाद्बध्यते मनः।
सर्वं ब्रह्मेति संकल्पात्सुदृढान्मुच्यते मनः।।२३।।

The thought that 'I am distinct from Brahmā, binds the mind to the world; but the belief that 'Brahmā is all' releases the mind from its bondage.

संकल्पः परमो बन्धस्त्वसंकल्पो विमुक्तता।
संकल्पं संविजित्यान्तर्यथेच्छसि तथा कुरु।।२४।।

Every thought about one's self, fastens his bondage in this world; but release from selfish thoughts, leads him to his liberation. Cease from your selfish cares, and you shall cease to toil and moil for naught.

दृढा न याम्बरेऽत्रास्ति नलिनी हेमपरूजा।
लोलवैदूर्यमधुपा सुगन्धितदिगन्तरा।।२५।।

There is no lake of lotuses in the sky, nor is there a lotus growing in the gold mine, whose fragrance fills the air, and attracts the blue bees to suck its honey.

उद्दण्डैः प्रकटाभोगैर्मृणालभुजमण्डलैः।
विहसन्ती प्रकाशस्य शशिनो रश्मिमण्डलम्।।२६।।

The goddess of ignorance— *Avidyā*, with her uplifted arms resembling the long stalks of lotus plants, laughs in exultation over her conquests, with the glaring light of shining moon-beams.

विकल्पजालिकेवेत्थमसत्येवापि सत्समा।
मनःस्वार्थविलासार्थं यथा बालेन कल्प्यते।।२७।।

Such is the net of our wishes spread before us by our minds, which represent unrealities as real, and take a delight to dwell upon them, like children in their toys.

तथैवेयमविद्येह भवबन्धनबन्धनी।
चपला न सुखायैव बालेन कलिता दृढा।।२८।।

So also is the snare spread out by our own ignorance, all over this world, that is ensnares the busy people to their misery in all places, as it binds fast the ignorant men and boys in its chains.

कृशोऽतिदुःखी बद्धोऽहं हस्तपादादिमानहम्।
इति भावानुरूपेण व्यवहारेण बध्यते।।२९।।

Men are busied in worldly affairs with such thoughts, as these that, 'I am poor and bound in this earth for my life; but I have my hands and feet wherewith I must work for myself'.

नाहं दुःखी न मे देहो बन्धः कस्यात्मनः स्थितः।
इति भावानुरूपेण व्यवहारेण मुच्यते।।३०।।

But they are freed from all affairs of this life, who know themselves as spiritual beings, and their spiritual part is neither subject to bondage nor labour. (They know themselves to be bodiless, in their embodies forms).

नाहं मांसं न चास्थीनि देहादन्यः परो ह्यहम्।
इति निश्चयवानन्तः क्षीणाविद्य इहोच्यते।।३१।।

The thought that 'I am neither flesh nor bones, but some thing else than my body,' release one from his bondage; and one having such assurance in him, is said to have weakened his *āvidya* or ignorance.

प्रोत्तुङ्गसुरशैलाग्रवैदूर्यशिखरप्रभा।
अथवार्काशुदुर्भेदा तिमिरश्रीः स्थितोपरि।।३२।।

Ignorance (*avidyā*) is painted in the

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imagination of earthly men, to be as dark as the darkness which surrounds the highest pinnacle of Meru, blazing with the blue light of sapphire, or as the primeval darkness impenetrable by the solar light. (Hence ignorance and darkness are used as synonymous terms).

कल्प्यते हि यथा व्योम्नः कालिमेति स्वभावतः।
पुंसा धरणिसंस्थेन स्वसंकल्पनयेद्धया।।३३।।

It is also represented by earth-born mortals, as the blackness which naturally covers the face of heaven by its own nature like the blue vault of the sky. (Thus *Avidyā* is represented as the black and the blue goddess Kali).

कल्पितैवमविद्येयमनात्मन्यात्मभावना।
पुरुषेणाप्रबुद्धेन न प्रबुद्धेन राघव।।३४।।

Thus ignorance is pictured with a visible form, in the imagination of the unenlightened; but the enlightened never attribute sensible qualities to inanimate and imaginary objects.

श्रीराम उवाच

मेरुनीलमणिच्छाया नेयं नापि तमःप्रभा।
तदेतत्किंकृतं ब्रह्मन्नीलत्वं नभसो वद।।३५।।

Rāma said— Tell me sir, what is the cause of the blueness of the sky, if it is not the reflection of the blue gems on the Meru's speak, nor is it a collection of darkness by itself.

वसिष्ठ उवाच

न नाम नीलता व्योम्ना शून्यस्य गुणवत्स्थितः।
अन्यरत्नप्रभाभावान्न वाप्येषा च मैरवी।।३६।।

Vasiṣṭha replied— Rāma! the sky being but empty vacuum, cannot have the quality of blueness which is commonly attributed to it; nor is it the bluish lustre of the blue gems which are supposed to abound on the top of Meru.

तेजोमयत्वादण्डस्य स्फारत्वादिव तेजसः।
प्राकाश्यादण्डपारस्य तमसो नात्र संभवः।।३७।।

There is neither the possibility of a body of darkness to abide in the sky, when the mundane egg is full of light (which has displaced the primeval darkness); and when the nature of light is the brightness which stretches over the extra-mundane regions. (This is the zodiacal light reaching to extra-mundane worlds).

केवलं शून्यतैवैषा वह्वी सुभग लक्ष्यते।
वयस्येवानुरूपा या अविद्याया असन्मयी।।३८।।

O fortunate Rāma! the firmament (*sunya*) which is a vast vacuum, is open to a sister of ignorance (*avidyā*) with regard to its inward hollowness. (The sky and ignorance are twin sisters, both equally blank and hollow within, and of unlimited extent, enveloping the worlds within their unconscious wombs).

स्वदृष्टिक्षयसंपत्तावक्ष्णोरेवोदितं तमः।
वस्तुस्वभावात्तद्व्योम्नः काष्ण्यमित्यवलोक्यते।।३९।।

As one after losing his eyesight, beholds but darkness only all about him; so the want of the object of sight in the womb of vacuity, gives the sky the appearance of a dark some scene.

एतद्बुध्वा यथा व्योम्नि दृश्यमानोऽपि कालिमा।
न कालिमेति बुद्धिः स्यादविद्यातिमिरं तथा।।४०।।

By understanding this, as you come to the knowledge, that the apparent blackness of the sky, is no black colour of its own; so you come to learn the seeming darkness of ignorance to be no darkness in reality: (but a figurative expression derived from its similitude of the other).

असंकल्पो ह्यविद्याया निग्रहः कथितो बुधैः।
यथा गगनपद्मिन्याः स भाति सुकरः स्वयम्।।४१।।

Want of desire or its indifference, is the destroyer of ignorance; and it is as easy to effect it, as to annihilate the lotus-lake in the sky; (an Utopia or a castle built in the air, being but an airy nothing).

भ्रमस्य जागतस्यास्य जातस्याकाशवर्णवत्।
अपुनः स्मरणं मन्ये साधो विस्मरणं वरम्।।४२।।

It is better, O good Rāma! to distrust the delusions of this world, and disbelieve the blueness of the sky, than to labour under the error of their reality.

नष्टोऽहमिति संकल्पाद्यथा दुःखेन नश्यति।
प्रबुद्धोऽस्मीति संकल्पाज्जनो ह्येति यथा सुखम्।।४३।।

The thought that 'I am dead,' makes one as sorrowful, as when he dreams of his death in sleep; so also the thought, that 'I am living' makes one as cheerful, as when he wakes from the deadly dream of his death like-sleep.

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तथा संमूढसंकल्पान्मूढतामेति वै मनः।
प्रबोधोदारसंकल्पात्प्रबोधायानुधावति।।४४।।

Foolish imaginations make the mind as stolid as that of a fool; but reasonable reflections lead it to wisdom and clear-sightedness.

क्षणात्संस्मरणादेषा ह्यविद्योदेति शाश्वती।
यस्माद्धि स्मरणादन्तः परिणश्यति नश्वरी।।४५।।

A moment's reflection of the reality of the world and of his own essence, casts a man into the gloom of everlasting ignorance, while his forgetfulness of these, removes all mortal thoughts from his mind.

भावनी सर्वभावानां सर्वभूतविमोहिनी।
भारिणी स्वात्मनो नाशे स्वात्मवृद्धौ निवाशिनी।।४६।।

Ignorance is the producer of passions and tempter to all transient objects; it is busy in destroying the knowledge of the soul, and is destroyed by knowledge of the soul only. (Ignorance leads to materialism, but it is lost under spiritual knowledge).

मनो यदनुसंधत्ते तत्सर्वेन्द्रियवृत्तयः।
क्षणात्संपादयन्त्येता राजाज्ञामिव मन्त्रिणः।।४७।।

Whatever is sought by the mind, is instantly supplied by the organs of action; which serve as ministers subservient to the orders of their king. (The body serves the mind).

तस्मान्मनोनुसंधानं भावेषु न करोति यः।
अन्तश्चेतनयत्नेन स शान्तिमधिगच्छति।।४८।।

Hence who so does not attend to the dictates of his mind, in the pursuit of sensible objects, entertains the tranquility of his inmost soul, by his diligent application to spirituality.

यदादावेव नास्तीदं तदद्यापि न विद्यते।
यदिदं भाति तद्ब्रह्म शान्तमेकमनिन्दितम्।।४९।।

What did not exist at first, has no existence even now, (*i.e.* material objects); and these that appear as existent, are no other than the quiescent and immaculate essence-Brahmā himself. (The eternal is ever existent, and the instantaneous are but the phases and fluctuations of the everlasting).

मननीयमतो नान्यत्कदा कस्य कथं कुतः।
निर्विकारमनाद्यन्तमास्यतामपयन्त्रणम्।।५०।।

Let no other thought of any person or thing, or of any place or object employ your mind at any time, except that of the immutable, everlasting and unlimited spirit of Brahmā. (For what faith or reliance is there is things that are false and fleeting).

परं पौरुषमाश्रित्य यत्नात्परमया धिया।
भोगाशाभावनां चित्तात्समूलामलमुद्धरेत्।।५१।।

Rely in the superior powers of your understanding, and exert your sovran intellect, (to know the truth); and root out at once all worldly desire by enjoyment of the pleasures of your mind.

यदुदेति परो मोहो जरामरणकारणम्।
आशापाशशतोल्लासिवासना तद्विजृम्भते।।५२।।

The great ignorance that rises in the mind, and raises the desires of your heart, has spread the net of your false hopes for your ruin, causing your death and decrepitude under them.

मम पुत्रा मम धनमयं सोऽहमिदं मम।
इतीयमिन्द्रजालेन वासनैव विवल्गति।।५३।।

Your wishes burst out in expressions as these that, "these are my sons and these my treasures; I am such a one, and these things are mine." All this is the effect of a magic spell of ignorance, that binds you fast in it.

शून्ये एव शरीरेऽस्मिन्विलोलो जलवातवत्।
अनन्यया वासनया त्वहंभावाहिरर्पितः।।५४।।

Your body is a void, wherein your desires have produced all your selfish thoughts; as the empty winds raise the gliding waves on the surface of the sea (resembling the fleeting moments in the infinity of the Deity).

परमार्थेन तत्त्वज्ञ ममाहमिदमित्यलम्।
आत्मतत्त्वादृते सत्यं न कदाचन किंचन।।५५।।

Learn you that are seekers of truth, that the words. I, mine and this and that, are all meaningless in their true sense; and that there is nothing that may be called real at any time, except the knowledge of the true self and essence of Brahmā.

खाद्रिद्यूर्वीनदीश्रेण्यो दृष्टिसृष्ट्या पुनः पुनः।
सैवान्येव विचित्रेयमविद्या परिवर्तते।।५६।।

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The heavens above and the earth below, with all the ranges of hills and mountains on earth, and all the lines of its rivers and lakes, are but the dissolving views of our sight, and are seen in the same or different lights as they are represented by our ignorance. (This is a tenet of the *dṛṣtisṛṣti* system of philosophy, which maintain Visual creations or existence of phenomenals, to be dependent upon sight or visual organs and are *deceptio visus* or fallacies of vision only).

उदेत्यज्ञानमात्रेण नश्यति ज्ञानमात्रतः।
सन्मात्रे परिविच्छेद्या रज्ज्वामिव भुजंगधीः।।५७।।

The phenomenals rise to view from our ignorance, and disappear before the light of knowledge (as the dreams and spectres of the dark, are put to flight before the rising sun-light). They appear in various forms in the substratum of the soul, as the fallacy of a snake appearing in the substance of a rope.

खाद्यब्ध्युर्वीनदी सेयं याऽविद्या ज्ञस्य राघव।
नाविद्या ज्ञस्य तद्ब्रह्म स्वमहिम्ना व्यवस्थितम्।।५८।।

Know Rāma, that the ignorant only are liable to the error, of taking the earth and sun and the stars, for realities; but not so the learned, to whom the Great Brahmā is present in all his majesty and full glory, in all places and things.

रज्जुसर्पविकल्पौ द्वावज्ञैवोपकल्पितौ।
ज्ञेन त्वेकैव निर्णीता ब्रह्मदृष्टिरकृत्रिणा।।५९।।

While the ignorant labour under the doubt of the two ideas, of a rope and snake in the rope; the learned are firm in their belief, and sight of one true God in all things.

मा भवाज्ञो भव प्राज्ञो जहि संसारवासनाम्।
अनात्मन्यात्मभावेन किमज्ञ इव रोदिषि।।६०।।

Do not therefore think as the ignorant do, but consider all things well like the wise and the learned. Forsake your earthly wishes, and do not grove like the vulgar by believing the unself as the self. (The second clause has the double sense of mistaking an alien as your own, and of taking an unreality for the true God).

कस्तवायं जडो मूको देहो भवति राघव।
यदर्थं सुखदुःखाभ्यामवशः परिभूयसे।।६१।।

Of what good is this dull and dumb body to you, Rāma? (in your future state), that you are so overcome by your alternate joy and grief at its pleasure and pain?

यथा हि काष्ठजतुनोर्यथा बदरकुण्डयोः।
श्लिष्टयोरपि नैकत्वं देहदेहवतोस्तथा।।६२।।

As the wood of a tree and its gum resin, and its fruit and seed, are not one and the same thing, though they are so closely akin to one another; so is this body and the embodied being, quite separate from one another, though they are so closely united with each other.

भस्त्रादाहे यथा दाहो न भस्त्रान्तरवर्तिनः।
पवनस्य तथा देहनाशे नात्मा न नश्यति।।६३।।

As the burning of a pair of bellows, does not blow out the fire, nor stop the air blown by another pair, so the vital air is not destroyed by destruction of the body, but finds its way into another form and frame elsewhere. (This is the doctrine of the transmigration of the soul and life in other bodies).

दुःखितोऽहं सुखाढ्योऽहमिति भ्रान्तिं रघूद्वह।
मृगतृष्णोपमां बुद्ध्वा त्यज सत्यं समाश्रयः।।६४।।

The thought that 'I am happy or miserable,' is as false as the conception of water in the mirage— and knowing it as such, give up your misconceptions of pleasure and pain, and place your reliance in the sole truth.

अहो नु चित्रं यत्सत्यं ब्रह्म तद्विस्मृतं नृणाम्।
यदसत्यमविद्याख्यं तन्नूनं स्मृतिमागतम्।।६५।।

O how wonderful is it, that men have so utterly forgotten the true Brahmā, and have placed their reliance in false ignorance (*avidyā*), the sole cause of errors.

प्रसरं त्वमविद्याया मा प्रयच्छ रघूद्वह।
अनयोपहिते चित्ते दुष्पारेह कदर्थना।।६६।।

Do not, O Rāma! give way to ignorance in your mind, which being overspread by its darkness, will render it difficult for you to pass over the errors of the world.

मिथ्यैवानर्थकारिण्या मनोमननपीनया।
अनया दुःखदायिन्या महामोहफलान्तया।।६७।।

Know ignorance to be a false fiend and

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deluder of the strongest minds; it is the bainful cause of endless woes, and producer of the poisonous fruits of illusion.

चन्द्रबिम्बे सुधार्द्रेऽपि कृत्वा रौरवकल्पनम्।
नारकं दाहसंशोषदुःखं समनुभूयते।।६८।।

It imagines hell fire, in the cooling beams of the watery orb of the moon; and conceives the torments of the infernal fires, proceeding from the refreshing beams of that celestial light. (This passage alludes to the poetical description of moon light as a flame of fire, in respect to a lover, who is impatient at the separation of his beloved, and is burning under the inextinguishable flame of ardent desire).

जलकल्लोलकह्लारपुष्पसीकरवीचिषु।
सरस्सु मृगतृष्णाढ्यं मरुत्त्वं परिदृश्यते।।६९।।

It views a dry desert in the wide waters, beating with billows and undulating with the fragrance of the aqueous *kalpa* flowers; and imagines a dry mirage in the empty clouds of autumn. (This alludes also to the wild imageries of poets, proceeding from their false imagination and ignorance).

नभोनगरनिर्माणपातोत्पातनसंभ्रमाः।
स्वप्नादिष्वनुभूयन्ते विचित्राः सुखदुःखदाः।।७०।।

Ignorance builds the imaginary castles in empty air, and causes the error of rising and falling towers in the clouds; it is the delusion of our fancy, that makes us feel the emotions of pleasure and pain in our dreams.

संसारवासनाश्चेतो यदि नाम न पूरयेत्।
तज्जाग्रत्स्वप्नसंरम्भाः किं नयेयुरिनापदम्।।७१।।

If the mind is not filled and led away by worldly desires, there is no fear then of our falling into the dangers, which the day-dreams of our earthly affairs incessantly present before us.

दृश्यते रौरवा वीचिनरकानर्थशासना।
मिथ्याज्ञाने गते वृद्धिं स्वप्नोपवनभूमिषु।।७२।।

The more does our false knowledge (error) lay hold of our minds, the more we feel the torments of hell and its punishments in us, as one dreams of night-mares in his sleep.

अनया वेधितं चेतो रिसतन्तावपि क्षणात्।
पश्यत्पखिलसंसारसागरानर्थविभ्रमम्।।७३।।

The mind being pierced by error as by the thorny stalk of a lotus, sees the whole world revolving before it like the sea rolling with its waves.

अनयोपहते चित्ते राज्य एव हि संस्थिताः।
तास्तादृश्यो जना यान्ति या न योग्याःश्वपाकिनः।।७४।।

Ignorance taking possession of the mind, converts the enthroned princes to peasants; and reduces them to a condition worse than that of beastly huntsmen. (All tyrants are the creatures of ignorance).

तस्माद्राम परित्यज्य वासनां भवबन्धनीम्।
सर्वरागमयीं तिष्ठ नीरागः स्फटिको यथा।।७५।।

Therefore, Rāma! give up the earthly desires, that serve at best to bind down the (celestial) soul to this mortal earth and its mortifying cares; and remain as the pure and white crystal, with reflecting the hues of all things around in your stainless mind.

तिष्ठतस्तव कार्येषु मास्तु रागेषु रञ्जना।
स्फटिकस्येव चित्राणि प्रतिबिम्बानि गृह्णतः।।७६।।

Employ your mind to your duties, without being tarnished by your attachment to any; but remain as the unsullied crystal, receiving the reflections of outward objects, without being stained by any.

विदितकौतुकसङ्गसमिद्धया
यदि करोषि सदैव सुशीलया।
वरधिया गतप्राकृतिकक्रिय-
स्तदसि केन सहानुपमीयसे।।७७।।

Knowing everything with avidity in your watchful mind, and performing all your duties with due submission, and keeping from the common track with your exalted mind, you will raise yourself above comparison with any other person.

इत्यार्षे श्रीवासिष्ठमहारामायणे मोक्षोपाये उत्पत्तिप्रकरणे यथाकथितदोषपरिहारोपदेशो नाम चतुर्दशोत्तरशततमः सर्गः।।११४।।

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CHAPTER 115

CAUSES OF HAPPINESS AND MISERY

Argument— The Nature and Powers of the Mind elucidated in the moral of Prince Lavana's story.

श्रीवाल्मीकिरुवाच

एवमुक्तो भगवता वसिष्ठेन महात्मना।

रामः कमलपत्राक्ष उन्मीलित इवाबभौ।।१।।

Vālmīki relates— Being thus admonished by the high minded Vasiṣṭha, the lotus eyes of Rāma! became unfolded as new blown flowers.

विकासितान्तःकरणः शोभामलमुपाययौ।

आश्वस्तस्तमसि क्षीणे पद्मोऽर्कालोकनादिव।।२।।

He with his expanded heart and blooming face, shone forth with a pure grace, like the fresh lotus reviving at the end of night, under the vivifying beams of the rising sun.

बोधविस्मयसंजातसौम्यस्मितसिताननः।

दन्तरश्मिसुधाधौतामिमां वाचमुवाच ह।।३।।

His smiling countenance shone forth as the shining moon, with his inward enlightenment and wonder; and then with the nectarious beams of his bright and white pearly teeth, he spoke out these words.

श्रीराम उवाच

अहो नु चित्रं पद्मोत्थैर्बद्धास्तन्तुभिरद्रयः।

अविद्यामाना या विद्या तया सर्वे वशीकृताः।।४।।

Rāma said— O wonder! that the want of ignorance should subdue all things, as if it were to bind the huge hills with the thin threads of lotus stalks. (Wonderous achievements of science).

इदं तद्घातां यातं तृणमात्रं जगत्त्रये।

अविद्ययापि यन्नमासदेव सदिव स्थितम्।।५।।

O! that this straw of the earth, which shows itself to be so compact a body in the world; is no more than the production of our ignorance, which shown the unreal as a reality.

अस्याः संसारमायाया नद्यास्त्रिभुवनाङ्गणे।

रूपं मदवबोधार्थं कथयानुग्रहात्पुनः।।६।।

Tell me further for my enlightenment regarding the true nature of this magical earth, which rolls as a ceaseless stream, running amidst the ethereal worlds.

अन्यो यत्संशयोऽयं मे महात्मन्हृदि वर्तते।

लवणोऽसौ महाभागः किंनामापदमाप्तवान्।।७।।

There is another great doubt that infests my breast, and it is with regard to the state which attended on the fortunate Lavaṇa at last.

संश्लिष्टयोराहतयोर्द्धयोर्वा देहदेहिनोः।

ब्रह्मन्क इव संसारी शुभाशुभफलेकभाक्।।८।।

Tell me moreover regarding the embodied soul and the animated body, whether they are in concord or discord with one another, and which of them is the active agent and recipient of the rewards of acts in this earth.

लवणस्य तथा दत्त्वा तामापदमनुत्तमाम्।

किंगतश्चञ्चलारम्भः कश्चासावैन्द्रजालिकः।।९।।

Tell me also who was that sorcerer and where he fled, after putting the good prince Lavaṇa to all his tribulation, and then restoring him to his former exalted position.

वसिष्ठ उवाच

काष्ठकुड्योपमो देहो न किंचन इहानघ।

स्वप्नलोक इवानेन चेतसा परिकल्प्यते।।१०।।

Vasiṣṭha said— The body is as a frame of wood work, and contains nothing (spiritual) in it; it receives the reflection of an intelligence in it as in a dream, and this is called the mind.

चेतस्तु जीवतां यातं चिच्छक्तिपरिभूषितम्।

विद्यात्संसारसंरम्भं कपिपोतकचञ्चलम्।।११।।

This mind becomes the living principal (life), and is endued with the power of thinking also. It is as unstable as a boat on the current of world of affairs, and plays the part of a fickle monkey, amidst the busy castle of the world.

देही हि कर्मभाग्यो हि नानाकारशरीरधृक्।

अहंकारमनोजीवनामभिः परिकल्प्यते।।१२।।

The active principle in the body, is known under the several appellations of the mind, life and egoism (or consciousness); and having a body for its abode, is employed in a variety of actions.

तस्येमान्यप्रबुद्धस्य न प्रबुद्धस्य राघव।

सुखदुःखान्यनन्तानि शरीरस्य न कानिचित्।।१३।।

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This principle is subject to endless pains and pleasures in its unenlightened or unawakened state, and the body bears no relation with them. (The mind is the perceptive and sensitive principle and not the body).

अप्रबुद्धं मनो नानासंज्ञाकल्पितकल्पनम्।
वृत्तीरनुपतच्चित्रा विचित्राकृतितां गतम्।।१४।।

The unenlightened under- standing again has received many fictitious names, according to the various faculties which it exhibits in its acts.

अप्रबुद्धं मनो यावन्निद्रितं तावदेव हि।
संभ्रमं पश्यति स्वप्ने न प्रबुद्धं कदाचन्।।१५।।

As long as the unawakened mind is in its sleeping state, it perceives the busy bustle of the world as it were in his dream, and which is unknown to the waking or enlightened mind.

अज्ञाननिद्राक्षुमितो जीवो यावन्न बोधितः।
तावत्पश्यति दुर्भेदं संसारारम्भविभ्रमम्।।१६।।

As long as the living being is not awakened from its dormancy, so long it has to labour under the inseparable mist of worldly errors.

संप्रबुद्धस्य मनस्तमः सर्वं विलीयते।
कमलस्य यथा हार्दं दिनालोकविकासिनः।।१७।।

But the darkness over-hanging on the minds of the enlightened, is as soon put to flight as the shade of night over-spreading the bed of lotuses, is dispersed at sun rise.

चित्ताविद्यामनोजीववासनेति कृतात्मभिः।
कर्मात्मेति च यः प्रोक्तः स देही दुःखकोविदः।।१८।।

That which is called the heart, the mind, the living soul, ignorance and desire by the learned, and what is also styled the principle of action, is the same embodied being that is subject both to the feelings of pleasure and pain.

जडो देहो न दुःखार्हो दुःखी देह्यविचारतः।
अविचारो घनाज्ञानादशानं दुःखकारणम्।।१९।।

The body is dull matter and is insensible of pain and pleasure; it is the embodied being, which is said to be subject to these by men of right reason: and this by reason of its impervious ignorance and irrationality, is the cause of its own misery.

शुभाशुभानां धर्माणां जीवो विषयतां गतः।
अविवेकैकदोषेण कोशेनेव हि कीटकः।।२०।।

The living soul is the subject of its good and bad actions; but it becomes confined in its body by reason of its irrationality, and remains pent up there like the silkworm in its cuckoo.

अविवेकामयोन्नद्धं मनो विविधवृत्तिमत्।
नानाकारविहारेण परिभ्रमति चक्रवत्।।२१।।

The mind being fast bound to its ignorance, exerts its faculties in various ways, and turns round like a wheel in its various pursuits and employments.

उदेति रौति हन्त्यत्ति याति वल्गति निन्दति।
मन एव शरीरेऽस्मिन्न शरीरं कदाचन।।२२।।

It is the mind dwelling in the body, that makes in to rise and set, to eat and drink, to walk and go, and to hurt and kill, all which are acts of the mind, and not of the body.

यथा गृहपतिर्गेहे विविधं हि विचेष्टते।
न गृहं तु जडं राम तथा देहे हि जीवकः।।२३।।

As the master of the house does his many acts in it, and not the house itself; so the mind acts its several parts in the body, and not the body by itself.

सर्वेषु सुखदुःखेषु सर्वासु कलनासु च।
मनः कर्तृ मनो भोक्तृ मानसं विद्धि मानवम्।।२४।।

The mind is the active and passive agent of all the actions and passions, and of the pains and pleasures of the body; and it is the mind only that makes the man.

अत्र ते शृणु वक्ष्यामि वृत्तान्तमिममुत्तमम्।
लवणोऽसौ यथा यातश्चण्डालत्वं मनोभ्रमात्।।२५।।

Hear me now tell you the useful moral of the story of Lavaṇa; and how he was transformed to a Caṇḍāla, by derangement of his mind.

मनः कर्मफलं भुङ्क्ते शुभं वाऽशुभमेव वा।
यथैतद्बुद्ध्यसे नूनं तथाकर्णय राघव।।२६।।

The mind has to fell the effects of its actions whether good or evil; and in order that you may understand it well, hear attentively what I will now relate unto you.

हरिश्चन्द्रकुलोत्थेन लवणेन पुरानघ।
एकं तेनोपविष्टेन चिन्तितं मनसा चिरम्।।२७।।

Lavaṇa who was born of the line of king

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Hariscandra, thought within himself one day, as he was sitting apart from all others of his court.

पितामहो मे समुहाव्राजसूयस्य याजकः।
अहं तस्य कुले जातस्तं यदे मनसा मखम्।।२८।।

My grand-father was a great king and performed the Rājasūya sacrifice in act; and I, being born of his line, must perform the same in my mind (*i.e.* mentally).

इति संचिन्त्य मनसा कृत्वा संभारमादृतः।
दाजसूयस्य दीक्षायां प्रविवेश महीपतिः।।२९।।

Having determined so, and getting the things ready for the sacrifice, he entered the sacrificial hall for his initiation in the sacred rites.

ऋत्विजस्वाह्वयामास पूजयामास सन्मुनीन्।
देवानामन्त्रयामास ज्वालयामास पावकम्।।३०।।

He called the sacrificial priests, and honoured the holy saints; he invited the gods to it, and kindled the sacrificial fire.

यथेच्छं यजमानस्य मनसोपवनान्तरे।
ययौ संवत्सरः साग्रो देवर्षिद्विजपूजया।।३१।।

Having performed the sacrifice to his hearts content and honoured the gods, sages and Brahmāns; he went to a forest to reside there for a year.

भूतेभ्यो द्विजपूर्वेभ्यो दत्त्वा सर्वस्वदक्षिणाम्।
विबुध्यत दिनस्यान्ते स्व एवोपवने नृपः।।३२।।

Having then made presents of all his wealth to Brahmāns and other men, he awoke from his slumber in the same forest by the evening of that day.

एवं स लवणो राजा राजसूयमवाप्तवान्।
मनसैव हि तुष्टेन युक्तं तस्य फलेन च।।३३।।

Thus the king Lavaṇa attained the merit of the sacrifice, in his internal satisfaction of having attained the meritoriousness of the sacrifice.

अतश्चितं नरं विद्धि भोक्तारं सुखदुःखयोः।
तन्मनः पावनोपाये सत्ये योजय राघव।।३४।।

Hence learn to know the mind to be the recipient of pleasure and pain; therefore employ your attention, Rāma! to the purification of your mind.

पूर्णे देशे सुसंपूर्णः पुमान्नष्टे विनश्यति।
देहोऽहमिति येषां तु निश्चयस्तैरलं बुधाः।।३५।।

Every man becomes perfect in his mind in its full time and proper place; but he is utterly lost who believes himself to be composed of his body only.

उच्चैर्विवेकवति चेतसि संप्रबुद्धे
दुःखान्यलं विगलितानि विवित्तबुद्धेः।
भास्वत्करप्रकटिते ननु पद्मखण्डे
संकोचजाड्यतिमिराणि चिरं क्षतानि।।३६।।

The mind being roused to transcendental reason, all miseries are removed from the rational understanding; just as the beams of the rising sun falling upon the lotus-bud, dispel the darkness that had closely contracted its folded petals.

इत्यार्षे श्रीवासिष्ठमहारामायणे मो० उत्पत्तिप्रकरणे सुखदुःखभाक्तृत्वोपदेशो नाम पञ्चदशोत्तरशततमः सर्गः।।११५।।

CHAPTER 116

BIRTH AND INCARNATION OF ADEPTS IN YOGA

Argument— Production of the Body from the Mind.

श्रीराम उवाच

राजसूयफलं प्राप्तं लवणेन किल प्रभो।
प्रमाणं किमिवात्र स्यात्कल्पनाजालशम्बरे।।१।।

Rāma asked— What evidence is there sir, in proof of Lavaṇa's obtaining the reward of his mental sacrifice of Rājasūya, in his transformation to the state of the Caṇḍāla, as it was wrought upon him by the enchantment of the magician?

वसिष्ठ उवाच

यदा शाम्बरिकः काले संप्राप्तो लावणीं सभाम्।
तदाहमवसं तत्र तत्प्रत्यक्षेण दृष्टवान्।।२।।

Vasiṣṭha replied— I was myself present in the court-house of king Lavaṇa, at the time when the magician made his appearance there, and I saw all that took place there with my own eyes.

अहं सभ्यैस्ततस्तत्र गते शाम्बरिकर्मणि।
किमेतदिदि यत्नेन पृष्टश्च लवणेन च।।३।।

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After the magician had gone and done his work, I with the other courtiers, was respectfully requested by the king Lavaṇa, to explain to him the cause (of the dream and its circumstances).

चिन्तयित्वा मया दृष्ट्वा तत्र तत्कथितं ततः।
शृणु तत्ते प्रवक्ष्यामि राम शाम्बरिकेहितम्।।४।।

After I had pondered the matter had clearly seen its cause, I expounded the meaning of the magician's spell, in the way as I shall now relate to you, my Rāma!

राजसूयस्य कर्तारो ये हि ते द्वादशाब्दिकम्।
आपदुःखं प्राप्नुवन्ति नानाकारव्यथामयम्।।५।।

I remembered that all the performers of Rājasūya sacrifice, were subjected to various painful difficulties and dangers, under which they had to suffer for a full dozen of years.

अतः शक्रेण गगनादुःखाय लवणस्य सः।
प्रहितो देवदूतो हि राम शाम्बरिकाकृतिः।।६।।

It was then that Indra, the lord of heaven had compassion for Lavaṇa, and sent his heavenly messenger in the form of the magician to avert his calamity.

राजसूयक्रियाकर्तुस्तस्य दत्त्वा महापदम्।
अगच्छत्स नभोमार्गं सुरसिद्धनिषेवितम्।।७।।

He taxed the Rājasūya sacrificer with the inflictment of the very many hardships in his dream, and departed in his aerial journey to the abode of the gods and *Siddhas*.

तस्मात्प्रत्यक्षमेवेतद्राम नात्र संदेहोऽस्ति। मनो हि विलक्षणानां क्रियाणां कर्तृ भोक्तृ च तदेव निर्घृश्य संशोध्य चित्तरत्नमिह हिमकणमिवातपेन विलीनतां विवेकेन नीत्वा परं श्रेयः प्रापस्यसि। चित्तमेव सकलभूताडम्बरकारिणीमविद्यां विद्धि। सा विचित्रकेन्द्र-जालवशादिदमुत्पादयति। अविद्याचित्तजीवबुद्धिशब्दानां भेदो नास्ति वृक्षतरुशब्दयोरिवेति ज्ञात्वा चित्तमेव विकल्पनं कुरु। अभ्युदिते चित्तवैमल्यार्कबिम्बे सकलरूविकल्पोत्थ-दोषतिमिरादहरणं न तदस्ति राघव यत्र दृश्यते यत्रात्मीक्रियते यत्र परित्यज्यते यत्र मियते यत्रात्मीयं यत्र परकीयं सर्वं सर्वदा सर्वो भवतीति परमार्थः।।८।।

(Prose) Thus Rāma! it is quite evident and there is no doubt in it. The mind is the active and passive agent of all kinds of actions and their sequences.

(*a*). Therefore rub out the dirt of your heart, and polish the gem of your mind; and having melted it down like the particle of an icicle, by the fire of your reason, attain to your chief good *summum bonum* at last.

(*b*). Know the mind as self-same with ignorance (avidyā), which presents these multitudes of beings before you, and produces the endless varieties of things by its magical power.

(*c*). There is no difference in the meanings of the words ignorance, mind; understanding and living soul, as in the word tree and all its synonyms.

(*d*). Knowing this truth, keep a steady mind freed from all its desires; and as the orb of the clear sun of your intellect has its rise, so the darkness of your *nolens* and *volens* flies away from you.

(*e*). Know also this truth, that there is nothing in the world which is not to be seen by you, and which can not be made your own, or alienated from you. Nothing is there that does not die or what is not your's or others. All things become all at all times. (This dogma is based on a dictum of the Vedānta given in the Madhu Brāhma. That nothing is confined in any place or person at all times, but passes from one to another in its turn and time).

भावराशिस्तथा बोधः सर्वो यात्येकपिण्डताम्।
विचित्रमृद्भाण्डगणो यथाऽपको जले स्थितः।।९।।

The multitudes of existent bodies and their known properties, meet together in the substantiality (of the self-same Brahmā); as the various kinds of unburnt clay vessels, are melted down in the same watery substance.

श्रीराम उवाच

एवं मनःपरिक्षये सकलसुखदुःखानामन्तः प्राप्यत इति भवता प्रोक्तं तत्कथं महात्मंश्चपलवृत्तिरूपस्यास्य मनसोऽसत्ता भवति।।१०।।

Rāma said— You said sir, that it is by weakening the desires of our mind, that we can put an end to our pleasures and pains; but tell me now, how is it possible to stop the course of our naturally fickle minds.

वसिष्ठ उवाच

रघुकुलेन्दो शृणु मनः प्रशमने युक्तिं,
यां ज्ञात्वा स्वस्वाचारदूरे मनःसंधिरयमेष्यसि।।११।।

Vasiṣṭha replied— Hear, O you bright moon

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of Raghu's race! the proper course that I will tell you for quieting the restless mind; by knowing this you shall obtain the peace of your mind, and be freed from the actions of your organs of sense.

इह हि तावद्ब्रह्मणः सर्वभूतानां
त्रिविधोत्पत्तिरिति तत्पूर्वोक्तम्।।१२।।

I have told you before of the triple nature of the production of beings here below, which I believe, you well remember.

तत्रेदं प्रथमया मनःकल्पनया देहीति सा ब्रह्मरूपिणी संकल्पमयी भूत्वा यदेव संकल्पयति तदेव पश्यति तेनेदं भुवनाडम्बरं कल्प्यते।।१३।।

Of these the first is that power (Brahmā), who assumed to himself the shape of the Divine Will (*Saṅkalpa*), and saw in his presence whatever he wished to produce, and which brought the mundane system into existence.

तत्र जननमरणसुखदुःखमोहादिकं संसरणं कल्पयन्ती कल्पानुरचना बहुनाममन्थरं स्थित्वा स्वयं विलीयते हिमकणिकेवातपगता।।१४।।

He thought of many changes in his mind, as those of birth and death, of pleasure and pain, of the course of nature and effect of ignorance and the like; and then having ordained them as he willed, he disappeared of himself as snow before the solar light.

कालोदितः संकल्पवशात् पुनरन्यतया जायते सापि पुनर्विलीयते पुनरप्युदेति सैवेति भूयोभूयोऽनुसंसरन्ती स्वयमुपशाम्यति।।१५।।

Thus this god, the personification of Will rises and sets repeatedly, as he is prompted from time to time by his inward wish. (So does every living being come out of the mould of its internal desire. Or that— it is the wish, that frames and fashions every body, or the will that moulds the mind).

इत्थमनन्ता ब्रह्मकोटयोऽस्मिन्ब्रह्माण्डेऽन्येषु च समतीता भविष्यन्तीति सन्ति चेतरा अनन्ता यासां संख्यापि न विद्यते।।१६।।

So there are millions of Brahmās born in this mundane egg, and many that have gone by and are yet to come, whose number is innumerable (and who are incarnations of their desires only).

एवमस्यां तादृशि वर्तमानायामीश्वरादागत्य जीवो
यथा जीव्यते विमुच्यते तच्छृणु।।१७।।

So are all living beings in the same predicament with Brahmā, proceeding continually from the entity of God. Now I will tell you the manner in which they live, and are liberated from the bond of life.

ब्रह्मणो मनःशक्तिरभ्युदिता पुरःस्थिताकाशशक्ति-मवलम्ब्य तत्रस्थपवनतानुपातिनी घनसंकल्पत्वं गच्छति।

The mental power of Brahmā issuing from him, rests on the wide expanse of vacuum which is spread before it; then being joined with the essence of ether, becomes solidified in the shape of desire.

ततः पुरःप्राप्तभूततन्मात्रपञ्चकतामेत्यान्तःकरणतां नीत्वा सात्वसूक्ष्मा प्रकृतिर्भूत्वा गगनपवनतेजोरूपतासंकल्पात् प्रालेयरूपतामुपेत्य शाल्योषधिं विशन्ती प्राणिनां गर्भतां च गच्छति।।१९।।

Then finding the miniature of matter spread out before it, becomes the quintessence of the quintuple elements. Having assumed afterwards the inward senses, it becomes a suitable elementary body composed of the finest particles of the five elements. It enters into grains and vegetables, which re-enter into the bowels of animals in the form of food.

जायते तस्मात्ततः पुरुषः संपद्यते।।२०।।

The essence of this food in the form of semen, gives birth to living beings to infinity.

तेन पुरुषेण जातमात्रेणैव बाल्यात्प्रभृति
विद्याग्रहणं कर्तव्यं गुरवोऽनुगन्तव्याः।।२१।।

The male child betakes himself in his boyhood, to his tutor for the acquisition of knowledge.

ततः क्रमात्पुंसस्तवेव चमत्कृतिर्जायते।।२२।।

The boy next assumes his wonderous form of youth, which next arrives to the state of manhood.

स्वच्छदृशा चित्तवृत्तेः पुरुषस्य हेयोपादेयविचार उत्पद्यते

The man afterwards learns to choose something for himself, and reject others by the clear-sightedness of his internal faculties.

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तादृग्विवेकवति संकलिताभिमाने
पुंसि स्थिते विमलसत्त्वमयाङ्घ्रियजातौ।
सप्तात्मिकावतरति क्रमशः शिवाय
चेतःप्रकाशनकरी ननु योगभूमिः।।२४।।

The man that is possessed of such right discrimination of good and evil, and of right and wrong, and who is confident of the purity of his own nature, and of his belonging to the best caste (of a Brahmān); attains by degrees the supernatural powers for his own good, as also for the enlightenment of his mind, by means of his knowledge of the seven essential grounds of *Yoga* meditation.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये मोक्षो० उत्पत्तिप्रकरणे साधकजन्मावतारो नाम षोडशोत्तरशततमः सर्गः।।११६।।

CHAPTER 117

DIFFERENT STATES OF KNOWLEDGE AND IGNORANCE

Argument— The septuple grounds of true and false Knowledge and their mixed modes. And firstly, of self-abstraction or abstract knowledge of one or *svarūpa*; and then of the different grounds of Ignorance.

श्रीराम उवाच

कीदृस्यो भगवन्योगभूमिकाः सप्तसिद्धिदाः।
समासेनेति मे ब्रूहि सर्वतत्त्वविदांवर।।१।।

Rāma said— Please sir, tell me in brief, what are the grounds of *Yoga* meditation, which produce the seven kinds of consummation, which are aimed at by the *Yogī* adepts. You sir, who are best acquainted with all recondite truths, must know it better than all others.

वसिष्ठ उवाच

अज्ञानभूः सप्तपदा ज्ञभूः सप्तपदैव हि।
पदान्तराण्यसंख्यानि भवन्त्यन्यान्यथैतयोः।।२।।

Vasiṣṭha replied— They consists of the seven states of ignorance (*ajnana-bhumi*), and a many of knowledge also; and these again diverge into many others, by their mutual intermixture. (Participating the natures of one another, and forming the mixed modes or states of truth and error).

स्वयत्नसाधकरसान्महासत्ताभरोन्नतेः।
एते प्रतिपदं बद्धमूले संफलतः फलम्।।३।।

All these states (both of right and wrong cognitions), being deep rooted in the nature of man (*mahā-satta*), either by his habit or of training, made produce their respective fruits or results, (tending to his elevation or degradation in this world and the next).

Note. Habit or natural disposition (*pravrittia*, is the cause of leading to ignorance and its resulting error; but good training-*sādhana* and better endeavours-*prayatna*, are the causes of right knowledge and elevation.

तत्र सप्तप्रकारां त्वमज्ञानस्य भुवं शृणु।
ततः सप्तप्रकारां त्वं श्रोष्यसि ज्ञानभूमिकाम्।।४।।

Attend now to the nature of the sevenfold states or grounds of ignorance; and you will come to know thereby, the nature of the septuple grounds, of knowledge also.

(* The Text uses the terms *jnāna* and *ajnāna*, which literally signify knowledge and ignorance, and mean to say that, we know the subjective ourselves only (as-ego-sum) and are ignorant of the true nature of the objective, as whether they are or not and what they are. Though it would be more appropriate to use the words *niscaya* and *aniscaya* or certainty and uncertainty, because we are certain of our own existence, and are quite uncertain of everything besides, which we perceive in our triple states of waking, dreaming and sound sleep, which incessantly produce and present before as a vast variety of objects, all of which lead us to error by their false appearances.)

स्वरूपावस्थितिर्मुक्तिस्तद्भ्रंशोऽहंत्ववेदनम्।
एतत्संक्षेपतः प्रोक्तं तज्ज्ञत्वाज्ञत्वलक्षणम्।।५।।

Know this as the shortest lesson, that I will give you of the definitions of true knowledge and ignorance; that, it is the remaining in one's own true nature (*svarūpa* or suifrom state), that constitutes his highest knowledge and liberation; and his divergence from it to the knowledge of his ego (egoism-ahanta), is the cause of his ignorance, and leads him to the error and bondage of this world.

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शुद्धसन्मात्रसंवित्तेः स्वरूपान्न चलन्ति ये।
रागद्वेषोदयाभावात्तेषां नाज्ञत्वसंभवः।।६।।

Of these, they that do not deviate from their consciousness-*samvitti* of themselves- svarūpa, as composed of the pure *ens* or essence only (*sudha-san-mātra*), are not liable to ignorance; because of their want of passions and affections, and of the feelings of envy and enmity in them. (The highest intelligence of one's self, is the consciousness of his self-existence, or that "(I am that I am" as a spiritual being; because the spirit or soul is the true self).

यत्स्वरूपपरिभ्रंशाच्चेत्यार्थे चितिमज्जनम्।
एतस्मादपरो मोहो न भूतो न भविष्यति।।७।।

But falling off from the consciousness of self-entity-svarūpa, and diving into the intellect-Cit, in search of the thoughts of cognizable objects (*cetyārthas*), is the greatest ignorance and error of mankind. (Nor error is greater than to fall off from the subjective and run after the objective).

अर्थादर्थान्तरं चित्ते याति मध्ये हि या स्थितिः।
निरस्तमनना यासौ स्वरूपस्थितिरुच्यते।।८।।

The truce that takes place in the mind, in the interim of a past and future thought of one object to another (*arthādarthāntara*); know that respite of the mind in thinking, to be the resting of the soul, in the consciousness of its self-entity *svarūpa*.

संशान्तसर्वसंकल्पा या शिलान्तरिव स्थितिः।
जाड्यनिद्राविनिर्मुक्ता सा स्वरूपस्थितिः स्मृता।।९।।

That state of the soul which is at calm after the setting of the thoughts and desires of the mind; and which is as cold and quite as the bosom of asi one, and yet without the turpitude of slumber or dull drowsiness; is called the supineness of the soul in its recognition of itself.

अहंतांशे क्षते शान्ते भेदे निःस्पन्दतां गते।
अजडा या प्रकचति तत्स्वरूपमिति स्थितम्।।१०।।

That state of the soul, which is devoid of its sense of egoism and destitute of its knowledge of dualism, and its distinction from the state of the one universal soul, and shines forth with its unsleeping intelligence, is said to be at rest in itself or *svarūpa*.

तत्रारोपितमज्ञानं तस्य भूमीरिमाः शृणु।
बीजजाग्रत्तथा जाग्रन्महाजाग्रत्तथैव च।।११।।

But this state of the pure and self-intelligent soul, is obscured by the various states of ignorance, whose grounds you will now hear me relate unto you. These are the three states of wakefulness or *jāgrat,* known as the embryonic waking (or *vija jagrat*), the ordinary waking, and the intense waking called the *mahajāgrat*. (*i.e.* The hypnotism or hybernation of the soul, being reckoned its intelligent state, its waking is deemed as the ground of its ignorance, and the more is it awake to the concerns of life, the more it is said to be liable to error.

जाग्रत्स्वप्नस्तथा स्वप्नः स्वप्नजाग्रत्सुषुप्तकम्।
इति सप्तविधो मोहः पुनरेव परस्परम्।।१२।।

Again the different state of its dreaming (svapnam or somnum), are also said to be the grounds of its ignorance and these are the waking dream, the sleeping dream, the sleepy waking and sound sleep or *susupti*. These are the seven grounds of ignorance. (Meaning hereby, all the three states of waking, dreaming and sound sleep (*jagrāt, svapna* and *susupta*), to be the grounds fertile with our ignorance and error.

श्लिष्टो भवत्यनेकाख्यः शृणु लक्षणमस्य च।
प्रथमे चेतनं यत्स्यादनाख्यं निर्मलं चितः।।१३।।

These are the seven-fold grounds, productive of sheer ignorance, and which when joined with one another, become many more and mixed ones, known under different denominations as you will hear by and by.

भविष्यच्चित्तजीवादिनामशब्दार्थभाजनम्।
बीजरूपं स्थितं जाग्रद्बीजजाग्रत्तदुच्यते।।१४।।

At first there was the intelligent Intellect (Caitanya Cit), which gave rise to the nameless and pure intelligence Suddha-Cit; which became the source of the would-be mind and living soul.

एषा ज्ञप्तेर्नवावस्था त्वं जाग्रत्संसृतिं शृणु।
नवप्रसूतस्य परादयं चाहमिदं मम।।१५।।

This intellect remained as the ever waking embryonic seed of all, wherefore it is called the waking seed (*Vijajāgrat*); and as it is the first condition of cognition, it is said to be the primal waking state.

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इति यः प्रत्ययः स्वस्थस्तज्जाग्रत्प्रागभावनात्।
अयं सोहमिदं तन्म इति जन्मान्तरोदितः।।१६।।

Now know the waking state to be next to the primal waking intelligence of God, and consists of the belief of the individual personality the *ego* and *meity, aham* and mama; *i.e.* this am I and these are mine by chance-*pragobhava*. (The first is the knowledge of the impersonal soul, and the second the knowledge of personal or individual souls).

पीवरः प्रत्ययः प्रोक्तो महाजाग्रदिति स्फुरन्।
अरूढमथ वा रूढं सर्वथा तन्मयात्मकम्।।१७।।

The glaring or great waking-mahā-jāgrat, consists in the firm belief that I am such a one, and this thing is mine, by virtue of my merits in this or by-gone times or *Karman*. (This positive knowledge of one's self and his properties, is the greatest error of the waking man).

यज्जाग्रतो मनोराज्यं जाग्रत्स्वप्नः स उच्यते।
द्विचन्द्रशुक्तिकारूप्यमृगतृष्णादिभेदतः।।१८।।

The cognition of the reality of any thing either by bias-*rudhādhyāsa* or mistake-arudha, is called the waking dream; as the sight of two moons in the halo, of silver in shells, and water in the mirage; as also the imaginary castle building of day dreamers.

अभ्यासात्प्राप्य जाग्रत्वं स्वप्नोऽनेकविधो भवेत्।
अल्पकालं मया दृष्टमेवं नो सत्यमित्यपि।।१९।।

Dreaming in sleep is of many kinds, as known to one on his waking, who doubts their truth owing to their short-lived duration (as it was in the dreaming of Lavaṇa).

निद्राकालानुभूतेऽर्थे निद्रान्ते प्रत्ययो हि यः।
स स्वप्नः कथितस्तस्य महाजाग्रत्स्थितेर्हृदि।।२०।।

The reliance which is placed in things seen in a dream, after one wakes from his sleep, is called his waking dream, and lasting in its remembrance only in his mind. (Such is the reliance in divine inspirations and prophetic dreams which come to be fulfilled).

चिरसंदर्शनाभावादप्रफुल्लबृहद्वपुः।
स्वप्नो जाग्रत्तया रूढो महाजाग्रत्पदं गतः।।२१।।

A thing long unseen and appearing dimly with a stalwart figure in the dream, if taken for a real thing of the waking state, is called also a waking dream. (As that of Brutus on his seeing the stalwart figure of Cæsar).

अक्षतेवाक्षते देहे स्वप्नजाग्रन्मतं हि तत्।
षडवस्थापरित्यागे जडा जीवस्य या स्थितिः।।२२।।

A dream dreamt either in the whole body or dead body of the dreamer, appears as a phantom of the waking state: (as a living old man remembers his past youthful person, and a departed soul viewing the body it has left behind).

भविष्यद्दुःखबोधाढ्या सौषुप्ती सोच्यते गतिः।
एते तस्यामवस्थायां तृणलोष्टशिलादयः।।२३।।

Besides these six states, there is a torpid-jada state of the living soul, which is called his *sausupta*-hypnotism or sound sleep, and is capable of feeling its future pleasures and pains. (The soul retains even in this torpid state, the self-consciousness of its merit and demerit (as impressions-*sanskāras* in itself, and the sense of the consequent bliss or misery, which is to attend upon it).

पदार्थाः संस्थिताः सर्वे परमाणुप्रमाणिनः।
सप्तावस्था इति प्रोक्ता मयाऽज्ञानस्य राघव।।२४।।

In this last state of the soul or mind, all outward objects from a straw up to a mountain, appear as mere atoms of dust in its presence; as the mind views the miniature of the world in profound meditation.

एकैका शतशाखात्र नानाविभवरूपिणी।
जाग्रत्स्वप्नश्चिरं रूढो जागृतावेव गच्छति।।२५।।

I have thus told you Rāma, the features of true knowledge and error in brief, but each of these states branches out into a hundred forms, with various traits of their own.

नानापदार्थभेदेन सविकासं विजृम्भते।
अस्यामप्युदरे सन्ति महाजाग्रद्दशादृशः।।२६।।

A long continued waking dream is accounted as the waking state-*jagrat*, and it becomes diversified according to the diversity of its objects. (*i.e.* waking is but a continued dreaming).

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तासामप्यन्तरे लोको मोहान्मोहान्तरं व्रजेत्।
अन्तः पातिजलावर्त इव धावति नौर्भ्रमम्।।२७।।

The waking state contains under it the conditions of the wakeful soul of God; also there are many things under these conditions which mislead men from one error to another; as a storm casts the boats into whirlpools and eddies.

काश्चित्संसृतयो दीर्घं स्वप्नजाग्रत्तया स्थिताः।
काश्चित्पुनः स्वप्नजाग्रज्जाग्रत्स्वप्नास्तथेतराः।।२८।।

Some of the lengthened dreams in sleep, appear as the waking sight of day-light; while others though seen in the broad day-light of the waking state, are no better than night-dreams seen in the day time, and are thence called our day dreams.

अज्ञानभूमिरिति सप्तपदा मयोक्ता
नानाविकारजगदन्तरभेदहीना।
अस्याः समुत्तरसि चारुविचारणाभि-
र्द्रष्टे प्रबोधविमले स्वयमात्मनीति।।२९।।

I have thus far related to you the seven grades of the grounds of ignorance, which with all their varieties, are to be carefully avoided by the right use of our reason, and by the sight of the Supreme soul in ourselves.

इत्यार्षे श्रीवासिष्ठमहारामायणे मोक्षोपायेषुत्पत्तिप्रकरणे अज्ञानभूमिकावर्णनं नाम सप्तदशोत्तरशततमः सर्गः।।११७।।

CHAPTER 118

DIRECTIONS TO THE STAGES OF KNOWLEDGE

Argument— Definitions of the seven Grounds of Knowledge, together with that of Adepts-*ārūdhasin* in *Yoga*, and also of Liberation.

वसिष्ठ उवाच

इमां सप्तपदां ज्ञानभूमिमाकर्णयानघ।
नानया ज्ञातया भूयो मोहपरू निमज्जसि।।१।।

Vasiṣṭha continued— O sinless Rāma, attend now to the sevenfold stages of cognocence, by the knowledge of which you will no more plunge into the mire of ignorance.

वदन्ति बहुभेदेन वादिनी योगभूमिकाः।
मम त्वमिमता नूनमिमा एव शुभप्रदाः।।२।।

Disputants are apt to hold out many more stages of *Yoga* meditation; but in my opinion these (septuple stages) are sufficient for the attainment of the chief good on ultimate liberation. (The disputants are the *Pātanjala Yoga* philosophers, who maintain various modes of discipline, for attaining to particular perfections of consummation— *Siddhi*; but the main object of this *Śāstra* is the *summum bonum* (parama-puruṣārtha), which is obtainable by means of the seven stages-Bhumikas which are expounded herein below.

अवबोधं विदुर्ज्ञानं तदिदं सप्तभूमिकम्।
मुक्तिस्तु ज्ञेयमित्युक्तं भूमिकासप्तकात्परम्।।३।।

Knowledge is understanding, which consists in knowing these seven stages only; but liberation-mukti, which is the object of knowledge (*jñāna*), transcends the acquaintance of these septuple stages.

सत्यावबोधो मोक्षश्चैवेति पर्यायनामनी।
सत्यवबोधो जीवोऽयं नेह भूयः प्ररोहति।।४।।

Knowledge of truth is liberation (*mokṣa*), and all these three are used as synomynous terms; because the living being that has known the truth, is freed from transmigration as by his liberation also. (The three words *mukti, mokṣa* and *jnana* imply the same thing).

ज्ञानभूमिः शुभेच्छाख्या प्रथमा समुदाहृता।
विचारणा द्वितीया तु तृतीया तनुमानसा।।५।।

The grounds of knowledge comprise the desire of becoming good-*subhechā*, and this good will is the first step. Then comes discretion or reasoning (*vicāraṇā*) the second, followed by purity of mind (*tanu-manasa*), which is the third grade to the gaining of knowledge.

सत्त्वापत्तिश्चतुर्थी स्यात्ततोऽसंसक्तिनामिका।
पदार्थाभावनी षष्ठी सप्तमी तुर्यगा स्मृता।।६।।

The fourth is self reliance as the true refuge-Sattā-patti, and then *asansakti* or worldly apathy as the fifth. The sixth is *padārthabhāva* or the power of abstraction, and the seventh or the last stage of knowledge is *turya-gati* or generalization of all in one.

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आसामन्ते स्थिता मुक्तिस्तस्यां भूयो न शोच्यते।
एतासां भूमिकानां त्वमिदं निर्वचनं शृणु।।७।।

Liberation is placed at the end of these, and is attained without difficulty after them. Attend now to the definitions of these steps as I shall explain them unto you.

स्थितः किं मूढ एवास्मि प्रेक्ष्येऽहं शास्त्रसज्जनैः।
वैराग्यपूर्वमिच्छेति शुभेच्छेत्युच्यते बुधैः।।८।।

First of all is the desire of goodness, springing from dispassionateness to worldly matters, and consisting in the thought, "why do I sit idle, I must know the *Śāstras* in the company of good men."

शास्त्रसज्जनसंपर्कवैराग्याभ्यासपूर्वकम्।
सदाचारप्रवृत्तिर्या प्रोच्यते सा विचारणा।।९।।

The second is discretion, which arises from association with wise and good men, study of the *Śāstras*, habitual aversion to worldliness, and consists in an inclination to good conduct, and the doing of all sorts of good acts.

विचारणाशुभेच्छाभ्यामिन्द्रियार्थेष्वसक्तता।
यात्र सा तनुताभावात्प्रोच्यते तनुमानसा।।१०।।

The third is the subduing of the mind, and restraining it from sensual enjoyments; and these are produced by the two former qualities of good will and discretion.

भूमिकात्रितयाभ्यासाच्चित्तेऽर्थे विरतेर्वशात्।
सत्यात्मनि स्थितिः शुद्धे सत्त्वापत्तिरुदाहृता।।११।।

The fourth is self-reliance, and dependence upon the Divine spirit as the true refuge of this soul. This is attainable by means of the three qualities described above.

दशाचतुष्ट्याभ्यासादसंसङ्गफलेन च।
रूढसत्त्वचमत्कारात्प्रोक्ताऽसंसक्तिनामिका।।१२।।

The fifth is worldly apathy, as it is shown by one's detachment from all earthly concerns and society of men, by means of the former quadruple internal delight (which comes from above).

भूमिकापञ्चकाभ्यासात्स्वात्मारामतया दृढम्।
आभ्यन्तराणां वाह्यानां पदार्थानामभावनात्।।१३।।

By practice of the said fivefold virtues, as also by the feeling of self-satisfaction and inward delight (spiritual joy); man is freed from his thoughts and cares, about all internal and external objects.

परप्रयुक्तेन चिरं प्रयत्नेनार्थभावनात्।
पदार्थोभावनानाम्नी षष्ठी संजायते गतिः।।१४।।

Then comes the powers of cogitation into the abstract meanings of things, as the sixth step to the attainment of true knowledge. It is fostered either by one's own exertion, or guidance of others insearch of truth.

भूमिषट्कचिराभ्यासाद्भेदस्यानुपलम्भतः।
यत्स्वभावैकनिष्ठत्वं सा ज्ञेया तुर्यगा गतिः।।१५।।

Continued habitude of these six qualifications and incognition of differences in religion, and the reducing of them all to the knowledge of one true God of nature, is called generalization. (Because all things in general, proceed from the one and are finally reduced in to the same).

एषा हि जीवन्मुक्तेषु तुर्यावस्थेह विद्यते।
विदेहमुक्तिविषयस्तुर्यातीतमतः परम्।।१६।।

This universal generalization appertains to the nature of the living liberation of the man, who beholds all things in one and in the same light. Above this is the state of that glorious-light, which is arrived by the disembodied soul.

ये हि राम महाभागाः सप्तमीं भूमिकां गताः।
आत्मारामा महात्मानस्ते महत्पदमागताः।।१७।।

Those fortunate men, O Rāma, who have arrived to the seventh stage of their knowledge, are those great minds that delight in the light of their souls, and have reached to. their highest state of humanity.

जीवन्मुक्ता न सज्जन्ति सुखदुःखरसस्थितौ।
प्रकृतेनार्थकार्याणि किंचित्कुर्वन्ति वा न वा।।१८।।

The living liberated are not plunged in the waters of pleasure and sorrow, but remain sedate and unmoved in both states; they are at liberty either to do or slight to discharge the duties of their conditions and positions in society.

पार्श्वस्थबोधिताः सन्तः सर्वाचारक्रमागतम्।
आचारमाचरन्त्येव सुप्रबुद्धवदक्षतम्।।१९।।

These men being roused from their deep meditation by intruders, betake themselves to

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their secular duties, like men awakened from their slumber (at their own option).

आत्मारामतया तांस्तु सुखयन्ति न काश्चन।
जगत्क्रियाः सुसंसुप्तान्रूपालोकाः स्त्रियो यथा।।२०।।

Being ravished by the inward delight of their souls, they feel no pleasure in the delights of the world; just as men immerged in sound sleep, can feel no delight at the dalliance of beauties about them.

भूमिकासप्तकं चैतद्धीमतामेव गोचरम्।
न पशुस्थावरादीनां न च म्लेच्छादिचेतसाम्।।२१।।

These seven stages of knowledge are known only to the wise and thinking men, and not to beasts and brutes and immovable things all around us. They are unknown to the barbarians and those that are barbarous in their minds and dispositions.

प्राप्ता ज्ञानदशामेतां पशुम्लेच्छादयोऽपि ये।
सदेहा वाप्यदेहा वा ते मुक्ता नात्र संशयः।।२२।।

But any one that has attained to these states of knowledge, whether it be a beast or barbarian, an embodied being or disembodied spirit, has undoubtedly obtained its liberation.

ज्ञप्तिर्हि ग्रन्थिविच्छेदस्तस्मिन्सति हि मुक्तता।
मृगतृष्णाम्बुबुद्ध्यादि शान्तिमात्रात्मकस्त्वसौ।।२३।।

Knowledge severs the bonds of ignorance, and by loosening them, produces the liberation of our souls: it is the sole cause of removing the fallacy of the appearance of water in the mirage, and the like errors.

ये तु मोहात्समुत्तीर्णा न प्राप्ताः पावनं पदम्।
आस्थिता भूमिकास्वासु स्वात्मलाभपरायणाः।।२४।।

Those who being freed from ignorance, have not arrived at their ultimate perfection of disembodied liberation; have yet secured the salvation of their souls, by being placed in these stages of knowledge in their embodied state during their life time.

सर्वभूमिगताः केचित्केचिद्द्वित्रैकभूमिकाः।
भूमिषट्कगताः केचित्केचित्सप्तैकभूमिकाः।।२५।।

Some have passed all these stages, and others over two or three of them; some have passed the six grades, while a few have attained to their seventh state all at once (as the sage Sanaka, Nārada and other holy saints have done from their very birth).

भूमित्रयगताः केचित्केचिदन्त्यां भुवं गताः।
भूचतुष्टयगाः केचित्केचिद्भूमिद्वये स्थिताः।।२६।।

Some have gone over three stages, and others have attained the last; some have passed four stages, and some no more than one or two of them.

भूम्यंशभाजनाः केचित्केचित्सार्धत्रिभूमिकाः।
केचित्सार्धचतुर्भूगाः सार्धषड्भूमिकाः परे।।२७।।

There are some that have advanced only a quarter or half or three fourths of stage. Some have passed over four quarters and a half, and some six and a half.

विवेकिनो नरा लोके चरन्त इति भूमिषु।
ग्रहायतनतापस्य दृशावेशेषु संस्थिताः।।२८।।

Common people walking upon this earth, know nothing regarding these passengers in the paths of knowledge; but remain as blind as their eyes were dazzled by some planetary light or eclipsed by its shadow.

ते हि धीराः सुराजानो दशास्वासु जयन्ति ये।
तृणायतेऽत्र दिग्[illegible]तघटाभटपराजयः।।२९।।

Those wise men are compared to victorious kings, who stand victorious on these seven grounds of knowledge. The celestial elephants are nothing before them; and mighty warriors must bend their heads before them.

ये तासु भूमिषु जयन्ति हि ये महान्तो
वन्द्यास्त एव हि जितेन्द्रियशत्रवस्ते।
सम्राड्विराडपि च यत्र तृणायते वै
तस्मात्परं जगति ते समवाप्नुवन्ति।।३०।।

Those great minds that are victors on these grounds of knowledge, are worthy of veneration, as they are conquerors of their enemies of their hearts and senses; and they are entitled to a station above that of an emperor and an autocrat samrat and virat, both in this world and in the next in their embodied and disembodied liberations— *sadeha* and *videha muktis*.

(Notes— These terms called the grades of knowledge may be better understood in their appropriate English expressions, as: Desire of improvement. Habit of reasoning. Fixity of attention.

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Self-dependence— Intuition (?) Freedom from bias or one-sidedness. Abstraction or abstract knowledge. Generalization of all in the universal unity. Liberation is anaesthesia or cessation of action, sensation and thoughts.)

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये दे० मोक्षोपायेषूत्पत्तिप्रकरणे ज्ञानभूमिकोपदेशो नामाष्टादशोत्तरशततमः सर्गः।।११८।।

CHAPTER 119

ILLUSTRATION OF THE GOLD-RING

Argument. Ascertaining the True Unity by rejecting the illusory forms and on the said Grounds of Knowledge.

वसिष्ठ उवाच

ऊर्मिकासंविदा हेम यथा विस्मृत्य हेमताम्।
विरौति नाहं हेमेति तथात्माहन्तयानया।।१।।

Vasiṣṭha said— The human soul reflecting on its *egoism*, forgets its essence of the Supreme soul; as the gold-ring thinking on its formal rotundity, loses its thought of the substantial gold whereof it is made.

श्रीराम उवाच

ऊर्मिकासंविदुदयः कथं हेम्नो यथा मुने।
अहन्ता चात्मन इति यथावद् ब्रूहि मे प्रभो।।२।।

Rāma said : Please tell me sir, how the gold can have its consciousness of its form of the ring, as the soul is conscious of its transformation to egoism.

वसिष्ठ उवाच

सत एवागमापायौ प्रष्टव्यौ नासतः सता।
अहंत्वमूर्मिकात्वं च सती तु न कदाचन।।३।।

The questions of sensible men, relate only to the substances of things, and not to the production and dissolution of the existent formal parts of things, and neither to those of the non-existent; so you should ask of the substances of the soul and gold, and not of the ego and the ring, which are unsubstantial nullities in nature. (So men appraise the value of the gold of which the ring is made, and not by the form of the ring).

हेम हेम्न्यूर्मिकां च त्वं गृहाणेत्युदितो यदि।
यद्दीयते सोर्मिकेण तत्तदस्ति न संशयः।।४।।

When the jeweller sells his gold-ring for the price of gold, he undoubtedly delivers the gold which is the substance of the ring and not the ring without its substance. (So the shapes of things are nothing at all, but the essential substance- Brahmā underlying all things, is all in all).

श्रीराम उवाच

एवं चेत्तत्प्रभो किं स्यादूर्मिकात्वं तु कीदृशम्।
अनयैवार्थनिश्चित्या ज्ञास्यामि ब्रह्मणो वपुः।।५।।

Rāma asked— If such is the case that you take the gold for the ring, then what becomes of the ring as we commonly take it to be? Explain this to me, that I may thereby know the substance of Brahmā (underlying all appearances).

वसिष्ठ उवाच

रूपं राघव नीरूपमसतश्चेन्निरूप्यते।
तद्वन्ध्यातनयाकारगुणांस्त्वं समुदाहर।।६।।

Vasiṣṭha said— All form, O Rāma, is formless and accidental quality, and no essential property of things. So if you would ascertain the nature of a nullity, then tell me the shape and qualities of a barren woman's son (which are null and nothing).

ऊर्मिकात्वं मुधा भ्रान्तिर्मायैषा सत्स्वरूपिणी।
रूपं तदेतदेवास्याः प्रेक्षिता यत्र दृश्यते।।७।।

Do not fall into the error of taking the circularity of the ring, as an essential property of it; the form of a thing is only apparent and not prominent to the sight. (In European philosophy, form is defined as the essence of a thing, for without it nothing is conceivable. But matter being the recipient of form, it does form any part of its essence. Vasiṣṭha speaking of matter as void of form, means the *materia prima* of Aristotle, or the elementary sorts of it).

मृगतृष्णाम्भसि द्वीन्दावहन्तारूपकादिषु।
एतावदेव रूपं यत्प्रेक्ष्यमाणं न लभ्यते।।८।।

The water in the mirage, the two moons in the sky, the egoism of men and the forms of things,

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though appearing as real ones to sight and thought, cannot be proved as separate existences apart from their subjects. (All these therefore are fallacies vanishing before *vicārana* or reasoning, the second ground of true knowledge).

यः शुक्तौ रजताकारं प्रेक्षते रजतस्य सः।
न संप्राप्नोत्यणुमपि कणं क्षणमपि क्वचित्।।९।।

Again the likeness of silver that appears in pearl-shells, can not be realized in the substance of the pearl-mother, or even a particle of it at any time or any place. (The Sanskrit alliterations of *kanam, kṣanam, kvanu,* cannot be preserved in translation).

अपर्यालोकनेनैव सदिवासद्विराजते।
यथा शुक्तौ रजतता जलं मरुमरीचिषु।।१०।।

It is the incircumspect view of a thing that makes a nullity appear as a reality, as the appearance of silver in the shell and the water in the mirage; (all which are but deceptions of sight and other senses, and are therefore never trustworthy).

यन्नास्ति तस्य नास्तित्वं प्रेक्ष्यमाणं प्रकाशते।
अप्रेक्ष्यमाणं स्फुरति मृगतृष्णास्विवाम्बुधीः।।११।।

The nullity of a *nil* appears as an *ens* to sight, as also the fallacy of a thing as something where there is nothing of the kind: (as the silver in the pearl-mother and water in the mirage).

असदेव य सत्कार्यकरं भवति च स्थिरम्।
बालानां मरणायैव वेतालभ्रान्तिसंभ्रमः।।१२।।

Sometimes an unreal shadow acts the part of a real substance, as the false apprehension of a ghost kills a lad with the fear of being killed by it. (Fright of goblins and bogies of mormos and ogres, have killed many men in the dark).

हेमतां वर्जयित्वैकां विद्यते हेम्नि नेतरत्।
ऊर्मिकाकटकादित्वं तैलादिसिकतास्विव।।१३।।

There remains nothing in the gold-jewel except gold, after its form of jewellery is destroyed; therefore the forms of the ring and bracelet are no more, than drops of oil or water on a heap of sand. The forms are absorbed in the substance, as the fluids in dust or sand.

नेहास्ति सत्यं नो मिथ्या यद्यथा प्रतिभाव्यते।
तत्तथार्थक्रियाकारि बालयक्षविकारवत्।।१४।।

There is nothing real or unreal on earth, except the false creations of our brain (as appearances in our dreams); and these whether known as real or unreal, are equally productive of their consequence, as the sights and fears of spectres in children. (We are equally encouraged by actual rewards and flattering hopes, as we are depressed at real degradation and its threatening fear).

सद्वा भवत्वसद्वापि सुरूढं हृदये हि यत्।
तत्तदर्थक्रियाकरि विषस्येवामृतक्रिया।।१५।।

A thing whether it is so or not, proves yet as such as it is believed to be, by different kinds and minds of men; as poison becomes as effective as elixir to the sick, and ambrosia proves as heinous as hemlock with the intemperate. (So is false faith thought to be as efficacious by the vulgar as the true belief of the wise).

परमैषैव सा विद्या मायैषा संसृतिर्ह्यसौ।
असतो निष्प्रतिष्ठस्य यदहन्त्वस्य भावनम्।।१६।।

Belief in the only essence of the soul, constitutes true knowledge, and not in its likeness of the ego and mind, as it is generally believed in this world. Therefore abandon the thought of your false and unfounded egoism and individual existence. (This is said to be self-reliance or dependence on the universal soul of God).

हेम्न्यस्ति नोर्मिकादित्वमहन्ताद्यस्ति नात्मनि।
अहन्ताभाववस्त्वेवं स्वच्छे शान्ते सिते परे।।१७।।

As there is no rotundity of the ring inherent in gold; so there is no individuality of *egoism* in the all-pervading universal soul.

न सनातनता काचित्र च काचिद्विरिञ्चिता।
नच ब्रह्माण्डता काचित्र च काचित्सुतादिता।।१८।।

There is nothing everlasting beside Brahmā, and no personality of Him as a Brahmā, Viṣṇu or any other. There is no substantive existence as the world, but off spring of Brahmā called the patriarch. (All these are said to be negative terms in many passages of the śrūtis as the following : There is no substantiality except that of Brahmā. There is no personality (*ādesa*) of him. He is Brahmā the supreme soul and no other. He is neither the outward nor inward nor he is nothing.

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न लोकान्तरता काचिन्न च स्वर्गादिता क्वचित्।
न मेरुता नासुरता न मनस्त्वं न देहता।।१९।।

There are no other worlds beside Brahmā, nor is the heaven without Him. The hills, the demons, the mind and body all rest in that spirit which is no one of these.

न महाभूतता काचिन्न च कारणता क्वचित्।
न च त्रिकालकलना न भावाभाववस्तुता।।२०।।

He is no elementary principle, nor is he any cause as the material or efficient. He is none of the three times of past, present and future but all; nor is he anything in being or not-being (*inesse* or *posse* or in *nubibus*).

त्वत्ताहन्तात्मता तत्ता सत्ताऽसत्ता न काचन।
न क्वचिद्भेदकलना न भावो न च रञ्जना।।२१।।

He is beyond your *egoism* or *tuism, ipseism* and *suism,* and all your entities and non-entities. There is no attribution nor particularity in Him, who is above all your ideas, and is none of the ideal personifications of your notions. (*i.e.* He is none of the mythic persons of abstract ideas as Love and the like).

सर्वं शातं निरालम्बं जगत्त्वं शाश्वतं शिवम्।
अनामयमनाभासमनामकमकारणम्।।२२।।

He is the *plenum* of the world, supporting and moving all, being unmoved and unsupported by any. He is everlasting and undecaying bliss; having no name or symbol or cause of his own. (He is the being that pervades through and presides over all— *sanmātram.*

न सन्नासन्न मध्यान्तं न सर्वं सर्वमेव च।
मनोवचोभिरग्राह्यं शून्याच्छून्यं सुखात्सुखम्।।२३।।

He is no *sat* or *est* or a being that is born and existence, nor an *asat*— *nonest* (*i.e.* extinct); he is neither the beginning, middle or end of anything, but is all in all. He is unthinkable in the mind, and unutterable by speech. He is vacuum about the vacuity, and a bliss above all felicity.

श्रीराम उवाच

अवबुद्धं समं ब्रह्म सर्वमेव मयाधुना।
तथापि भूयः कथय सर्गः किमिव लोक्यते।।२४।।

Rāma said— I understand now Brahmā to be self-same in all things, yet I want to know what is this creation, that we see all about us. (*i.e.* Are they the same with Brahmā or distinct from him?

वसिष्ठ उवाच

परं शान्तं परं नाम स्थितमित्थमिदन्तया।
नेह सर्गो न सर्गाख्या काचिदस्ति कदाचन।।२५।।

Vasiṣṭha replied— The supreme spirit being perfectly tranquil, and all things being situated in Him, it is wrong to speak of this creation or that, when there is no such thing as a creation at any time.

महार्णवाम्भसीवाम्बु संस्थिता परमेश्वरे।
जलं द्रवत्वात्स्पन्दीव निस्पन्दं परमं पदम्।।२६।।

All things exist in the all containing spirit of God, as the whole body of water is contained in the universal ocean; but there is fluctuation in the waters owing to their fluidity, whereas there is no motion in the quiet and motionless spirit of God.

भाः स्वात्मनीव कचति न कचत्येव तत्पदम्।
भासां तत्त्वं हि कचनं पदं त्वकचनं विदुः।।२७।।

The light of the luminaries shines of itself, but not so the Divine light; it is the nature of all lights to shine of themselves, but the light of Brahmā is not visible to sight.

अध ऊर्ध्वं वर्जयित्वा यथाब्धेरुदरे पयः।
स्फुरत्येवं परे चित्त्वादिदं नानेव तत्परम्।।२८।।

As the waves of the ocean rise and fall in the body of its waters, so do these phenomena appear as the noumena in the mind of God (as his ever-varying thoughts).

ईषद्विदः स्वयं चित्त्वाच्चेत्यतामिव गच्छति।
बुद्ध्यते सर्ग इत्येव समा स्थास्यति शाश्वतम्।।२९।।

To men of little understanding, these thoughts of the Divine mind appear as realities; and they think this sort of ideal creation, will be lasting for ages.

सर्गस्तु परमार्थस्य संज्ञेत्येव विनिश्चयः।
नानास्ति नायमत्यन्तमम्बरस्य यथाम्बरम्।।३०।।

Creation is ascertained to be a cognition (a thought) of the Divine Mind; it is not a thing different from the mind of God, as the visible sky is no other than a part of Infinity.

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चित्तात्सर्गसमापत्तिरचित्तात्सर्गसंक्षयः।
परे परमसंशान्ते हेम्नीव कटकभ्रमः।।३१।।

The production and extinction of the world, are mere thoughts of the Divine mind; as the formation and dissolution of ornaments take place in the self-same substance of gold.

सन्नेव सर्गो सत्यत्वमेति चित्तशमोदये।
असत्सत्तामवाप्नोति स्वतः संवेदनोदये।।३२।।

The mind that has obtained its calm composure, views the creation as full with the presence of God; but those that are led by their own convictions, take the in-existent for reality, as children believe the ghosts as real existences.

संवेदनमहंतावत्सर्गसंभ्रमसंभ्रमः।
असंवेदनमाशान्तं परं विद्धि न तज्जडम्।।३३।।

The consciousness of ego (or the subjective self-existence), is the cause of the error of the objective knowledge of creation; but the tranquil unconsciousness of ourselves, brings us to the knowledge of the supreme, who is above the objective and inert creation.

नानेव सर्गो नानायं ज्ञस्यैकात्मशिवात्मकः।
पुंस्त्वकर्मक्रिया सेना मृन्मयी शिल्पिनां यथा।।३४।।

These different created things appear in a different light to the sapient, who views them all in the unity of God, as the toy puppets of a militia, are well known to the intelligent to be made and composed of mud and clay.

इदं पूर्णमनारम्भमनन्तमनघोदरम्।
पूर्णे पूर्णपरापूरैः पूर्णमेवावतिष्ठते।।३५।।

This plenitude of the world is without its beginning and end, and appears as a faultless or perfect peace of workmanship. It is full with the fullness of the supreme Being, and remains full in the fullness of God.

यदयं लक्ष्यते सर्गस्तद्ब्रह्म ब्रह्मणि स्थितम्।
नभो नभसि विश्रान्तं शान्तं शान्ते शिवे शिवम्।।३६।।

This plenum which appears as the created world, is essentially the Great Brahmā, and situated in his greatness; just as the sky is situated in the sky, tranquility in tranquility, and felicity in felicity. (These are absolute and identic terms, as the whole is the whole etc.).

मुकुरप्रतिबिम्बस्थे नगरे नवयोजने।
यथा दूरमदूरं च तथेशे तदतत्क्रमः।।३७।।

Look at the reflection of a longsome landscape in a mirror, and the picture of a far stretching city in the miniature; and you will find the distances of the objects lost in their closeness. So the distances of worlds are lost in heir propinquity to one another in the spirit of God.

असदभ्युदितं विश्वं सदप्यभ्युदितं सदा।
प्रतिभासात्सदाभासमवस्तुत्वादसन्मयम्।।३८।।

The world is thought as a nonentity by some, and as an entity by others; by their taking it in the different lights of its being a thing beside God, and its being but a reflection of Brahmā. (In the former case it is a non-entity as there can be nothing without God; in the latter sense it is real entity being identic with God).

आदर्शनगराकारे मृगतृष्णाम्बुभास्वरे।
द्विचन्द्रविभ्रमाभासे सर्गेऽस्मिन्कैव सत्यता।।३९।।

After all, it can have no real entity, being like the picture of a city and not as the city itself. It is as false as the appearance of limpid water in the desert mirage, and that of the double moon in the sky.

मायाचूर्णपरिक्षेपाद्यथा व्योम्नि पुरभ्रमः।
तथा संविदि संसारः सारोऽसारश्च भासते।।४०।।

As it is the practice of magicians, to show magic cities in the air, by sprinkling handfuls of dust before our eyes; so does our erroneous consciousness represents the unreal world, as a reality unto us.

यावद्विचारहनेन समूलदाहं
दग्धा न जर्जरलतेव बलादविद्या।
शाखाप्रतानगहनानि बहूनि ताव-
न्नानाविधानि सुखदुःखवनानि सूते।।४१।।

Unless our inborn ignorance (error) like an arbour of noxious plants, is burnt down to the very root by the flame of right reasoning, it wil not cease to spread out its branches, and grow the rankest weeds of our imaginary pleasures and sorrows.

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CHAPTER 120

LAMENTATION OF THE CAṆḌĀLA WOMAN

Argument— Lavaṇa goes to the Vindhyān region, and sees his consort and relatives of the dreaming state.

वसिष्ठ उवाच

हेमोर्मिकादिवन्मिथ्या कथिताया: क्षयोन्मुखम्।
त्वं महत्त्वमविद्याया: शृणु राघव कीदृशम्।।१।।

Vasiṣṭha continued— Now Rāma, attend to the wonderful power of the said Avidyā or error, in displaying the changeful phenomenals, like the changing forms of ornaments in the substance of the self-same gold.

लवणोऽसौ महीपालस्तथा दृष्ट्वा तदा भ्रमम्।
द्वितीये दिवसे गन्तुं प्रवृत्तस्तां महाटवीम्।।२।।

The king Lavaṇa, having at the end of his dream, perceived the falsehood of his vision, resolved on the following day to visit that great forest himself.

यत्र दृष्टं मया दु:खमरण्यानीं स्मरामि ताम्।
चित्तादर्शगतां विन्ध्यात्कदाचिल्लभ्यते हि सा।।३।।

He said to himself; Ah! when shall I revisit the Vindhyān region, which is inscribed in any mind; and where I remember to have undergone a great many hardships in my forester's life.

इति निश्चित्य सचिवै: प्रययौ दक्षिणापथम्।
पुनर्दिग्विजयायेव प्राप्य विन्ध्यमहीधरम्।।४।।

So saying he took to his southward journey, accompanied by his ministers and attendants, as if he was going to make a conquest of that quarter, where he arrived at the foot of the mount in a few days.

पूर्वदक्षिणपाश्चात्यमहार्णवतटस्थलीम्।
बभ्राम कौतुकात्सर्वां व्योमवीथीमिवोष्णगु:।।५।।

There he wandered about the southern, and eastern and western shores of the sea (*i.e.* all round the Eastern and Western Ghāṭs). He was the delighted with his curvilinear course, as the luminary of the day, in his diurnal journey from east to west.

अथैकस्मिन्प्रदेशे तां चिन्तामिव पुरोगताम्।
ददर्शोग्रामरण्यानीं परलोकमहीमिव।।६।।

He saw there in a certain region, a deep and doleful forest stretching wide along his path, and likening the dark and dismal realms of death (yama or Pluto).

स तत्र विहरंस्तांस्तान्वृत्तान्तान्सकलानथ।
दृष्टवान्पृष्टवांश्चैव ज्ञातवांश्च विसिस्मिये।।७।।

Roving in this region he beheld everything, he had seen before in his dream; he then inquired into the former circumstances, and wondered to learn their conformity with the occurrences of his vision.

तान्परिज्ञातवांश्चासीद्व्याधान्पुल्कसजान्पुन:।
विस्मयाकुलया बुद्ध्या भूयो बभ्राम संभ्रमी।।८।।

He recognised there the Caṇḍāla hunters of his dream, and being curious to know the rest of the events, he continued in his peregrination about the forest.

अथ प्राप्य महाटव्यां पर्यन्ते धूमधूसरे।
तमेव ग्रामकं यस्मिन्सोऽभवत्पुष्टपुल्कस:।।९।।

He then beheld a hamlet at the skirt of the wilderness, foggy with smoke, and appearing as the spot there he bore the name of Puṣṭa Pukkasa or fostered Caṇḍāla.

तत्रापश्यज्जनांस्तांस्तांस्ता: स्त्रियस्ता: कुटीरका:।
नानाकाराञ्जनाधारांस्तांस्तांश्च वसुधातटान्।।१०।।

He beheld there the same huts and hovels, and the various kinds of human habitations, fields and plains, with the same men and women that dwelt their before.

तांश्चाकाण्डपरिभ्रष्टांस्तान्वृक्षांस्तांस्त्वनुव्रजान्।
तांस्तथैव समुद्देशांस्तान्व्याधानेकलान्सुतान्।।११।।

He beheld the same landscapes and leafless branches of trees, shorn of their foliage by the all devouring famine; he saw the same hunters pursuing their chase, and the same helpless orphans lying thereabouts.

अन्यासु वृद्धासु सवाष्पनेत्रा
स्वार्तार्तियुक्तासु च वर्णयन्ती।
अकालकान्तारविशीर्णबन्धु
दु:खान्यसंख्यानि सखीषु वृद्धा।।१२।।

He saw the old lady (his mother-in-law), wailing at the misfortunes of other matrons; who were lamenting like herself with their eyes

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suffused in tears, at the untimely deaths and innumerable miseries of their fellow brethren.

वृद्धा प्रवृद्धोज्ज्वलनेत्रबाष्पा
कष्टं वताशुष्ककुचा कृशाङ्गी।
अवग्रहोग्राशनिदग्धदेशे
तत्रार्तनादा परिरोदितीदम्।।१३।।

The old matrons with their eyes flowing with brilliant drops of tears, and with their bodies and bosoms emaciated under the pressure of their afflictions; were mourning with loud acclamations of woe in that dreary district, stricken by draught and dearth.

हा पुत्रि पुत्रावृतसर्वगात्रे
दिनत्रयाभोजनजर्जराङ्गि।
कृत्वासिना वर्मणि जीर्णदेहाः
कथं क्व मुक्ता भवतासवस्ते।।१४।।

They cried, O you sons and daughters, that lie dead with your emaciated bodies for want of food for these three days; say where fled your dear lives, stricken as they were by the steel of famine from the armour of your bodies.

तालीदलालम्बनमम्बुदाद्रौ दन्तान्तरस्थारुणसत्फलस्य।
स्मरामि गुञ्जाफलदाम भर्तुः पुरस्थमुद्रामरहासिनस्ते।।१५

We remember your sweet smiles, showing your coral teeth resembling the red gunjaphalas to our lords, as they descended from the towering *tāla* (palma trees), with their red-ripe fruits held by their teeth, and growing on the cloud— capt mountains.

कदम्बजम्बीरलवङ्गगुञ्जा
कुञ्जान्तरन्तस्तु चरत्तरक्षोः।
पश्यामि पुत्रस्य कदा नु भूयो
भयंकराण्युड्यतिवल्गितानि।।१६।।

When shall we see again the fierce leap of our boys, springing on the wolves crouching amidst the groves of Kadamba and Jamb and Lavaṇa and Gunja trees.

न तानि कामस्य विलासिनीह
मुखेऽपि शोभालसितानि सन्ति।
तमालनीले चिबुकैकदेशे
सुतस्य चान्यास्यगतामिषस्य।।१७।।

We do not see those graces even in the face of Kāma the god of love, that we were wont to observe in the blue and black countenances of our children, resembling the dark and hue of Tamāla leaves, when feasting on their dainty food of fish and flesh.

Lamentation of the mother-in-law.

सुतापनीता सह तेन भर्त्रा यमेन यस्या यमुना समाना।
तमालवल्लीसहपुष्पगुच्छा समीरणेनेव वने वरेण।।१८।।

My nigrescent daughter, says one, has been snatched away from me with my dear husband like the dark Yamunā by the fierce Yama. O they have been carried away from me like the *Tamāla* branch with its clustering flowers, by a tremendous gale from this sylvan scene.

हा पुत्रि गुञ्जाफलदामहारे समुन्नताभोगपयोधराङ्गि।
वातोल्लसत्कज्जललोलवर्णे पर्णाम्बरे बादरजम्बुदन्ते।।१

O my daughter, with your necklace of the strings of red *guïjā* seeds, gracing the protuberant breast of your youthful person; and with your swarthy complexion, seeming as the sea of ink was gently shaken by the breeze. Ah! whither has you fled with your raiment of woven withered leaves, and your teeth as black as the jet-jambu fruits (when fully ripe).

हा राजपुत्रेन्दुसमानकान्त
संत्यज्य शुद्धान्तविलासिनीस्ताः।
रतिं प्रयातोऽसि ममात्मजायां
न सापि ते सुस्थिरतामुपेता।।२०।।

O young prince! that was as fair as the full moon, and that did forsake the fairies of your harem, and did take so much delight in my daughter, where has you fled from us Ah! my daughter! she too is dead in your absence, and fled from my presence.

संसारनद्याः सुतरङ्गभङ्गैः
क्रियाविलासैर्विहितोपहासैः।
किं नाम तुच्छं न कृतं नृपेशो
यद्योजितः पुष्कसकन्यकायाम्।।२१।।

Being cast on the waves of this earthly ocean, and joined to the daughter of a Caṇḍāla, you was, O prince! subjected to mean and vile employments, that disgraced your princely character. (This is a taunt to all human beings that disgrace their heavenly nature, and grovel as beasts while living on earth).

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सा त्रस्तसारङ्गसमाननेत्रा
स दृप्तशार्दूलसमानवीर्यः।
उभौ गतावेकपदेन नाश-
माशा सहार्थेन यथा महेहा।।२२।।

Ah! that daughter of mine with her tremulous eyes, like those of the timorous fawn, and Oh! that husband valiant as the royal tiger; you are both gone together, as the high hopes and great efforts of men are fled with the loss of their wealth.

मृतेश्वराश्वस्तनिजात्मजास्मि
दुर्देशयातास्मि च दुर्गताऽस्मि।
दुर्जातिजातास्मि महापदेऽस्मि
साक्षाद्भयं भोऽस्मि महापदस्मि।।२३।।

Now grown husbandless, and having of late lost my daughter also, and being thrown in a distant and barren land, I am become the most miserable and wretched of beings. Born of a low caste, I am cast out of all prospect in life, and have become a personification of terror to myself, and a sight of horror to others.

नीचावमानप्रभवस्य मन्योः
क्षुधा प्रपन्नस्य कलत्रकस्य।
शोकस्य वृत्तावनिवार्यवृत्ते-
र्नार्यस्म्यनेकायतनं विनाथा।।२४।।

O! that the Lord has made me a widowed woman, and subjected me to the insult of the vulgar, and the hauteur of the affluent. Prostrated by hunger and mourning at the loss of a husband and child, I rove incessantly from door to door to beg alms for my supportance; (as it is the case of most female beggars).

दैवोपतप्तस्य विवान्धवस्य मूढस्य रूढस्य महाधिभूमौ।
यत्प्राणनं यन्मरणं महापद्यस्यात्मनिर्जीवितमुत्तमं तत्।।२५

It is better that one who is unfortunate and friendless, or subject to passion and diseases, should rather die sooner than live in misery. The dead and inanimate beings are far better than the living miserable.

जनैर्विहीनस्य कुदेशवृत्तेर्दुःखा-
न्यनन्तानि समुल्लसन्ति।
सहस्रशाखारससंकुलानि
तृणानि वर्षास्विव पर्वतस्थे।।२६।।

Those that are friendless, and have to toil and moil in unfriendly places; are like the grass of the earth, trampled under the feet, and overwhelmed under a flood of calamities.

एवं लपन्तीं स्वकलत्रवृद्धां
दासीभिराश्वास्य नृपः स्त्रियं ताम्।
पप्रच्छ किंवृत्तमिहैव का च
का ते सुता कश्च सुतस्तवेति।।२७।।

The king seeing his aged mother-in-law mourning in this manner, offered her some consolation through the medium of her female companions, and then asked that lady to tell him, "who she was, what she did there, who was her daughter and who is his son."

उवाच सा वाष्पविलोचनाथ ग्रामस्त्वयं पुष्पसघोषनामा।
इहाभवत्पुष्कसकः पतिर्मे बभूव तस्येन्दुसमा सुतैका।।

She answered him with tears in her eyes—This village is called Pukkasa-Ghoṣa, here I had a Pukkasa for my husband, who had a daughter as gentle as the moon.

सा दैवयोगात्पतिमिन्द्रतुल्य-
मिहागतं दैववशेन भूपम्।
अयं विशीर्णं मधुकुम्भमाप
वने वराकी करभी यथैका।।२९।।

She happened to have here a husband as beautiful as the moon, who was a king and chanced to pass by this way. By this accident they were matched together, in the manner that an ass finds by chance a pot of honey lying on her way in the forest.

सा तेन सार्धं सुचिरं सुखानि
भुक्त्वा प्रसूता तनयाः सुतांश्च।
वृद्धिं गता काननकोटरेऽस्मिं
स्तुम्बीलता पादपसंश्रितेव।।३०।।

She lived long with him in connubial bliss, and produced to him both sons and daughters, who grew up in the covert of this forest, as the gourd plant grows on a tree serving as its support.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये
मोक्षोपायेषूत्पत्तिप्रकरणे चण्डालीशोचनं नाम
विंशत्युत्तरशततमः सर्गः।।१२०।।

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CHAPTER 121

PROOF OF THE FUTILITY OF MIND

Argument— Lavaṇa's return to his Palace and the interpretation of his dream by Vasiṣṭha.

चण्डाल्युवाच

केनचित्त्वथ कालेन ग्रामकेऽस्मिञ्जनेश्वर।
अवृष्टिदुःखमभवद्भीषणं भग्नमानवम्।।१।।

The Caṇḍālī continued— O lord of men! After lapse of sometime, their occurred a dearth in this place owing to the draught of rain, which broke down all men under its diresome pressure.

महतानेन दुःखेन सर्वे ते ग्रामका जनाः।
विनिर्गत्य गता दूरं सर्वे पञ्चत्वमागताः।।२।।

Pressed by extreme scarcity, all our village people were scattered far abroad, and they perished in famine and never returned.

तेनेमा दुःखभागिन्यः शून्या वयमिह प्रभो।
सौम्य शोचाम् सद्वाष्पमाचान्तेक्षणधारया।।३।।

Thence forward O lord! we are exposed to utmost misery and sit lamenting here in our helpless poverty. Behold us lord, all bathed in tears falling profusely from our undrying eyelids.

इत्याकर्ण्याङ्गनावक्राद्राजा विस्मयमागतः।
मन्त्रिणां मुखमालोक्य चित्रार्पिता इवाभवत्।।४।।

The King was lost in wonder, at hearing these words from the mouth of the elderly lady; and looking at the face of his follower the faithful minister, remained in dumb amazement as the figure in a picture.

भूयो विचारयामास तदाश्चर्यमनुत्तमम्।
भूयो भूयोऽथ पप्रच्छ बभूवाश्चर्यवानिति।।५।।

He reflected repeatedly on this strange occurrence, and its curious concurrence with his adventures in the dream. He made repeated queries relating to other circumstances, and the more he heard and learned of them, the more he found their coincidence with the occurrences of his vision.

तेषां समुचितैर्दानसन्मानैर्दुःखसंक्षयम्।
कृत्वा करुणयाविष्टो दृष्टलोकपरावरः।।६।।

He sympathised with their woes, and saw them in the same state, as he had seen them before in his dream. And then he gave suitable gifts and presents to relieve their wants and woes.

स्थित्वा तत्र चिरं कालं विमृश्य नियतेर्गतीः।
आजगाम गृहं पौरैर्वदन्तिः प्रविवेश ह।।७।।

He tarried there a long while, and pondered on the decrees of destiny; when the wheel of fortune brought him back to his house, wherein he entered amidst the loud cheers and low salutations of the citizens.

प्रातस्तत्र सभास्थाने मामपृच्छदसौ नृपः।
कथमेवं मुने स्वप्नः प्रत्यक्षमिति विस्मितः।।८।।

In the morning the King appeared in his court hall, and sitting there amidst his courtiers, asked me saying : "How is it, O sage, that my dream has come to be verified in my presence to each item and to my great surprise"?

यथावस्तुतया तस्य तत उक्तः स तादृशः।
संशयो हृदयान्नुन्नो वातेनेवाम्बुदो दिवः।।९।।

"They answered me exactly and to the very point all what I asked of them, and have removed my doubt of their truth from the mind, as the winds disperse the clouds of heaven."

इत्येवं राघवाविद्या महती भ्रमदायिनी।
असत्सत्तां नयत्याशु सच्चासत्तां नयत्यलम्।।१०।।

Know thus, O Rāma! it is the illusion of Avidyā, that is the cause of a great many errors, by making the untruth appear as truth, and representing the sober reality as unreality.

श्रीराम उवाच

कथमेवं वद ब्रह्मन्स्वप्नः सत्यत्वमागतः।
भ्रमोदार इवैषोऽर्थो न मे गलति चेतसि।।११।।

Rāma said! Tell me sir, how the dream came to be verified; it is a mysterious account that cannot find a place in my heart.

वसिष्ठ उवाच

सर्वमेतदविद्यायां संभवत्येव राघव।
घटेषु पटता दृष्टा स्वप्नसंभ्रमितादिषु।।१२।।

Vasiṣṭha replied : All this is possible, O Rāma! to the illusion of ignorance (Avidyā); which shows the fallacy of a picture (*paṭa*) in a pot (*ghaṭa*); and represents the actual

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occurrences of life as dreams, and dreams as realities.

दूरं निकटवद्भाति मुकुरेऽन्तरिवाचलः।
चिरं शीघ्रत्वमायाति पुनः श्रेष्ठेव यामिनी।।१३।।

Distance appears to be nigh, as a distant mountain seen in the mirror; and a long time seems a short interval, as a night of undisturbed repose.

असंभवच्च भवति स्वप्ने स्वमरणं यथा।
असच्च सदिवाभाति स्वप्नेष्विव नभोगतिः।।१४।।

What is untrue seems to be a truth as in dreaming one's own death in sleep; and that which is impossible appears possible, as in one's aerial journey in a dream.

सुस्थितं सुष्ठु चलति भ्रमे भूपरिवर्तवत्।
अचलं चलतामेति मदविक्षुब्धचित्तवत्।।१५।।

The stable seems unsteady, as in the erroneous notion of the motion of fixed objects to one passing in a vehicle; and the unmoving seem to be moving to one, as under the influence of his inebriation.

वासनावलितं चेतो यद्यथा भावयत्यलम्।
तत्तथानुभवत्याशु न तदस्ति न वाप्यसत्।।१६।।

The mind infatuated by one's hobby, sees exposed to its view, all what it thinks upon within itself. It sees things in the same light, as they are painted in his fancy, whether they be in existence or not, or real or unreal.

यदैवाभ्युदिता विद्या त्वहन्त्वादिमयी मुधा।
तदैवानादिमध्यान्ता भ्रमस्यानन्ततोदिता।।१७।।

No sooner does the mind contract its ignorance, by its false notions of egoism and tuism, than it is subjected to endless errors, which have no beginning, middle or end and are of incessant occurrence in their course.

प्रतिभासवशादेव सर्वो विपरिवर्तते।
क्षणः कल्पत्वमायाति कल्पश्च भवति क्षणः।।१८।।

It is the notion that gives a shape to all things; it makes a *kalpa* age appear as a moment, and also prolongs a moment of time to a whole *Kalpa*.

विपर्यस्तमतिर्जन्तुः पश्यत्यात्मानमेडकम्।
बिभर्ति सिंहतामेडो वासनावशतः स्वयम्।।१९।।

A man deprived of understanding, believes himself as he is said, to have become a sheep; so a fighting ram thinks himself to be a lion in his ideal bravery. (The word sheep is a term of derision, as the lion is that of applause.

विषमभ्रमदाविद्यामोहाहन्तादयः समाः।
सर्वे चित्तविपर्यासफलसंपत्तिहेतुतः।।२०।।

Ignorance causes the blunder of taking things for what they are not, and falling into the errors of egoism and tuism: so all errors in the mind produce errors in actions also.

काकतालीयवच्चेतोवासनावशतः स्वतः।
संवदन्ति महारम्भा व्यवहाराः परस्परम्।।२१।।

It is by mere accident, that men come in possession of the objects of their desire; and it is custom that determines the mode of mutual dealings. (The gain is accidental and the dealing is conventional).

वृत्तं प्राक्पक्कणे राज्ञः कस्यचिल्लवणस्य यत्।
प्रतिभातं तदेतस्य सद्वासद्वा मनोगतम्।।२२।।

Lavaṇa's remembrance of the dream of his having lived in the habitation of the Pukkasa, was the internal cause, that represented to him the external picture of that abode, as it was a reality. (The mind shows what we think upon, whether they are real or unreal ones).

विस्मरत्यपि विस्तीर्णां कृतां चेतःक्रियां यथा।
तथा कृतमाप्यकृतामिति स्मरति निश्चितम्।।२३।।

As the human mind is liable to forget many thins which are actually done by some, so it is susceptible to remember those acts as true which were never done, but had been merely thought upon in the mind. (The forgetfulness of actualities as well as the thoughts of inactualities, belong both to the province of the mind. Here Lavaṇa did not remember what he had not done, but recollected the thoughts that passed in his mind).

तथा न भुक्तवानस्मि भुक्तवानिति चेतसि।
स्वप्ने देशान्तरगमे प्राकृतोऽप्यवबुद्ध्यते।।२४।।

In this manner is the thought of my having eaten something while I am really fasting; and that of my having so journed in a distant country in a dream, appears true to me while I think of them.

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विन्ध्यपुष्कससुग्रामे व्यवहारोऽयमीदृशः।
प्रतिभासागतस्तस्य स्वप्ने पूर्वकथा यथा।।२५।।

It was thence that the king came to find the same conduct in the habitation of the Caṇḍālas at the side of Vindhya, as he had been impressed with its notion in his dream as said before.

अथवा लवणेनाशु दृष्टो यः स्वप्नविभ्रमः।
स एव संविदं प्राप्तो विन्ध्यपुष्कसचेतसि।।२६।।

Again the false dream that Lavaṇa had dreamt of the Vindhyan people, the same took possession of their minds also. (The same thought striking in the minds of different persons at the same time: (as we see in men of the same mind).

लावणी प्रतिभा रूढा विन्ध्यापुष्कसचेतसि।
विन्ध्यपुष्कससंविद्वा रूढा पार्थिवचेतसि।।२७।।

The notion of Lavaṇa as settled in the minds of the Vindhyans, as the thoughts of these people rose in the mind of the king. (If it is possible for us to transfer our thoughts to one another, how much easier must it be for the superior instrumentality of dreams and revelations to do the same also. This is the *Yoga*, whereby one man reads the mind of another). Again the same error taking possession of many minds all at once, proves the futility of common sense and universal belief being taken for certainty, hence the common belief of the reality of things, is the effect of universal delusion and error.

यथा बहूनां सदृशं वचनं नाम मानसम्।
तथा स्वप्नेपि भवति कालो देशः क्रियापि च।।२८।।

As the same sentiments and figures of speech, occur in different poets of distant ages and countries, so it is not striking that the same thoughts and ideas should rise simultaneously in the minds of different men also. (We have a striking instance of the coincidence of the same thought in the titles of Venisanhāra and Rape of the Lock, in the minds of Vhattanarayan and Pope).

व्यवहारगतेस्तस्याः सत्तास्ति प्रतिभासतः।
सत्ता सर्वपदार्थानां नान्या संवेदनादृते।।२९।।

In common experience, we find the notions and ideas to stand for the things themselves, otherwise nothing is known to exist at all without our notion or idea of it in the mind. (All that we know of, are our ideas and nothing besides. Locke and Berkeley).

संवेदनेतरा भाति वीचिर्वा जलसंगतिः।
भूतभव्यभविष्यस्था तरुबीजे तरुर्यथा।।३०।।

One idea embraces many others also under it, as those of the waves and current, are contained under that of water. And so one thought is associated by others relating its past, present and future conditions of being; as the thought of a seed accompanies the thoughts of its past and future states and its fruits and flowers of the tree. (So the word man, comprises almost every idea relating to humanity).

तस्याः सत्त्वमसत्त्वं च न सन्नासदिति स्थितम्।
सत्सदेव हि संवित्तेरसंवित्तेरसन्मयम्।।३१।।

Nothing has its entity or non-entity, nor can anything be said to exist or not to be, unless we have a positive idea of the existent, and a negative notion of the in-existent.

नाविद्या विद्यते किंचित्तैलादि सिकतास्विव।
हेम्नः किं कटकादन्यत्पदं स्याद्धेमतां विना।।३२।।

All that we see in our error, is as in-existent as oiliness in sands, and so the bracelet is nothing in reality, but a formal appearance of the substance of gold.

अविद्ययात्मतत्त्वस्य संबन्धो नोपपद्यते।
संबन्धः सदृशानां च यः स्फुटः स्वानुभूतितः।।३३।।

A fallacy can have no connection with the reality, as the fallacy of the world with the reality of God, and so the fallacy of the ring with the substance of gold and of the serpent with the rope. The connection or mutual relation of things of the same kind, is quite evident in our minds.

जतुकाष्ठादिसंबन्धो यः समासमयोगतः।
नान्योन्यानुभवायासौ तदेकस्पन्दमात्रकम्।।३४।।

The relation of gum resin and the tree, is one of dissimilar union, and affords no distinct ideas of them except that of the tree which contains the other. (So the idea of the false world, is lost in that of its main *substratum* of the Divine Spirit).

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परमार्थमयं सर्वं यथा तेनोपलादयः।
चिता सममिचेत्यन्ते संबन्धवशतः समाः।।३५।।

As all things are full of the Spirit, so we have distinct ideas of them in our minds, which are also spiritual substances; and are not as dull material stones which have no feelings.*

* (All things existent in the Divine mind in their eternally ideal state, present the same ideas to our minds also, which are of the similar nature and substance with the Divine).

यदा चिन्मात्रसन्मात्रमयाः सर्वे जगद्गताः।
भावास्तदा विभान्त्येते मिथः स्वानुभवस्थितेः।।३६।।

Because all things in the world are intellectually true and real, we have therefore their ideas impressed in our minds also.

न संभवति संबन्धो विषमाणां निरन्तरः।
न परस्परसंबन्धाद्विनानुभवनं मिथः।।३७।।

There can not be a relation or connection of two dissimilar things, which may be lasting, but are never united together. For without such mutual relation of things, no idea of both can be formed together.

सदृशे सदृशं वस्तु क्षणाद्गत्वैकतामलम्।
रूपमास्फारयत्येकमेकत्वादेव नान्यथा।।३८।।

Similar things being joined with similar form together their wholes of the same kind, presenting one form and differing in nothing.

चिच्चेत्यमिलिता दृश्यरूपयोदेति चेतनः।
जडं जडेन मिलितं घनं संपद्यते जडम्।
न च चिज्जडयोरैक्यं वैलक्षण्यात्क्वचिद्भवेत्।।३९।।

The intellect being joined with an abstract idea, produces an invisible, inward and uniform thought: so dull matter joined to another dull object, forms a denser material object to view. But the intellectual and material can never unite together owing to their different natures.

चिज्जडौ चित्र एकत्र न तौ संमिलतः क्वचित्।
चिन्मयत्वाच्चिदालम्भश्चिदालम्भेन वेदनम्।।४०।।

The intellectual and material parts of a person, can never be drawn together in any picture; because the intellectual part having the intellect, has the power of knowledge, which is wanting in the material picture.

दारुपाषाणभेदानां नतु ह्येते चिदात्मकाः।
पदार्थो हि पदार्थेन परिणाम्यनुभूयते।।४१।।

Intellectual beings do not take into account the difference of material things as wood and stone; which combine together for some useful purpose (as the building of a house and the like).

जिह्वयैव रसास्वादः सजातीयामलोदयाः।
ऐक्यं च विद्धि संबन्धं नास्त्यसावसमानयोः।।४२।।

The relation between the tongue and taste is also homogeneous; because *rasa* taste and *rasand* the instrument of tasting, are both watery substances, and there is no heterogeneous relation between them. (And so of the other organs of sense and their respective objects).

जडचेतनयोस्तेन नोपलादि जडं मतम्।
चिदेवोपलकुड्यादिरूपिणीति मिता चिता।।४३।।

But there is no relation between intellect and matter, as there is between the stone and the wood; the intellect cannot combine with wood and stone to form anything. (The mind and matter have no relation with one another, nor can they unite together in any way).

एकीभावं गता द्रष्टृदृश्यादि कुरुते भ्रमम्।
काष्ठोपलाद्यशेषं हि परमार्थमयं यतः।।४४।।

Spiritually considered, all things are alike, because they are full with the same spirit; otherwise the error of distinction between the viewer and the view, creates endless differences as betwixt wood and stones and other things.

तदात्मना तत्संबन्धं दृश्यत्वेनोपलभ्यते।
सर्वं सर्वप्रकाराढ्यमनन्तमिव यत्नतः।।४५।।

The relation of combination though unseen in spirits, yet it is easily conceived that spirits can assume any form *ad libitum* and *ad infinitum*; (but they must be spiritual and never material. So also a material thing can be converted to another material object, but never to a spiritual form).

विश्वं सन्मात्रमेवैतद्विद्धि तत्त्वविदां वर।
असत्तात्यागनिष्ठेन विश्वं लक्षशतभ्रमैः।।४६।।

Know you seekers of truth, all things to be indentic with the entity of God; Renounce your knowledge of nonentities and the various kinds of errors and fallacies and know the One as All

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to pan. (The omnipotent spirit of God, is joined with all material things, in its spiritual form only; and it is knowable to the mind and spirit of man, and never by their material organs of sense).

पूरितं चिच्चमत्कारो नच किंचन पूरितम्।
संकल्पनागरा नृणां मिथः स्पन्दन्ति नो यथा।।४७।।

The Intellect being full with its knowledge, there is nothing wanting to us; it presents us everything in its circumference, as the imagination having its wide range, shows us the sights of its air-built castles and every thing beside. (The difference consists in the intellect's showing us the natures of things in their true light, and the imagination's portraying them in false shapes and colours to our minds.

न देशकालरोधाय तथा सर्गेष्विति स्थितिः।
भेदबोधे हि सर्गत्वमहन्त्वादिभ्रमोदयः।।४८।।

To Him there is no limit of time or place, but his presence extends over all his creation. It is ignorance that separates the creator from creation, and raises the errors of egoism and tuism (*i.e.* of the subjective and objective. The union of these into One is the ground-work of pantheism).

हेमसंवित्परित्यागे कटकादिभ्रमो यथा।
कटकादिभ्रमो हेम्नि देशाद्देशं भवाद्भवम्।।४९।।

Leaving the knowledge of the substantive gold, man contracts the error of taking it for the formal ornament. The mistake of the jewel for gold, is as taking one thing for another, and the production for the producer.

दृग्दर्शनपरित्यागे नाविद्यास्ति पृथक्सदा।
कटकादिमहा भेदमेकं हेम यथा मलम्।।५०।।

The error of the phenomenon vanishes upon loss of the eyesight, and the difference of the jewel (or visible shape), is lost in the substance of gold.

बोधैकत्वादयं सर्गस्तदेवासन्नयत्यलम्।
सेना मृत्संविदा चित्रा मृन्मात्रमिव मृन्मयी।।५१।।

The knowledge of unity removes that of a distinct creation, as the knowledge of the clay takes off the sense of puppet soldiers made of it. (So the detection of Iṣop's ass in the lion's skin, and that of the daw with the peacock's feathers, removed the false appearance of their exteriors).

जलमेकं तरङ्गादि दार्वेकं शालभञ्जिका।
मृन्मात्रमेकं कुम्भादि ब्रह्मैकं त्रिजगद्भ्रमः।।५२।।

The same Brahmā causes the error of the reality of the exterior worlds, as the underlying sea causes the error of the waves on its surface. The same wood is mistaken for the carved figure, and the common clay is taken for the pot which is made of it. (The truth is that, which underlies the appearance).

संबन्धे दृश्यदृष्टीनां मध्ये द्रष्टुर्हि यद्वपुः।
द्रष्टृदर्शनदृश्यादिवर्जितं तदिदं परम्।।५३।।

Between the sight and its object, there lieth the eye of the beholder, which is beyond the sight of its viewer, and is neither the view nor the viewer. (Such is the supreme Being hidden alike from the view and the viewer).

देशाद्देशं गते चित्ते मध्ये यच्चेतसो वपुः।
अजाड्यसंविन्मननं तन्मयो भव सर्वदा।।५४।।

The mind traversing from one place to another, leaves the body in the interim, which is neither moving nor quite unmoved; since its mental part only is in its moving state. (So should you remain sedate with your body, but be ever active in your mind).

अजाग्रत्स्वप्ननिद्रस्य यत्ते रूपं सनातनम्।
अचेतनं चाजडं च तन्मयो भव सर्वदा।।५५।।

Remain always in that quiet state, which is neither one of waking, dreaming nor of sleeping; and which is neither the state of sensibility or insensibility; but one of everlasting tranquility and rest.

जडतां वर्जयित्वैकां शिलाया हृदयं हि तत्।
अक्षुब्धो वाथवा क्षुब्धस्तन्मयो भव सर्वदा।।५६।।

Drive your dullness, and remains always in the company of your sound intellect as a solid rock; and whether in joy or grief, commit your soul to your Maker.

कस्यचित्किंचनापीह नोदेति न विलीयते।
अक्षुब्धो वाथवा क्षुब्धः स्वस्थस्तिष्ठ यथासुखम्।।५७।।

There is nothing which one has to lose or earn in this world; therefore remain in uniform joy and bliss, whether you think yourself to be blest

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or unblest in life. ("Naked came I, and naked must I return; blessed be the name of the Lord").

नाभिवाञ्छति नो द्वेष्टि देहे किंचित्क्वचित्पुमान्।
स्वस्थस्तिष्ठ निराशरूं देहवृत्तिषु मा पत।।५८।।

The soul residing in your body, neither loves nor hates aught at any time; therefore rest in quiet, and fear naught for what betides your body, and engage not your mind to the actions of your body.

भविष्यद्ग्रामकग्राम्यकार्यव्यवसितो यथा।
चित्तवृत्तिषु मा तिष्ठ तथा सत्यात्मतां गतः।।५९।।

Remain free from anxiety about the present, as you are unconcerned about the future. Never be impelled by the impulses of your mind; but remain steadfast in your trust in the true God.

यथा देशान्तरनरो यथा काष्ठं यथोपलः।
तथैव पश्य चित्तं त्वमचित्तैव यदात्मना।।६०।।

Be unconcerned with all, and remain as an absent man. Let your heart remain callous to everything like a block of stone or toy of wood; and look upon your mind as an inanimate thing, by the spiritual light of your soul.

यथा दृषदि नास्त्यम्बु यथाम्भस्यनलस्तथा।
स्वात्मन्येवास्ति नो चित्तं परमात्मनि तत्कुतः।।६१।।

As there is no water in the stone nor fire in water, so the spiritual man has no mental action, nor the Divine spirit have any. (There is no mutability of mental actions in the immutable mind of God).

प्रेक्ष्यमाणं न यत्किंचित्तेन यत्क्रियते क्वचित्।
कृतं भवति तत्रेति मत्वा चित्तातिगो भवेत्।।६२।।

If that which is unseen, should ever come to do anything or any action; that action is not attributed to the unseen agent, but to something else is the mind. (But the mind being ignored, its actions are ignored also).

अत्यन्तानात्मभूतस्य यश्चित्तस्यानुवर्तते।
पर्यन्तवासिनः कस्मान्न म्लेच्छस्यानुवर्तते।।६३।।

The unself possessed (unspiritual) man, that follows the dictates of his fickle and wilful mind, resembles a man of the border land, following the customs of the out-cast Mlecchās or barbarians.

निरन्तरमनादृत्य त्वमाराच्चित्तपुष्कसम्।
स्वस्थमास्स्व निराशरूं परूनेव कृतो जडः।।६४।।

Having disregarded the dictates of your vile mind, you may remain at ease and as fearless, as an insensible statue made of clay.

चित्तं नास्त्येव मे भूतं मृतमेवाद्य वेत्ति वा।
भव निश्चयवान्भूत्वा शिलापुरुषनिश्चलः।।६५।।

He who understands that there is no such thing as the mind, or that he had one before but it is dead in him to-day; becomes as immovable as a marble statue with this assurance in himself.

प्रेक्षायामास्ति नो चित्तं तद्विहीनोऽसि तत्त्वतः।
स किमर्थमनर्थेन तद्व्यर्थेन कदर्थ्यसे।।६६।।

There being no appearance of the mind in any wise, and you having no such thing in you in reality except your soul; say, why do you in vain infer its existence for your own error and harm?

असता चित्तयक्षेण ये मुधा स्ववशे कृताः।
तेषां पेलवबुद्धीनां चन्द्रादशनिरुत्थितः।।६७।।

Those who vainly subject themselves to the false apparition of the mind, are mostly men of unsound understandings, and bring fulminations on themselves from the full-moon of the pure soul.

चित्तं दूरे परित्यज्य योऽसि सोऽसि स्थिरो भव।
भव भावनया मुक्तो युक्त्या परमयान्वितः।।६८।।

Remain firm as you are with yourself (soul), by casting afar your fancied and fanciful mind from you; and be freed from the thoughts of the world, by being settled in the thought of the Supreme Soul.

असतो येऽनुवर्तन्ते चेतसोऽसत्यरूपिणः।
व्योममारणकर्मैकनीतकालान्धिगस्तु तान्।।६९।।

They who follow a nullity as the unreal mind, are like those fools who shoot at the inane air, and are cast into the shade.

व्यपगलितमना महानुभावो
भव भवपारगतो भवामलात्मा।
सुचिरमपि विचारितं न लब्धं
मलममलात्मनि मानसात्म किंचित्।।७०।।

He that has purged off his mind, is indeed a man of great understanding; he has gone across the error of the existence of the world, and

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become purified in his soul. We have considered long, and never found anything as the impure mind in the pure soul.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये
मोक्षोपायेषूत्पत्तिप्रकरणे चित्ताभावप्रतिपादनं
नामैकविंशत्युत्तरशततमः सर्गः।।१२१।।

CHAPTER 122

ASCERTAINMENT OF THE SELF OR SOUL

Argument— Description of the grounds of knowledge, vanity of fears and sorrows, and the natures of the intellect and soul.

वसिष्ठ उवाच

प्रथमं जातमात्रेण पुंसा किंचिद्विकसितबुद्धिनैवं
सत्संगमपरेण भवितव्यम्।।१।।

Vasiṣṭha said (Prose): After the birth of a man and a slight development of his understanding, he should associate the company of good and wise men.

अनवरतप्रवाहपतितोऽयमविद्यानदीनिवहः
शास्त्रसज्जनसंपर्कादृते न तरितुं शक्यते।।२।।

There is no other way except by the light of *Śāstras* and association with the good and wise, to ford over the river of ignorance, which runs in its incessant course flowing in a thousand streams.

तेन विवेकतः पुरुषस्य हेयोपादेयविचार उपजायते।।३।।

It is by means of reasoning that man is enabled to discern what is good for him, and what he must avoid to do.

तदासौ शुभेच्छाभिधां विवेकभुवमापतितो भवति।।४।।

He than arrives to that ground of reason which is known as good will, or a desire to do what is good and keep from what is bad and evil.

ततो विवेकवशतो विचाराणायाम्।।५।।

Then he is led by his reason to the power of reasoning, and discerning the truth from untruth, and the right from wrong.

सम्यग्ज्ञानेनासम्यग्वासनां त्यजतः संसारभावनातो मनस्तनुतामेति।।६।।

As he improves in knowledge, he gets rid of his improper desires, and purifies his mind from all worldly cares.

तेन तनुमानसां नाम विवेकभूमिमवतीर्णो भवति।।७।।

Then he is said to have gained that stage of knowledge, which is called the purity of his soul and mind and of his heart and conduct.

यदैव योगिनः सम्यग्ज्ञानोदयस्तदैव सत्त्वापत्तिः।।८।।

When the *yogi* or adept attains to his full knowledge, he is said to have arrived at his state of goodness-*satya*.

तद्वशाद्वासना तनुतां गता यदा
तदैवासावसंसक्त इत्युच्यते कर्मफलेन न बध्यत इति।।

By this means and the curtailing of his desires, he arrives to the state called unattachment or indifference to all worldly matters (*anāsakta*), and is no more subjected to the consequence of his actions.

अथ तानववशादसत्ये भावनातानवमभ्यस्यति।।१०।।

From the curtailment of desires, the *yogi* learns to abstract his mind from the unrealities of the world.

यावन्न कुर्वन्नपि व्यवहरन्नप्यसत्येषु संसारवस्तुषु
स्थितोऽपि स्वात्मन्येव क्षीणमनस्त्वादभ्यासवशाद्वाह्यं
वस्तु कुर्वन्नपि न पश्यति नालम्बनेन सेवते
नाभिध्यायति तनुवासनत्वाच्च केवलं मूढः
सुप्तप्रबुद्ध इव कर्तव्यं करोति।।११।।

And whether sitting inactive in his posture of *Samādhi* meditation, or doing anything for himself or others, he must fix his mind to whatever is productive of real good to the world. His soul being cool by the tenuity of his desires, is habituated to do its duties, without the knowledge of what it is doing. (He neither fondly pursues anything nor thinks with ardour of any. His want of desire makes him indifferent to all, and like a man waking from his sleep, he takes himself to the discharge of his duties).

तनुभावितमनस्कस्तेन योगभूमिकां भावनामधिरूढः।।१

Verily, he who has subdued his mind, has reached to the contemplative stage of *yoga* meditation.

इत्यन्तर्लीनचित्तः कतिचित्संवत्सरानभ्यस्य सर्वथैव
कुर्वन्नपि बाह्यपदार्थान्भावनां त्यजति तुर्यात्मा

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भवति ततो जीवन्मुक्त इत्युच्यते।।१३।।

Thus one having his mind dead in himself, learns by practice of years, to perform his duties, by refraining from his thoughts of external objects. Such a one is said to have attained the *tūrya* or fourth stage of his spiritual elevation, and to have become liberated in his life-time.

नाभिनन्दति संप्राप्तं नाप्राप्तमभिशोचति।
केवलं विगताशरूं संप्राप्तमनुवर्तते।।१४।।

He is not glad to get anything, nor sorry to miss it. He lives without fear of accident, and is content with whatever he gets.

त्वयापि राघव ज्ञातं ज्ञातव्यमखिलान्तरम्।
ननु ते सर्वकार्येभ्यो वासना तनुतां गता।।१५।।

You has O Rāma! known whatever is to be known by man; and you has certainly extirpated your desire in all your actions through life.

शरीरातीतवृत्तिस्त्वं शरीरस्थोऽथवा भव।
मा गाः शोकं च हर्षं त्वं त्वमात्मा विगतामयः।।१६।।

Your thoughts are all spiritual, and transcend the actions of the corporeal body, though you are in your embodied state. Do not give up they self to joy or grief, but know yourself to be free from decay and defect.

त्वय्यात्मनि सिते स्वच्छे सर्वगे सर्वदोदिते।
कुतो दुःखसुखे राम कुतो मरणजन्मनी।।१७।।

Spiritually you are a pure and bright substance, which is ubiquitous and ever in its ascendancy. It is devoid of pleasure and pain, and of death and disease.

अबन्धुरपि कस्मात्त्वं बन्धुदुःखानि शोचसि।
अद्वितीये स्थिते ह्यास्मिन्बान्धवाः क इवात्मनि।।१८।।

Why do you lament at the grief or loss of a friend, when you are so friendless in yourself. Being thrown alone in this world, whom do you claim as a friend of your soul?

दृश्यते केवले देहे परमाणुचयः परम्।
देशकालान्यतापत्तेर्नात्मोदेति न लीयते।।१९।।

We see only the particles of matter of which this body is composed; it exists and passes away in its time from its place; but there is no rising or falling of the soul.

अविनाशोऽपि कस्मात्त्वं विनश्यामीति शोचसि।
अमृत्युवसतौ स्वच्छे विनाशः क इवात्मनि।।२०।।

Being imperishable in yourself, why do you fear to fall into naught? And why think of the destruction of your soul, which is never subject to death?

घटे कपालतां याते घटाकाशो न नश्यति।
यथा तथा शरीरेऽस्मिन्नष्टेऽपि न विनश्यति।।२१।।

When a jar is broken in twain from its upper part, its vacuity is not lost, but mixes with the air, so the body being destroyed, the indestructible soul is not lost with it, (but unites with its original sources).

मृगतृष्णातरङ्गिण्यां क्षीणायामातपो यथा।
न नश्यति तथा देहे नष्टे नात्मा विनश्यति।।२२।।

As the sunlight causing the appearance of a river in the mirage, is not lost at the disappearance of the phenomenal river; so the immortal soul does not perish upon dissolution of the frail body.

वाञ्छैवोदेति ते कस्माद्भ्रान्तिरन्तर्निरर्थिका।
अद्वितीयो द्वितीयं किं यद्वस्त्वात्माभिवाञ्छतु।।२३।।

There is a certain illusion, which raises the false appetites within us; otherwise the unity of the soul requires the help of no duality or secondary substance, in order to be united with the sole unity.

श्रव्यं स्पृश्यं तथा दृश्यं रस्यं घ्रेयं च राघव।
न किंचिदस्ति जगति व्यतिरिक्तं यदात्मनः।।२४।।

There is no sensible object, whether visible, tangible, audible or of taste or smelling, (which relate to the particular senses and brain, that can effect the unconnected soul.

सर्वशक्ताविमास्तस्मिन्नात्मन्येवाखिलाः स्थिताः।
शक्तयो विवते व्यक्ते आकाश इव शून्यता।।२५।।

All things and their powers, are contained in the all-powerful and all-comprehensive soul; these powers are displayed throughout the world, but the soul is as void as the empty air.

चित्ताद्राघव रूढेयं त्रिलोकीललनोदिता।
त्रिविधेन क्रमेणेह जन्मना जनितभ्रमा।।२६।।

It is the mental deception, O Rāghava, that presents before it the phenomena of the triple world, representing diverse forms according to

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the triplicate nature of man: (the *Satya, rajas* and *tamas*).

मनःप्रशमने सिद्धे वासनाक्षयनामनि।
कर्मक्षयाभिधानैव मायेयं प्रविनश्यति।।२७।।

There are threefold methods of dispelling this delusion of the mind, namely; by the tranquility of the mind, by destroying its desires, and by abandonment of acts, (which lead only to errors in our repeated regenerations).

संसारोग्रारघट्टेऽस्मिन्नारूढा यन्त्रवाहिनी।
रज्जुस्तां वासनामेतां छिन्धि राघव यत्नतः।।२८।।

The world is a crushing mill, with its lower and upper stones of the earth and heaven; our desires are the cords that incessantly drag us under it: therefore Rāma, break off these ropes, (and you will escape the danger of being crushed by it).

अपरिज्ञायमानैषा महामोहप्रदायिनी।
परिज्ञाता त्वनन्ताख्या सुखदा ब्रह्मदायिनी।।२९।।

Our unacquaintance with spiritual knowledge, is the cause of all our errors; but our acquaintance of it, leads us to endless joy and ultimately to Brahmā himself.

आगता ब्रह्मणो भुक्त्वा संसारमिह लीलया।
पुनर्ब्रह्मैव संस्मृत्य ब्रह्मण्येव विलीयते।।३०।।

The living being having proceeded from Brahmā, and travelled over the earth at pleasure, turns at last to Brahmā by means of his knowledge of Him.

शिवाद्राघव नीरूपादप्रमेयान्निरामयात्।
सर्वभूतानि जातानि प्रकाशा इव तेजसः।।३१।।

Rāma! all things have sprung from one Being, who is perfect felicity itself, inconceivable and undecaying in its nature; and all these are as the rays of that light, or as the light of that everlasting fire.

रेखावृन्दं यथा पर्णे वीचिजालं यथा जले।
कटकादि यथा हेम्नि तथोष्णादि यथाऽनले।।३२।।

These are as lines on the leaves of trees, and as the curls and waves on the surface of waters. They are as ornaments made of that gold, and as the heat and cold of that fire and water.

तदेतद्भावनारूपे तथेदं भुवनत्रयम्।
तस्मिन्नेव स्थितं जातं तस्मादेव तदेव च।।३३।।

Thus the triple world subsists in the thought of the Divine mind. It has thus sprung from the mind of God, and rests in its self-same state with the all-comprehending mind.

स एव सर्वभूतानामात्मा ब्रह्मेति कथ्यते।
तस्मिञ्ज्ञाते जगज्ज्ञातं स ज्ञाता भुवनत्रये।।३४।।

This Mind is called Brahmā, who is the soul of all existence. He being known the world is known also (*i.e.*, the world is known through him); and as he is the knower of all, he gives us the knowledge of all things. (Thus the Śrūti—There is no knowing of anything but by the knowledge that He imparts to us).

शास्त्रसंव्यवहारार्थं तस्यास्य विततात्मनः।
चिद्ब्रह्मात्मेति नामानि कल्पितानि कृतात्मभिः।।३५।।

This all pervasive Being is explained to us by the learned, by the coined epithets of the soul, intellect and Brahmā, used both in the śāstras as in the popular language.

विषयेन्द्रियसंयोगे हर्षामर्षविवर्जिता।
सैषा शुद्धानुभूतिर्हि सोयमात्मा चिदव्ययः।।३६।।

The pure notion that we have of an everlasting Being, apart from all sensible ideas and impressions, is called the Intellect and soul.

आकाशातितराच्छाच्छ इदं तस्मिंश्चिदात्मनि।
स्वाभोग एव हि जगत्पृथग्वत्प्रतिबिम्बति।।३७।।

This Intellect or Intelligent soul, is much more transparent than the ethereal sky; and it is the plenum, that contains the plenitude of the world, as a disjoined and distinct reflection of itself.

बुद्धिस्तद्व्यतिरेकेण लोभमोहादयो हि तान्।
पात्यसद्व्यतिरेकेण ते च तस्मिंस्तदेव ते।।३८।।

The knowledge of the separate existence of the unreal reflection of the world, apart from that real reflector, is the cause of all our ignorance and error; but the view of their subsistence in the mirror of the supreme soul, blends them all to myself also, (who am the same soul).

अदेहस्यैव ते राम निर्विकल्पचिदाकृतेः।
लज्जाभयविषादेभ्यः कुतो मोहः समुत्थितः।।३९।।

Now Rāma, that has a bodiless soul of the form of pure intellect, you can have no cause to

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fall into the error, of being sorry for or afraid of the vanities of the world.

अदेहो देहजैरेभिर्लज्जादिमिरसन्मयैः।
किं मूर्ख इव दुर्बुद्धिर्विकल्पैरभिभूयसे।।४०।।

How can the unembodied soul be affected by the passions and feelings of the body? It is the ignorant and unintelligent only, that are subject to vain suspicious about unrealities.

अखण्डचितिरूपस्य देहे खण्डनमागते।
असम्यग्दर्शिनोऽप्यस्ति न नाशः किमु सन्मतेः।।४१।।

The indestructible intellect of the unintelligent even, is not destroyed by the destruction of their bodies, how then should the intelligent be afraid of their dissolution?

आपतेदर्कमार्गेऽपि न निरुद्धगमागमम्।
चित्तं नाम स विज्ञेयः पुरुषो न शरीरकम्।।४२।।

The intellect is irresistible in its course, and roves about the solar path (ecliptic); it is the intellectual part that makes the man, and not the outward body. (Puri sete puruṣah; it is the inner soul that is called man).

शरीरे सत्यसति वा पुमानेव जगत्त्रये।
ज्ञोऽप्यज्ञोऽपि स्थितो राम नष्टे देहे न नश्यति।।४३।।

The soul called the *puruṣa* or inner person, whether it abideth in the body or not, and whether it is intelligent or otherwise (rational or irrational), never dies upon the death of the body.

यानीमानि विचित्राणि दुःखानि परिपश्यसि।
तानि देहस्य सर्वाणि नाग्राह्यस्य चिदात्मनः।।४४।।

Whatever miseries you meet with, Rāma! in this transient world, all appertain to the body, and not to the intangible soul or intellect.

मनोमार्गादतीतत्वाद्यासौ शून्यमिव स्थिता।
चित्कथं नाम दुःखैर्वा सुखैर्वा परिगृह्यते।।४५।।

The intellectual soul being removed from the region of the mind, (which is but an inward sense, and of the nature of vacuity, and not the grains of the brain composing the mind), is not to be approached by the pleasure and pains affecting the body and mind.

स्वास्पदात्मानमेवासौ विनष्टाद्देहपञ्जरात्।
अभ्यस्तां वासनां यातः षट्पदः खमिवाम्बुजात्।।४६।।

The soul that has curbed its earthly desires, flies to its seat in the spirit of Brahmā, after the dissolution of its prison house of the body; in the same manner as the bee lying hid under the coverlet of the lotus petals in the darkness of the night, takes to its heavenward flight by the dawning light of the day.

असच्चेदात्मतत्त्वं तदस्मिंस्ते देहपञ्जरे।
नष्टे किं नाम नष्टं स्याद्राम केनानुशोचसि।।४७।।

If life is known to be frail, and the living state to be a transient scene, then say, O Rāma! what it is that is lost by loss of this prison-house of the body, and what is it that you mourn for?

सत्यं भावय तेन त्वं मा मोहमनुभावय।
निरिच्छस्यात्मनो नेच्छा काचिदप्यनघाकृतेः।।४८।।

Think therefore, O Rāma! on the nature of truth, and mind not about the errors of ignorance. Be freed from your earthly desires, and know the sinless soul to be void of all desires.

साक्षिभूते समे स्वच्छे निर्विकल्पे चिदात्मनि।
निरिच्छं प्रतिबिम्बन्ति जगन्ति मुकुरे यथा।।४९।।

The intellect soul being tranquil and transparent, and a mere witness of our doings, without any doing or desire of its own, receives the reflection of the undesirous God, as a mirror reflects the image of things.

साक्षिभूते समे स्वच्छे निर्विकल्पे चिदात्मनि।
स्वयं जगन्ति दृश्यते सन्मणाविव रश्मयः।।५०।।

The soul being, as said before, a translucent particle, reflects the images of all worlds in itself; as a polished gem reflects the rays of light in its bosom.

अनिच्छमपि संबन्धो यथा दर्पणबिम्बयोः।
तथैवेहात्मजगतोर्भेदाभेदौ व्यवस्थितौ।।५१।।

The relation of the indifferent soul with the world, is like that of the mirror and its reflection; the difference and identity of the soul and the world, are of the same kind.

सूर्यसंनिधिमात्रेण यथोदेति जगत्क्रिया।
चित्सत्तामात्रकेणेदं जगन्निष्पद्यते तथा।।५२।।

As the activities of living beings, have a free play with the rising sun; so the duties of the

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world, are fully discharged by the rising of the intellect.

पिण्डग्रहो निवृत्तोऽस्या एवं राम जगत्स्थितेः।
आकाशमेषा संपन्ना भवतामपि चेतसि।५३।।

No sooner you get rid of your error of the substantiality of the world, than you shall come to the consciousness of its being a vacuum, resting in the spirit of God; (which is the receptacle of infinite space, and whatever there appears in it).

सत्तामात्रेणदीपस्य यथालोकः स्वभावतः।
चित्तत्त्वस्य स्वभावात्तु तथेयं जागती स्थितिः।५४।।

As it is the nature of a lighted lamp to spread its lustre all around, so it is the nature of mental philosophy, to enlighten us with the real state of the soul.

पूर्वं मनः समुदितं परमात्मतत्त्वा-
त्तेनाततं जगदिदं स्वविकल्पजालैः।
शून्येन शून्यमपि तेन यथाम्बरेण
नीलत्वमुल्लसितचारुतराभिधानम्।५५।।

The essence of the supreme soul gave rise to the mind (will) at first, which spread out the universe with its net work of endless varieties. It was as the sky issuing out of the infinite vacuity, and assuming the shape of the blue atmosphere which is also a nullity.

संकल्पसंक्षयवशाद्गलिते तु चित्ते
संसारमोहमिहिका गलिता भवन्ति।
स्वच्छं विभाति शरदीव खमागतायां
चिन्मात्रमेकमजमाद्यमनन्तमन्तः।५६।।

Privation of desires melts down the mind, and dissolves the mist of ignorance from the face of the intellect. Then appears the bright light of the one infinite and increate God, like the clear firmament of autumn after the dispersion of clouds.

कर्मात्मकं प्रथममेव मनोऽभ्युदेति
संकल्पतः कमलजप्रकृतीस्तदेत्य।
नानामिधं जगदिदं हि मुधा तनोति
वेतालदेहकलनामिव मुग्धबालः।५७।।

The mind sprouts out at first from the supreme soul with all its activities, and takes upon it the nature of the lotus-born Brahmā by its desire of creation. It stretches out a variety of worlds by its creative will, which are also as the fancied apparitions, appearing before the imaginations of deluded boys.

असन्मयं सदिव पुरो विलक्ष्यते
पुनर्भवत्यथ परिलीयते पुनः।
स्वयं मनश्चिति चित्तसंस्फुरद्वपु-
र्महार्णवे जलवलयावली यथा।५८।।

Non-entity appears as an entity before us, it dies away at death, and reappears with our new birth. The mind itself takes its rise from the divine intellect, and displays itself in the substance of the Divine Soul, as the waves play about on the surface of the waters of the deep.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपायेषूत्पत्तिप्रकरणे
स्वरूपनिरूपणं नाम द्वाविंशत्युत्तरशततमः सर्गः।।१२२।।

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।। उत्पत्तिप्रकरणं सम्पूर्णम् ।।

।। मुमुक्षुव्यवहारप्रकरणं सम्पूर्णम् ।।

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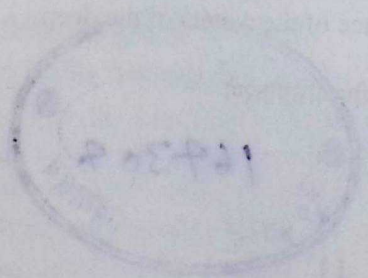

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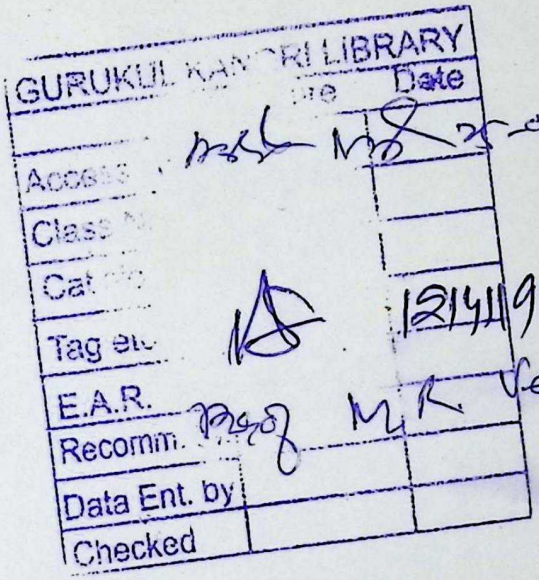

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